

AD-DAMIRUS,
HAYAT AL-HAYAWÂN,
(A ZOOLOGICAL LEXICON)

TRANSLATED

FROM ARABIC

BY

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TO

COLONEL S. B. MILES

F. R. G. S., M. R. A. S., &c.

This Work is Dedicated

AS A TOKEN OF ESTEEM AND AFFECTION

BY HIS SINCERE FRIEND

THE TRANSLATOR

INTRODUCTION.

Whatever may be the opinion formed regarding the intrinsic value of al-Islām as a religion, the fact that its rise and progress were among those wonderful phenomena in the world's history, which occasionally convulse human society and which are often fraught with very beneficial results to mankind, cannot be denied. Not the least important of such results arising from the spread of the religion of al-Islām, was the spread of its language. From the very nature of its birth in its desert home among the comparatively wild tribes of al-Hijāz, Arabic became the language of al-Islām, and both the Islamic religion and Islamic language have ever since marched together in their onward course.

The rapid progress of the Muslim arms, now through the sandy tracts of Arabia, and then through the fertile valleys of Mesopotamia, al-'Irāk and Persia on the one hand, and Egypt, Northern Africa and Southern Europe on the other, was followed by an equally great and rapid progress of the Arabic language, for wherever the banner of al-Islām was carried and planted, there the conquered races had not only to submit to the yoke of the Muslim rule, but had also to adopt the religion of the conquerors, the requirements of which necessitated on the part of its new converts, a knowledge of its language. The old inelastic classical language of Arabia, which had for centuries become well-nigh fossilized from having been closely shut up in its desert home, now burst into life again, and with every step in its progress, assumed a more and more elastic form, from an almost constant intercourse between the Arabs who carried it and the foreigners with whom they came in contact. Although it seems very questionable that this contact with the foreign element had any beneficial effect on the simple morals and the unsophisticated philosophy of the desert Arab, there is no doubt that it had a quickening effect on his almost moribund language. Its latent resources, under the intellectual influence of the surrounding conquered but more civilized nations, soon showed a practical result, and the language itself underwent in its new Islamic phase, such a rapid development that within two centuries after the birth of al-Islām, it could boast of a literature

of no mean order. In this onward progress of the language, however, its old standard, which in the pre-Islamic time was principally based on the classical poems of the Arabs, had to give way to the dialect of the tribe of Kuraish, in which the Kur'ân, the bulwark of al-Islâm, was delivered in short rhetorical and poetical sentences by the great prophet of the desert, and which now in virtue of its thus newly acquired position, as the language of the book of Revelation, became pre-eminently a model for imitation.

While al-Islâm was yet in its infancy and confined to the tribes of al-Hijâz and the surrounding districts, who had personally come in contact with its great founder and who were fairly conversant with the dialect of Kuraish, no actual want of authors to explain the allusions and language of the Kur'ân or to communicate the details of the mode of life led by their Prophet was felt, but with its advance among foreign tribes and nations and with the appearance of a new generation on the scene, commentators, juriconsults, and traditionists sprang up in all directions to teach the new converts the doctrines and institutes of the Faith. The efforts of the early writers were thus necessarily and principally directed to subjects of a religious and quasi-religious natures. The four important schools of Sunnî doctrine were founded during this early period by the four principal Imâms or religious leaders, namely, Abû-Hanîfah, Mâlik, ash-Shâfi', and Ibn-Hanbal, to which list must be added the names of Sufyân ath-Thawrî and Abû-Sulaimân Dâ'wûd ad-Dâhîrî as founders of independent religious schools, though of a minor importance. They were followed by a host of disciples and followers, as leaders of religious thought and dogmatic philosophy, and as contributors to the already fast growing Islamic literature. In their wake came the six great collectors of traditions, namely, al-Bukhârî, Muslim, Abû-Dâ'wûd, at-Tirmidhî, an-Nasâ'î, and Ibn-Mâjah. The first of them, who may be rightly called the prince of the traditionists, has alone transmitted to posterity in his great work the *Ṣaḥīḥ*, over seven thousand traditions of the Prophet, out of a mass of the enormously large number of six hundred thousand traditions, to examine which critically, it took him sixteen years. To collect this vast mass of literature, he had personally to visit most of the important cities of the empire of al-Islâm and to interview the principal traditionists then living in them. A fair idea may be formed of how

greatly this kind of literature was pursued and how extensively it was cultivated, even at this early period, namely, the third century of the Hijrah, if it is borne in mind that ninety thousand persons learned the *Sahih* from its author himself.

It may be here casually observed that Arabic scholarship was now no longer confined to the pure Arab only; the language had escaped from its prison home and had become the common stock of the whole Islamic world, so that the foreigner with, in many cases, his higher intellectual powers, his greater state of civilization, his more persevering habits, and his blinder faith in everything supposed to be divine, could now successfully compete in the field of Arabic literature with the pure Arab. In fact, to the former the planting of the banner of al-Islâm was the dawn of a new, and according to his views, a brighter and more hopeful civilization, whilst to the latter it was often a signal for abandoning himself to the pleasures of the world and giving vent to those human passions which had remained pent up in him in his desert home. It is not, therefore, to be wondered at that at this period we notice foreign and particularly Persian influence at work in constructing the grand edifice of Arabic literature. "It pervades everything—poetry, theology, jurisprudence: the Arabs had ceased to write; all posts, administrative, court and legal were held by men who were not Arabs, and the same applies to all the literature of the time. From this period onward, Arabic became the language, and the sole language, of the huge Empire of the Caliphs. But it was Arabic spoken and written by men who were Arabs by education, not by blood. All races, Persians, Syrians, Berbers from Maghrib, were melted and amalgamated in this mighty crucible."¹ Nor was this impetus thus given to the advancement of Arabic literature only limited to the cultivation of the sciences of religious jurisprudence and traditions, but now that al-Islâm had become a stable and living power, the other sciences also shared in that impetus and came under the quickening influence of the contact between the Arab and foreign civilizations.

So long as Arabic was spoken by the pure Arab alone in his home, there was no need of cultivating the sciences of Grammar and Philology. While the Arab was yet in his desert home and had not

mixed with other nations, he could speak, read, and write his own language correctly : but now it was all different ; he was in constant touch with the foreigner, and there was every danger of his forgetting the rules of his own language. The science of Grammar was, however, of still greater importance to the foreigner, for without its aid he could not learn Arabic, which was not only the language of his conqueror and ruler, but also the language of his new creed,— the language of Paradise to enter which he had embraced al-Islām. A want of simple rules of grammar must have been early felt, in fact, soon after al-Islām began to spread, for the advance of the Muslim arms in provinces far removed from the original home of pure Arabic rendered it incumbent to lay down certain simple rules, both for the guidance of the Arab and the foreigner. The incidents which led immediately to the foundation of the principles of grammar are graphically described by Ibn-Khallikān, and to Abū'l-Aswad ad-Du'ālī, who died in 69 A. H. and who is said to have learnt the first elements of etymology from the lips of 'Alī b. Abī-Tālib, belongs the credit of laying it. It was, however, not until the time of the two great pioneers and masters of that science, al-Khalīl and Sibawaih, in the second century of al-Hijrah, that the sciences of Grammar and Philology first felt that impulse which was now being given to all the then known sciences of the Islamic world.

The science and art of Prosody in Arabic date their origin also from about the same time, for the father of the science of Arabic Grammar, al-Khalīl, was also the discoverer of the rules of Arabic Prosody. His great discovery followed up and improved upon by his numerous pupils, not only extended a taste for the study of ancient Arabic poetry, but also greatly helped in expanding the poetical thoughts of the Arab mind. Secluded in his desert home with his favourite beast, the camel, and surrounded on all sides by scenes depicted by the hand of Nature alone, the Arab had for centuries inherited an innate taste for poetry, the effusions of his soul being poured out in short and rhythmic expressions. The subject of his song was sometimes a description of his ardent love for his beloved one, sometimes his deeds of chivalry, and sometimes the glory and bravery of his tribe, but he exhibited in almost every instance his impatient nature, both in his original thoughts and the mode of expressing them, the thoughts themselves being often so obscure

INTRODUCTION

in their allusions as to require the aid of the poet himself to explain them. Of such a nature, though on a different subject, were the effusions of Muhammad, the great founder of al-Islām, as time after time he continued to pour out his poetical thoughts, in what he called the divinely revealed verses of the Kur'ān,—now warning men of the Hour of Judgment and the punishment awaiting the sinners, now describing scenes in history and the punishment that befell the transgressors of the commands of their Lord, now depicting, as if with the touch of a skilful artist, the horrors of Hell and the joys of Paradise, but ever and anon in the same concise and rhythmic manner that was usual with the ancient poet.

Now, however, that the Arab had lived among foreigners, enjoyed the benefits of their civilization, and visited scenes and places so different from his natural home, the genius of Arabic poetry took a more expanded form and assumed a lighter and more cheering phase. It was no longer the heavy and inelastic thought, unchiselled or unmoulded by the delicate hand of an artist, that had entered into the composition of classical Arabic poetry, but the polished refinement of the foreigner had infused into it a lighter spirit and rendered it capable of expansion. The discovery of al-Khalil, in the meantime, gave such an impetus to poetry that instead of its remaining as hitherto a simple source of amusement, it well-nigh became a profession, and poets strove to vie with one another in the production of their compositions, in all the parts of the Muslim empire.

The Arabs, through their constant residence among the foreign nations they had conquered, soon learned to appreciate the arts and sciences known to the latter, and their cultivation, especially through free translations of works treating of them, was greatly encouraged. It was thus that Alchemy, Astronomy, and Mathematics, together with their various allied branches found their way into the literature of the Arabs and held a position of some importance in their learning. Likewise Medicine and its allied sciences of Botany and Natural History gradually crept into Arabic literature, but in them as in the three previously named sciences, they were content with simply imitating and copying what had been previously written by other authors and compiling together the knowledge which was scattered in the several foreign languages.

This rise of Arabic literature brought on by such an auspicious coincidence of circumstances, was yet destined to reach a greater height and to be the means of not only spreading enlightenment far and wide throughout the Muslim world, but also of subsequently reviving learning in Europe. The unceasing exertions of the religious doctors and jurisconsults in discussing the minutest details of religious and legal questions, the light of critical acumen and examination that was being thrown on obscure points in Grammar and Philology by lexicographers, grammarians, and philologists, the restless ambition of the poets, and in fact the general activity that pervaded every branch of literature, were all tending to that grand climax which was soon to be attained.

Although the final overthrow of the power of the Beni-Umayyah followed by the accession of the 'Abbâsî dynasty in 132 A.H., was a signal for the separation from the empire of two of its richest provinces, namely, those of Spain and Northern Africa, it was succeeded by the brightest era in Arabic literature. The liberality of the first 'Abbâsî princes, the ever increasing foreign influence which was gradually undermining the rigid and roughly built structure of al-Islâm, by encouraging free thought and introducing elements of morality foreign to the code of the simple-minded dweller of the desert, and the ascendancy of the power of learning over that of arms, greatly contributed to usher in an epoch of culture and refinement unsurpassed in the history of any other language, especially in respect of the rapidity with which it set in. Hârûn ar-Rashîd, the fifth 'Abbâsî khalifah, took up the reins of government in 170 A.H., and being himself an enlightened prince, encouraged by his great liberality and appreciation of learning the development of literature and sciences in all their phases, in which he was aided and seconded by his no less illustrious wazir Ja'far al-Barmakî. Bagdâd thus became a centre of great attraction, and thither poets, traditionists, grammarians, men of science, philosophers, and scholars of all shades traced their steps, to display their learning and talents to their generous and admiring patrons, and to obtain substantial marks of favour from them. There was no part of the empire that was not represented there. If Hârûn's reign was conspicuously glorious on account of the ~~mildness~~ ^{moderation} of its administration, the tolerance of religious views, and the brilliancy of its victories, it was rendered still more illustrious

by the presence at his court of such men as Abû-Nuwâs, al-Kisâ'i, al-Aṣma'i, Abû-'Ubaidah, and a galaxy of other savants.

It was remarkably characteristic of the age of which we are writing that literary men were accomplished in more branches than one of literature, and often in several. Poets were often philologists, grammarians, and jurisconsults, and so with regard to the other sciences. Al-Aṣma'i the philologist may be taken as the type of these giants of learning: he was a poet of great merit, "a complete master of the Arabic language, an able grammarian, and the most eminent of all those persons who transmitted orally historical narrations, singular anecdotes, amusing stories, and rare expressions of the language."¹ Some idea of his vast and varied attainments may be formed from the following extract from Ibn-Khallikân's B.D.:—

"Al-Asmâi composed treatises on the following subjects: the human frame, the different species of animals, on the *anwâ*, or influence of the stars on the weather, on the letter *hamza*, on the long and the short *elif*, on the difference between the names given to the members of the human body and those given to the same members in animals, on epithets, on the doors of tents, on games of chance played with arrows, on the frame of the horse, on horses, on camels, on sheep, on tents, on wild beasts, on the first and fourth form of certain verbs, on proverbs, on words bearing each two opposite significations, a vocabulary, on weapons, on dialects, on the springs of water frequented by the nomadic Arabs, a collection of anecdotes, on the principles of discourse, on the heart, on synonymous terms, on the Arabian peninsula, on the formation of derivative words, on the ideas which usually occur in poetry, on nouns of action, on *rajaz* verses, on the palm-tree, on plants, on homonymous terms, on the obscure expressions met with in the Traditions, on the witticisms of the desert Arabs, etc."

Although for many centuries, even long before the advent of al-Islâm, the Arabs had closely observed the animals they had come in contact with, their habits, and the conditions under which they lived, no attempt had been made to compile and to reduce to writing the knowledge they had thus acquired. To al-Aṣma'i belongs the credit of having first contributed largely towards this end, and he was surpassed only in some respects by his contemporary Abû-'Ubaidah,

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 123. • Ibid. p. 126.

who declared having composed a work in fifty volumes on the horse; but it must be remembered that these authors were mere compilers of the knowledge the Arabs possessed at the time on the subject.

The literary glory of Hārūn's court at Bagdād was eclipsed by that of the court of his illustrious son al-Ma'mūn, whose personal attainments and interest in every branch of literature raised Arabic to the highest pinnacle it ever reached. Educated by such a master of grammar and *belles lettres* as al-Kisā'i, he had from the first, even during the reign of his father, showed an ardent love and taste for literature; his accession to the khilāfah therefore gave a further impulse to the development of literature, science, and philosophy. During his reign died the historian al-Wāḳidī, who by his copious contributions to the first history of the Muslim conquests rightly deserves the name of the father of Arabian History. Al-Bukhārī, the prince of the collectors of traditions, Muslim, al-Farrā', Ibn-Ḥanbal, ash-Shāfi', and several other eminent men belonged to this age of activity.

Beside the two great schools of learning at al-Baṣrah and al-Kāfah, and the court of Bagdād now rendered illustrious by the munificence and patronage of its princes, there were also at this period other centres of literary activity in the Islamic world. Nisāpūr, Mawṣil, Damascus, Cairo, and even the far remote province of Spain had been gradually producing men of letters and science, and could now enter successfully into competition with the older cities of the empire.

This rapid development of Arabic literature was unfortunately destined soon to meet with a check. With the gradual removal of power from the hands of the 'Abbāsid dynasty, and the consequent loss of its munificent patronage, which had contributed in no small measure to usher in this bright era, set in the decline of Arabic literature. Although for a time this downward tendency was counteracted by the influence of the grand colleges which had sprung up in all the important centres, the springs which had been feeding the great fountain of literature were drying up. From the beginning its rise and development were too rapid to allow it to have a vitality of its own, unsustained by the encouragement and munificence of princes and patrons, and consequently like the conquests of the Muslim arms, the conquests

of Arabic literature could not retain their glory very long. Although both have left magnificent relics of their past extent and splendour, they are but a mere shadow of what they themselves were in their palmy days.

We have here traced a short sketch of the rise and development of Arabic literature, and the conditions which led to them, to enable the reader to comprehend how vast that literature had been growing for some time before the end of the eighth century of the Hijrah, when the author of the work of which this is a translation flourished. It may also to a certain extent help in preparing him to appreciate a work which, though compiled when Arabic literature was in its decline, contains numerous and repeated references to many of the eminent authors who figured so prominently in the history of the first few centuries of the Islamic era.

The importance of the study of the Natural History of a country originally occupied by a nation, in connection with that of its language, as throwing a side-light on the subject of its original surroundings and home, cannot be overestimated. The science of philology in its various applications, particularly in its relation to animal and vegetable life, has recently proved of immense service in elucidating many subtle and important points in the history of ancient races. In fact, the highly interesting and fascinating subject of the history of the development of human life, has even from ancient times been so closely connected with that of the surrounding animal and vegetable life that any attempt to study the former without the help of the latter must necessarily end in indecisive and often erroneous results.

Fritz Hommel, who has devoted considerable attention to the study of the original abode and culture of the Semitic races, says, "In order to obtain a deeper insight into the culture of the nations of antiquity, their conception of Nature, their degrees of development and their susceptibility for poetic impressions, in short of their general history, especially with regard to the original homes of the different nations of the old world—it is of incalculable value to study their literature and to gather from it some knowledge concerning the animals familiar to them, the names they gave them, the characteristic features they observed in them, and also to notice what

mention they make of foreign animals with which they have become acquainted during their life-time.”¹

Such investigations in the case of the Aryan races, though still incomplete, have been attended with an amount of success which inspires one with hopes of a similar, if not a brighter, result in the case of the Semites. The unaided efforts of comparative philology alone could hardly have been expected to achieve much in this direction, but the help which Natural History, especially in its aspect of zoo-geographical distribution, has contributed recently, has vastly extended the field of research and facilitated the task of placing beyond doubt certain facts in connection with the primeval history of the Indo-Germanic races. In fact, all the sciences relating to the history of man have more or less contributed to the elucidation of the problems connected therewith, which examined by the light of any single one out of them might have easily baffled their solution or led to erroneous conclusions. If the task of carrying on such investigations in the case of the ancient culture of the Aryan races, whose literature in all the branches of inquiry has been vigorously searched and studied for years by scholars of great eminence with only a certain amount of success, has been beset with great difficulties and pitfalls, it may be easily imagined how much harder the task is in the case of the Semites, the study of whose primitive culture has only comparatively lately occupied the serious attention of scholars. Any help in that direction, however small, may therefore be readily welcomed.

The labours of A. v. Kremer and Fritz Hommel deserve to be specially mentioned in connection with this subject. Kremer, who had the credit of being the first one to throw an important and clear light on the subject of the original home of the Semites, by the combined help of comparative philology and the geographical distribution of animals and plants, came to the conclusions, “(1) that the Semites were acquainted with the camel before their dispersion, and (2) that at this time the palm and the ostrich were unknown to them, which yet, on the assumption that Arabia was the original home of

¹ Fritz Hommel's “Die Namen der Säugetiere bei den südaemittischen Völkern.—The Names of the Mammals amongst the Southern Semites.”—Introduction.

the Semites, could not fail to have been known to them.”¹ Basing his argument on these conclusions, he states, “The land, however, in which the palm and the ostrich are wanting, but the camel has been native since primeval times, can only be looked for in the immeasurable plateaux of Central Asia, which lie west of the Pamir terrace, between the Oxus and the Jaxartes, and have been designated by a completely unprejudiced naturalist (Schmarda, *Geograph. Verbreitung der Tiere*) as the centre from which the *Species equina* was propagated.”²

Hommel following the same line of historico-linguistic research aided by zoo-geographical distribution, as Kremer, has not only strengthened the arguments of the latter, after making corrections in and additions to them, and confirmed his views, but has also asserted that a primeval contact existed between the original Semites and the original Indo-Europeans. This conclusion he deduces from the existence of certain civilized concepts common to both the races, which he looks upon as a clear proof of the proximity of their abodes in primeval times. Hommel’s researches are, however, confined to the Animal Kingdom. “According to him (*cf.* p. 405—The Names of the Mammals amongst the Southern Semites) the original Semitic fauna consisted of the lion, leopard, wolf, fox, hyæna, bear, wild-cat, boar, wild-ox, wild-ass, stag, gazelle, wild-goat, hare, hedgehog, mountain-badger, mole, field-mouse; and of domestic animals—the horse, ass, camel, goat, sheep, cow, dog. Hommel, therefore, differs so far from Kremer’s views as to include the horse in the list of animals domesticated by the original Semites.”³

Of all the Semitic languages Arabic holds a unique position in this respect, on account of “the wealth of proverbs and pre-Islamitic poetry of the wild Arabs, which, because of their isolation from all other nations, has preserved an original freshness of character, thought, and language, which carries one back many hundreds of years. . . . The remarkably rich and figurative language of the old Arabs, the originality of style, as compared with the other Semitic kindred tongues, traces of which have come down to us from the very earliest

¹ Dr. O. Schrader’s “Prehistoric Antiquities of the Aryan Peoples.”

² Kremer’s “The Loans of Semitic Culture in the Plant and Animal Kingdoms,” quoted in Schrader’s “Prehistoric Antiquities of the Aryan Peoples.”

³ Schrader’s “Prehistoric Antiquities of the Aryan Peoples.”

times, witness the old proverbs preserved intuitively by the Arabs in customs and speech, the same as we might picture them in use hundreds of years before Christ,—all this wealth of material matured in the majestic silence of the isolated peninsula of Arabia, and there kept alive by its inhabitants, helps us to overcome the difficulty of having no proper literature to refer to till about the sixth century after Christ. The oldest poems and proverbs of this remarkable people, however, give us a better insight into the history of the animals of old Semitic times, and the etymological meaning of their names, than either the Assyrian or the Hebrew.”¹

Our author has therefore, though unconsciously, rendered valuable assistance to Semitic scholars, in compiling his great work, which, excluding the purely Islamic or religious bearings, teems with such information as may be considered highly essential to a correct understanding of the true position of Semitic culture in ancient times. Beside being a repository of the names of animals known to the Arabs and their philological relations, the various anecdotes, poetical quotations, and proverbs in connection with them, with which the work abounds, help to illustrate clearly the stage of civilization which the Arabs had reached at the beginning of their historical life.

Abū'l-Bakā Muḥammad b. Mūsā b. 'Isā b. 'Abd-al-Kādir, Kamāl-ad-dīn ad-Damīrī, the author of the celebrated Encyclopedic Dictionary of Natural History styled by him “Ḥayāt al-Ḥayawān,” was born at Cairo in 750 A.H. (1349 A.D.) according to one account², or in 742 A.H. (1341 A.D.) according to another account³. Damīrī is a relative adjective derived from Damirah a town in Egypt.

Cairo, the birth-place of our author, had for many centuries become a great centre of literary activity, and the mosque of al-Azhar, which was converted into a university by 'Aziz-bi'llāh in 378 A.H., had been sending out for years scholars versed and eminent in all the branches of Islamic lore. It was amid such surroundings that our author spent his early years, and studied

¹ Hommel's “The Names of the Mammals amongst the Southern Semites,” —Introduction. ² F. Wüstenfeld—Geschichte der Aerzte. ³ Lucien Leclerc —Histoire de la Médecine Arabe.

INTRODUCTION

under numerous teachers, principally the sciences of traditions, jurisprudence, and philology, being at the time among the companions of such men as Bahâ'd-dîn as-Subkî and Jamâl-ad-dîn al-Isnawî. Having completed his studies and attained a certain degree of excellence in the science of traditions, he commenced to lecture in the Ruknia Chapel near the Triumphal Gate¹ at Cairo and to deliver sermons and exhortations in several places. He subsequently became one of the Professors in the University of al-Azhar and died on the third of Jumâ'ah I, 808 A.H. (1405 A.D.) at the age of 58 or 66. He performed the pilgrimage many times and is said by some to have had the power of performing miracles.*

Ad-Damîrî belonged to the Shâfi'î school and composed several works, principally commentaries, one of which was in four volumes on the *Minhâj* (منهاج) of an-Nawawî, which he expounded in the words of the Shaikh as-Subkî with whom he had taken service for a time, adding a good deal of useful and valuable information out of his own head. This work he styled "The Shining Star (النجم الولهج في شرح منهاج)." Another of his works was "The Excellent Garden," on the subject of the distinction between the lawful and the true or just. He also composed a work on the doctrine of the unity of God and called it "The Precious Gem (الجوهر الفريد في علم التوحيد)." One of his important works, "The Silken Garment," was a commentary on Ibn-Mâjah's *Sunan* (collection of traditions), of which only a part was copied by him fairly. He wrote in the year 769 A. H. a commentary on the *Lâmiyyat al-'Ajam* of at-Tugrâ'î. He is also said to have composed many long verses in the *rajaz* measure on the subject of jurisprudence.

But by far the most important one of all his works, the one for which he is reckoned among distinguished authors and which is highly valued by the Arabs, is the one of which this is a translation. Natural philosophy as relating to phenomena and objects in nature had for a long time interested Arabic authors, especially men with a philosophical turn of mind and physicians. Thus

* Wüstenfeld. Ibn-Hajar states that he lectured in the Kubbah of Baibars and several other places.—Ta'rikh Ibn-Hajar.—Br. Mus. MSS. * Ibn-Hajar.

Ibn-Sinâ (Avicenna), Ibn-Zuhr (Avenzoar), al-Farâbî (Alfarabius), al-Kazwî, the author of "The wonders of creation (عجائب الخلق)", al-Kindî (Alchendius), Ibn-Bakhtyishû', and a host of other eminent authors had already contributed largely on subjects relating to philosophy and natural science, but after al-'Asma'î and Abû-'Ubaidah, to whose treatise on the horse we have before alluded, al-Jâhîd the goggle-eyed, who died in 255 A.H., was the only great author who had produced any book on Natural History. His "Book of Animals (كتاب الحيوان)," to which our author makes frequent references, was, however, a book of a philological nature only, giving more the grammatical structure and meanings of the names of animals than their descriptions. Our author's work must therefore be considered the first attempt in Arabic literature, to give in a systematic form the mass of the knowledge of the animal kingdom, which the Arabs had at first acquired in their desert home and which they had expanded as their conquests carried them far and wide to other and more distant regions.

Isolated from the then civilized world, and having been constantly in the company of the lower animals, the Arab's attention in pre-Islamic times was continually engrossed in observing and studying the movements and natures of his living companions in the desert, and by degrees his imagination was so greatly impressed by their descriptive characters and qualities, that he proceeded to name his fellowmen, his tribes, and even the objects of his worship by their names, and to draw his proverbial similes from the animal kingdom. Ever a casual observer cannot fail to notice that most of the pre-Islamic Arabic proper names of persons and tribes are derived either from animals or plants, more especially the former¹, and with regard to Arabic proverbs, our author himself observes, "Most of the proverbs of the Arabs refer to beasts, for they could hardly blame or praise without making their sayings applicable to them; they dwelt among the beasts of prey, reptiles, and insects, and for that reason drew their proverbial similes from them."

¹ For tribal names derived from animals see the chapter on Totemism (VII) in Robertson Smith's "Kinship and Marriage in early Arabia."

When our author flourished, the age of Natural History as a science, in the sense we understand it now, had certainly not arrived, nor had any original research in the anatomical structure of animals, with a view to classify them into scientific groups, been even dreamt of. The facts and observations collected by our author in his work when denuded of the halo of superstition and imagination, which surrounds them, bespeak highly of the Arabs as close observers of the habits and natures of animals. The author himself does not claim to be a naturalist; he has simply compiled the facts known regarding animals in his time, and placed them before the reader in a lexicological form, with a view, as he suggests in his Preface, to correct some of the false notions about the animal kingdom entertained even by the learned of his time. Although he commenced his self-imposed task, with this simple and modest motive, he has accomplished by his marvellous erudition and depth of memory, a work not only of a high order, but one replete with information and guidance for the student of almost every branch of Arab and Islamic lore.

The reader would, indeed, be sadly disappointed, if he opens these pages with a view to find any scientific description of the various animals of which they treat; such a thing was beyond the scope and power of the author, and for that matter of any person then living in the Muslim world; his work was intended for his co-religionists of the time, for whom the age of science had not even dawned, and it is by their standard that the work ought to be judged. To the Arabic reading Muslims, it is a repository of facts and opinions bearing on their daily religious and secular practices and observances, and collected together out of an immense mass of literature to wade through which would be a formidable task, beyond the power of many.

It is true that the work is full of digressions, which even an Arab cannot help noticing and which in the eyes of a European reader must seem inexcusable. We must, however, bear in mind that it is a common fault with many Arabic authors, to jump abruptly from one subject to another, and that although our author has carried this practice far beyond its usual limits, the digressions though rather painful to a person in search of any particular information, are not profitless in themselves.

The author possessed highly intellectual powers and a bright memory, which led to such a rapid and profuse flow of thoughts that they often carried him away from the original subject. The greatest digression that he is guilty of is under the art. اور, in which, while relating a tradition about 'Alī b. Abī-Tālib, he has not only given an account of the assassination of that Khalifah, but also a general brief history of all the khalifas, which occupies nearly a thirteenth part of the whole work, in order to establish his pet theory that every sixth khalifah either had to abdicate or was dethroned.

The brilliancy of the author's style is sometimes marred by its excessive conciseness, particularly when explaining different religious views and doctrines, and quoting extracts from the traditions regarding the Prophet. Arabic is peculiarly a language of conciseness, and when to it is added the fact that most of the traditions and views of the first Muslim authors were delivered in a highly compact style, this double conciseness becomes sometimes a source of great embarrassment to the reader. The author might have lightened the reader's task, by entering into longer explanations and adopting a freer style; but perhaps the author is entitled to a word of apology in this respect. His work was written for the benefit of men whom he, no doubt, presumed to have acquired a general knowledge of the different sciences which formed, at the period, an essential part of Muslim education; for such men any further explanations would have been superfluous.

It would be difficult for an ordinary English reader, living as he does in a more advanced age and under a higher form of civilization, to appreciate through a translation, the full value of a work which is guilty of supporting in some places superstitious and fabulous notions, and the author of which is open to a charge of such a degree of credulity as to be unaccountable in a man of his profound learning. To an ordinary English reader, who is sometimes apt to judge of other ages and views, by his own standards of excellence, such a work may appear to be nothing more than an improvement over, or an expansion of, an ordinary Arabic lexicon, in respect of the names of animals; but to a student of Arab and Islamic philosophy and literature,

it is a grand mirror of Arab thought and lore, in which every image is clearly and faithfully reflected ; to him it is a key to that great store-house of knowledge, which had for ages furnished materials for the erection of the magnificent structure of Arabic literature ; to him it is a work which has afforded for centuries both amusement and instruction to a people, in the study of whose mode of thought and institutions, he is deeply interested.

The author has arranged the names of animals in an alphabetical order, to facilitate the reading of all the obscurer names, as he states in his preface. Each animal is treated of separately in a distinct article, which embodies all the known facts regarding the animal, and its several aspects in connection with the Islamic sciences. The work being mostly a compilation, it is necessarily full of quotations, almost every page of it showing evidence of the varied nature and depth of the author's reading, by the numerous references it contains. The articles vary in length, according to the degree of importance of the subjects of which they treat and the length of digressions they contain. Some of the articles, especially those regarding the commonly known animals, extend over several pages, whilst others treating of rare and comparatively little known animals, occupy only a few lines. Each article generally begins with a definition of the name of the animal and its grammatical and philological aspects, in reference to which the author has principally quoted from the celebrated philologer and grammarian Ibn-Sidah, the learned lexicographer al-Jawharî, and al-Jâhid, regarding whose work on animals mention has already been made before. This is followed by a description of the animal and its habits, and an enumeration of its species or varieties, the author relying for his information in regard to these subjects, in addition to the above-mentioned authors, upon Aristotle, from whose work, "Descriptions of animals (المنوعات)," several quotations are to be found in the book.

The author then proceeds to give a general summary of the leading traditions bearing on the subject of the article, sometimes quoting a tradition, simply because the name of the animal happens to be mentioned in it, though occupying a position of

little or no significance, and sometimes alluding to a tradition in a distant and indirect way. This information has been given principally on the authority of the six eminent collectors of traditions, namely, al-Bukhârî, Muslim, Abû-Dâ'wûd, an-Nasâ'î, at-Tirmidhî, and Ibn-Mâjah, whose six great works on traditions form the basis of almost all the Islamic traditional lore. Beside these, the author often quotes from such leading authors on traditions as al-Baihaqî, as-Suhailî, Ibn-al-Jawzî, and al-Ḥasan al-Baṣrî, giving in almost every instance the name of the original person on whose authority the tradition has been received. Most of the traditions given are those which were originally delivered by Ibn-'Abbâs, Abû-Hurairah, 'Â'ishah, Jâbir b. 'Abd-Allâh, Ibn-'Umar, and Mâlik b. Anas, and which are supposed by the leading Muslim authorities to be authentic and well-founded. After the Kur'ân, the traditions, embodying as they do the sayings, practices and institutes of the Prophet of al-Islâm, are to a Muslim the principal fountain of his religious knowledge, and his most important guide in all his sacred duties, as well as in the ordinary observances of his life, both personal and in relation to others. It stands therefore to reason that they have assumed in his eyes an importance bordering on divine sanction. Not only in this respect are the traditions to be considered valuable, but by an indirect reference to the folklore and popular superstitions of the Arabs, they often form an important guide to a study of their ancient culture. "Another important source of information for the accurate names of animals are the traditions of the Arabs (al-hadith) which I have often made use of, as in them many genuine sayings and flowery speeches of Mohammed have been preserved. Damiri has made exhaustive use of them for the names of animals, occurring in his zoological lexicon, which we shall discuss presently, and it seems hardly necessary for our purpose to consult the elaborate works on traditions by Muslim, Bukhârî and others."¹ Our author having made them his special study excels in a knowledge of them, and is seen at his best in this branch of Islamic science and in that of religious jurisprudence.

¹ Hommel's "The names of the Mammals amongst the Southern Semites." -Introduction.

The next subject in all the larger articles is that of the orders sanctioning or prohibiting the use of the animal described in the article. This subject of its lawfulness or unlawfulness is not only confined to its use as an article of diet, but also extends to its various relations with the usual life of a Muslim. The different doctrines and views of the four great orthodox imâms, namely, Abû-Haniffah, Mâlik, Ibn-Hanbal, and ash-Shâfi'i, and of a host of other religious doctors are here summarily discussed, the author occasionally giving his own opinion and his reasons for it. Although outwardly professing to be a Sunnî of the Shâfi'i school, the author sometimes betrays a tendency to a belief in the philosophical mysticism and doctrines of the Sûfis, by his great admiration for such men as al-Junaid, al-Gazzâlî, 'Abd-al-Kâdir al-Gilânî, and ash-Sha'bî.

The next heading under each article is that of the proverbs in connection with the animal under consideration in that article. Most of the Arabic proverbial similes being derived from the animal kingdom, the present work is peculiarly adapted for illustrating them. There is hardly an animal known to the Arabs which is not the subject of one or more proverbs, and our author has taken great trouble in not only explaining most of them and their practical application, but also in tracing the origin of many of them. Al-Maydânî's collection of Arabic proverbs is evidently the principal authority depended upon by our author.

The proverbs are followed by the medicinal and other properties of the different parts, secretions, and excretions of the animal. In compiling this part of the work, so foreign to his study, our author displays a genius for digesting and condensing the observations of others. Conspicuous under this heading as authorities cited by the author, are the names of Ibn-Sînâ (Avicenna), Ibn-Bakhtyishû', Ibn-Zuhr (Avenzoar), Aristotle, Hunain b. Ishâk, al-Jâhid, and al-Kazwîni.

From the remotest times in the world's history, a general belief in the physiological properties of animal products, based partly on clinical experience and partly on speculative imagination, has existed in all countries. The materia medica of the Greeks consisted of many substances of an animal organic origin,

and the Arabs in translating works on medicine from the languages of their foreign neighbours, not only copied their ideas, but also their belief in the virtues of the drugs and substances mentioned in those works. The Hindûs and the Chinese, who had also for many centuries before al-Islâm cultivated successfully the science and art of medicine, also used animal substances in the treatment of disease and held a powerful belief in their properties. Our author has therefore, in repeating here the several purposes for which the different animal parts and secretions may be employed, however ridiculous they may appear to us, has simply stated the belief current among his countrymen, as well as among the more ancient nations of the East and West, from whom the Arabs mainly borrowed their knowledge of the various sciences. There may be many who may be disposed to attribute this extravagant belief in the properties of animal products to the great credulity which characterized a simpler and more ignorant age, but the recent researches into the value of organic principles of animal origin, such as those obtained from glands, organs, and secretions, leave no room to doubt the sincerity of the early pioneers in the field of the healing art, though they were content to use the natural products themselves. In fact, the revival of the treatment of disease by the administration of such animal products may be looked upon as one of the most remarkable advances of the healing art. It is true that the recent discoveries are based on rational and scientific principles, but that is no reason that we should not recognize, at least in some of these early attempts, the germs of rational therapeutics.

The last subject treated of under all the larger articles is that of the interpretation of dreams in connection with the animal forming the subject of the article. In this branch of science not only do the Arabs but all the eastern nations take a warm interest. As might be expected, the name of Muḥammad b. Sîrî, the father of this science among the Arabs, figures here prominently, and although all his deductions are conjectural, they show that he possessed great skill and talent in reading human thoughts, and understanding human actions. The Qur'ân is cited in many places as giving a clue to an interpretation, by a

process of assimilation of ideas, some verse bearing on the subject of the animal dreamt of or simply containing its name, being quoted to foretell an event or incident similar to that mentioned in the verse. To us who live in the age of Reason and Science, such interpretations may seem absurd and ridiculous, but it cannot be denied that dreams have from the earliest times played an important part in directing human activity into certain channels.

There are three recensions of the work, the largest (الكبرى), the middle sized (الوسطى), and the smallest (الصغرى), and the value and importance which the Arabic reading public attach to it may be gauged by the fact that the largest recension of which the present work is a translation, has already passed through several editions. It was first printed at the Bîlâk Press in Cairo in 1275 A.H. (1858 A.D.), under the patronage of the then Khedive Sa'îd Pâshâ, and subsequently in 1284 A.H. (1867 A.D.). In 1305 A.H. (1887 A. D.) it was printed at the Maimuniyah Press. Huart (1903 A. D.) says that it has been printed at Cairo six times.

The editor of the first edition, Muḥammad Ḳaṭṭāh al-'Adawî, says with regard to the work and its author as follows :—

“ Among other works ordered to be printed (by the Khedive) is the largest recension of the book, “*Hayât al-Hayawân*,” by the Imâm Kamâl-ad-dîn Muḥammad b. 'Isâ ad-Damîrî ash-Shâfi'î, who died in 808 A.H., on account of the importance of the position of that work and on account of its containing very useful information for students, in the shape of the names and natures of animals, their properties and uses, the religious orders declaratory of their lawfulness and unlawfulness, and whatever pertains to that subject out of the traditions and institutes of the Prophet, the proverbs in connection with them, and philological disquisitions, historical facts, and moral amusing narratives, and everything resembling these things that is said in the book according to the exigency of the subject and the appropriateness of the place. Oh ! what a wonderful encyclopedic work, replete with very useful information and profitable things !”

The editor of the second edition, Muḥammad as-Ṣabbâg, describes the work in still more graphic and glowing terms :—

"Since the work, "*Ḥayât al-Ḥayawân*," is a collection of what is scattered in other works, containing clear and distinct expositions, so much so that its author the Inâm, who has acquired great fame among men, is said to have compiled it from the large number of five hundred books, I have hit upon (reached) the right thing. By my life, it is an excellent compilation and a very wonderful work, because its language is simple and accessible, notwithstanding its being more inaccessible than an object of love who is being watched; its purpose is far-aiming, and there is no ascending to (the loftiness of) the judgment and views expressed in it. In it are fresh and green gardens, the fruits of which are beautiful, and the blossoms in which are opened by the hand of the Zephyr. It is delightful as a cheerer and beloved as a companion. While reading it (with it), you are at one time a distinguished jurisconsult and at another an intelligent physician, now a commentator of the *Kur'ân* and then an interpreter of dreams, at one time a relater of traditions with a good memory and at another a relater of narratives and a preacher, now a historian relating historical facts and then a reciter of poems."

The third edition, namely, that of 1305 A.H., which was also printed at Cairo, though in a different Press, possesses over the two former ones the advantages of being printed in a better and clearer type, and of having on its margins another very important and more ancient work, namely, "*The wonders of creation and animals and strange things in connection with existing objects (عجائب المخلوقات والحيوانات وغرائب الموجودات)*" by Zakariyâ b. Muḥammad b. Maḥmûd al-Ḳazwînî, quotations from which are frequently seen in our author's work.

Beside these, there is an illustrated edition printed in Persia, probably at Teheran. There is a Persian translation of it, a copy of which exists in the Library of the Arsenal at Paris, and a French translation of it was made by Petit de la Croix but was not published. It was printed in Turkish at Constantinople in 1272 A.H.. The author states at the end of the work that he finished writing the rough copy of it in the month of Rajab 773 A.H.. He must have been therefore only twenty-three years of age according to one account, or 31 years of age according to the other account, and was, even, taking into consideration the literary activity of the age in which he,

flourished, remarkably young for a feat of such wonderful perseverance and memory as are displayed in the work.

Owing to the voluminous nature of the work, compendiums have been made of it. One of these, "Beauties of the book entitled *Ḥayât al-Ḥayawân* (حياة الحيوان)," was, according to the Paris Catalogue of Arabic MSS., made by the Ḥanafite doctor Muḥammad b. 'Abd-al-Kādir b. Muḥammad ad-Damīrī. The Catalogue adds, "The author wishing particularly to reproduce the brilliant and curious passages has nevertheless omitted the long and celebrated digression of the article *اوز* (the goose), which contains a history of the Khalifs, and in which al-Damīrī demonstrates that the sixth Khalif of each dynasty had been dethroned."

Another compendium, "The spring of life (*عين الحياة*)," was composed by Muḥammad b. Abī-Bakr 'Umar b. Abī-Bakr b. Muḥammad al-Makhzûmī ad-Damāmīnī al-Mālikī and finished by him at Naharwāluh (Gujerat) in the Punjāb (India), on the 14th of Sha'bān 823 A.H., fifteen years after the death of our author. The author of this compendium appears, from what he states in his preface, to have been a pupil of ad-Damīrī, and to have heard the original work from the lips of its author himself. While retaining the original arrangement of the articles and of the separate headings under each article, he has omitted all the digressions, philosophical and religious disquisitions, poetical quotations, and facetious and moral narratives, and in fact so far abridged the whole work, as to present it in a small handy volume. Wüstenfeld says, "There is a compendium of which there are MSS. at Berlin, Paris &c. ." As he has not given the name of either the compendium or its author, it is doubtful whether it is one of the two above described or a totally different one.

Other compendiums were made by 'Umar b. Yûnus b. 'Umar al-Ḥanafī, the Shaikh Taqī'd-dīn Muḥammad b. Aḥmad al-Fāsi who died in 832 A. H., and 'Alī al-Kāfī who named his compendium "The happiness (beauty) of man in the life of animals (*سعادة الإنسان في حياة الحيوان*);" he composed it in Makkaḥ in 1003 A. H. and died in 1016 A. H. . Another compendium was made by the Shaikh Jalāl-ad-dīn 'Abd-ar-Raḥmān b. Abī-Bakr as-Suyûtī who died in 911 A. H. ; he divided it into two parts, the first of which he

named "A collection of animals (ديوان الحيوان)," and the second "The tail (supplementary part) of animals (ذيل الحيوان)." Beside these, a supplement to the work was written by the Kāḍī Jamāl-ad-dīn Muḥammad b. 'Alī b. Muḥammad ash-Shayī al-Makkī, who died in 837 A.H. ; he named it "The deliciousness of life (طيب الحياة)."¹

That the book, *Ḥayāt al-Ḥayawān*, has been long known in Europe to Arabic scholars, as a work of great merit and value, is an indisputable fact. Lane has often quoted from it in his celebrated Arabic Lexicon. Wüstenfeld says with regard to it, "The work has been much used by Bochart in his *Hierozoicon* from which Hezel has borrowed some for his *Chrestomathie Arabe*. Tychsen in his "Elementale Arab" gives a piece "De locustis" from a Copenhagen MS., and a longer extract is given by Silvestre de Sacy. An "Extrait de la grande Histoire des Animaux d'al-Damiri" is in "La chasse d'Oppien traduit en Français par Belin de Ballu"—Strasburg 1787."²

Lucien Leclerc³ says with regard to the work and its author, "Damiry is the greatest zoologist whom the Arabs have produced, at least it is he who has written most extensively about animals. It is necessary to say, however, that he has written more in the style of a literary man than that of a naturalist. If he be superior to Kazwiny in the extent of his information, he is incontestably inferior to him in method. The arrangement of his book is alphabetical, by which he excludes groupings and comprehensive views. But he has also other faults. Damiry has his own method, and all his articles are treated upon the same plan, but this method is vicious.

"After having enumerated the names under which an animal is known, its species, its habits, in short its history more or less complete, he adds always its properties, generally fabulous, its lawfulness as food, the signification of dreams in which it appears, and the proverbs to which it has given rise. Then, on the least pretext he launches out into irrelevant digressions. For instance speaking of Mohammed's ride and of a fabulous animal he gives us the chronological series of events which marked his existence. Giving a quotation from Jahiz

¹ Ḥājī Khalfā's "*Kashf al-Ḍunūn*." ² Geschichte der Aerzte. ³ Histoire de la Médecine Arabe.

he treats us at length to a history of his disease. Apropos of the ass he tells us about Jesus; speaking of the goose, he brings in a long digression upon Abu Nowas. What puts a head to these defects is that he treats also of fabulous or fantastic animals and beings, such as the mare Borak which carried the prophet to heaven, the nesnas, fairies, Jinns, &c. One has thus naturally to bear with much credulity and fable. It is thus we find reported that the hyena, as well as the hare, is male one year and female the next; that the elephant goes with young seven years, &c. . The chief authorities upon whom Damiry relies are Aristotle, Kazwiny, Ibn al-Baithar, Baktishou, Abu Hamid who does not disdain the marvelous, Avenzoar who is as credulous as Pliny, &c. .

“Apropos of dreams we see frequently the name of Artomidorus and sometimes that of Ibn Sirin.

“After making allowance for Damiry’s fables, his tales, his anecdotes, his biographical notices, &c., his work still constitutes an interesting collection of facts relative to the history of animals.

“It is known how much Bochart has drawn on Damiry for his *Hierozoicon*. M. Perron has also drawn a part for the *Nasery*.

“Haji Khalfa judges the work well and says that it is unequal. The author was a jurisconsult and no more a professional man than Jahiz. His work is a compilation.”

While admitting that the above is a beautiful and highly faithful description of the work, we cannot help pleading for the author, in respect of the several defects pointed out by Lucien Leclerc, that his work was intended for his co-religionists, and ought therefore to be judged entirely by their standard. It need hardly be stated that most of the faults attributed to the author are not his own; they are a part of a religious system which does not disclaim to teach a belief in the existence of such fabulous and marvellous beings as are described in the book, and if our author occasionally shows a tendency to adhere to it closely, it must be borne in mind that he was too good a Muslim to disbelieve the teachings of his religion.

To give an idea of the size and extent of the work, we have only to state that it consists of two volumes, and that the first

volume of the second Būlāk edition of 1284 A.H. contains 460 pages, and the second one 485 pages, Royal size, exclusive of the editors' notices, each page containing 31 lines. There are 1069 articles in connection with the natural history of animals, the actual number of animals represented by them being much less, for in the case of animals bearing more than one name each name has a separate article for itself. Beside these articles, there are 69 chapters on the History of the Khalifahs, which forms, as has been mentioned before, the largest and most important digression in the work. Wüstenfeld states that it contains the description altogether of 731 animals, but as one name is sometimes applied to several animals and several names to one animal, the difficulty of computing the exact number of animals described in the work would seem to be great.

It is a recognised fact that Arabic for the purpose of translation presents difficulties of no common nature, and when the work for translation is like the present one, a production of a brilliant author whose great aim has been partly to display the elegancies of that language, the difficulties become further multiplied. Under such circumstances, it may be admitted that to reproduce in English the elegancies and compactness of the author's style, without interfering with the sense of the original, would be a task beyond the power of an ordinary scholar. I have had therefore to content myself with giving in as plain English as possible, the sense conveyed by the author's text and quotations, and adhering wherever practicable to the structural arrangement of the clauses in the original. In translating from Arabic, any attempt to wander from the sequence of ideas in the original is likely to be followed by a misconception of sense. Bearing this in mind, I have adhered closely to the original, even at the risk of laying the translation open to a charge of being too literal; but so long as the English is intelligible enough, I look upon it a lesser evil than any want of faithfulness in conveying the exact sense, particularly in a work of the present kind, treating as it does of religious views and doctrines, and often discussing delicate questions affecting the religious and ordinary practices of the Muslims.

Owing to the diversity of the subjects of which the work treats and also owing to its very nature as a voluminous compilation, it is replete with quotations and extracts from various authors, both in

prose and verse, which is evidenced by the numerous references it contains on almost every page. In the case of quotations from Ibn-Khallikân's Biographical Dictionary (روفيات الاعيان), Baron MacGuckin de Slane's excellent translation of that work being accessible to the English reader, I have deemed it superfluous to retranslate them here, and have, therefore, with a view to reduce the size of the present translation, only given references to De Slane's work wherever such quotations occur. The author, however, quotes in some places from Ibn-Khallikân's History, which appears to be a strange thing, considering that Ibn-Khallikân is supposed not to have written any other book. De Slane states that it (the Biographical Dictionary) was the only work he ever produced. His History must therefore be understood to mean his Biographical Dictionary.

I have also omitted in the translation most of the charms prescribed in the original, excepting such as simply consist of verses from the K̤ur'ân, for the evident reason that no intelligible meaning can be conveyed in English of the gibberish of which many of them are composed. They generally consist of a series of unconnected words, or letters and figures, and although, with a view to give the reader a general idea of them, I have attempted to translate a few, it may be readily admitted that the general translation of the work has not suffered in any way on account of an omission of the rest.

The Arabs have from remote antiquity held poetry in great estimation, and their authors have always shown a great regard for this spirit of poet-worship, by quoting wherever practicable poetical lines in support of their statements and arguments. Our author is not exempt from this general failing, but his poetical quotations being sometimes limited only to a line or two without any previous or after context, the difficulty of translating such lines may be easily imagined by those who are acquainted with the genius of Arabic poetry. I have, however, attempted to convey their sense in English as faithfully as I could, bearing in mind principally the author's object in quoting them. Some of the lines quoted by the author have no connection whatever with the articles under which they are given; for instance after citing a line or two from a poet, in support of some particular meaning of the name of an animal described in an article, he proceeds to give some other lines of the same poet, though totally unconnected with the subject, simply as an illustration of the poet's

ability, or he quotes lines from another poet illustrative of the sentiment in the first-quoted lines, though that sentiment may not have the slightest connection with the subject of the article. Such lines, in many instances, I have purposely omitted in my translation, with a view to keep down the size of the work.

In order to increase the usefulness of this translation and its value as a work of reference, I have attempted, as far as possible, to identify scientifically the several animals described in the original. In the case of well-known names applied to certain well-known animals, the task has been easy enough, but in the case of obscurer names, the author's description is either so defective and meagre, or where it is copied from more than one authority so puzzling that it cannot be relied upon for the purpose of identification. As has been said before, the author himself was not a naturalist, nor were the authorities he has quoted from, in regard to the description of the animals, naturalists in the sense of the term we understand. They were simply literary men and compilers of facts observed by others long before them; their descriptions must therefore necessarily sometimes fall short of accuracy, and afford a poor basis for any scientific identification. I have, under these circumstances, endeavoured as far as practicable to utilize the only means available, namely, that of searching in the dialects of the different provinces in which Arabic is spoken and the animals of which have been already scientifically identified, for the names given by the author, and of thus tracing the identity of the animals. But even this mode of identification has been of a limited value, as the reader will perceive by the numerous names still remaining unidentified.

Wherever the Arabic names applied to certain animals in the province of 'Umân ('Omân), or in the case of fish in the Gulf of 'Umân (Maskat and the neighbouring sea-port of Maṭrah) differ from those employed by the author, I have given the 'Umân equivalents, with as far as practicable their scientific names in the notes. In the case of such animals as are represented by different species in the different provinces, I have shown them in the notes, with a view to enable the reader to form an idea of the geographical distribution of those species.

With regard to the mode of transliteration of Arabic names and words in the following pages, I have carefully borne in mind the fact

that, all the systems of transliteration being necessarily of an artificial nature, the one that most nearly conveys the sound of the word in the original language must readily commend itself to the reader. In that respect, the system adopted by that profound and brilliant scholar of Arabic, Lane, must be considered not only sound by the rules of analogy, but also devoid of much risk of misleading an ordinary reader. But it must be admitted that his mode of expressing the long vowels *î* and *û* by doubling the letters *e* and *o*, though rational, is cumbrous and entails much loss of space. I have therefore expressed all the long vowels by means of the circumflex mark, thus *Â-â*, *Î-î*, and *Û-û*. I have shown the prolonged *alif* (ا) as *Ā-ā*, whilst I have shown the short *alif* (ا) as *ā*, as the difference between it and *Ā* is more a grammatical than a phonetic one; I intend, however, showing it as *à* in the second volume. The *waṣlah*, and the medial and final *hamzahs* are represented by the mark ' , the initial *hamzah* being not shown at all. The diphthong *ay* (اِ) is mostly expressed as *ai*, but wherever the sound of the letter *y* is more distinct, as in *Khaybar*, *ṭayr* &c., I have shown it as *ay*. The consonants are represented as in Lane's system, excepting *ḍ* which is shown as *Ḍ-ḍ*, *ḡ* which is shown as ' , and *ḡ* which is shown as *Ḡ-ḡ*.

The quotations from al-Ḳur'ān are mostly copied from Palmer's translation of it.

Beside the usual grammatical abbreviations, the following ones which require an explanation are employed:—B.D. stands for Biographical Dictionary; Ibn-Kh. stands for Ibn-Khallikān; De Slane stands for Baron MacGuckin de Slane; and T. stands for Translation.

Inquisitive readers may perhaps desire to know the motive which induced me to undertake the translation of such a work. Some years ago, in a very interesting conversation I had with my esteemed and affectionate friend Colonel S. B. Miles, for many years H. B. M's. Political Agent and Consul at Masḡat and subsequently Political Resident in Meywar (India), he first suggested to me the idea of translating into English this work, a copy of which I had then recently purchased in Bombay, as being a unique store-house of Arabic lore. This opinion, which Colonel Miles from his intimate acquaintance with Arabic literature was well-qualified to form, is now in my humble estimation more than verified, and I venture to trust that the

students of Arabic folklore and Islamic philosophy in all its phases, will not open these pages in vain. I am greatly indebted to him for the encouragement he has given me in the preparation of this translation, and for the valuable aid he has given by furnishing me with notes on the particulars of the life and work of ad-Damiri, without which this Introduction would have been incomplete.

I take also this opportunity to express my warm thanks to Mr. B. T. Anklesaria, M. A. of the Fort Printing Press, for the careful manner in which he has revised the final proof-sheets of this work and the extra pains he has taken in superintending its printing.

HAYAT AL-HAYAWÂN.

THE AUTHOR'S PREFACE.

Praise be to God, who has exalted the human species by means of the two lesser things, the heart and the tongue, who has caused man to excel all the other animals, with the two gifts, namely, of speech and elocution, and who has caused him to outweigh (the other animals) through possession of reason, wherewith he weighs the philosophical propositions of analogy in the best of scales,—thereby giving a proof of His unity! I praise Him that He may aid us with continuous increases in His beneficence. I testify that there is no deity but God, One without a partner,—the nature of whose essential attributes cannot be comprehended by even the most intelligent, by means of definitions and marks : and I further testify that our lord Muḥammad is His Servant and Apostle, entrusted specially with the most manifest signs. May God bless and save him, his people, and his companions, with a blessing and safety which may last while days and nights last, and which may remain in all ages and times !

Now, to begin :—Nobody has asked me to compose this book, nor has any natural inclination on my part led me to compile it, but the reason of my doing it is as follows :—In a lecture with regard to which it is useless to observe any reserve,¹ mention happened to be made of the grieving heron (مالك الحزين *mâlik al-ḥazîn*) and the inauspicious wolf (الذئب المنحوس *adh-dhîkh al-manḥûs*), whereupon what may be likened to the war of al-Basûs² occurred ;—truth

¹ Lit, “in which there is no place for hiding the perfume after the wedding,”—an Arabic proverb.

² A celebrated war of the ancient Arabs which lasted above forty years.* The reference here is in the sense of confusion arising from a small cause.

THE AUTHOR'S PREFACE

was mixed with falsehood, no distinction was made between the vulture and the male ostrich, the inferior ones contended with their superiors,¹ persons of no position in the assembly introduced themselves into the discussion,² the wild mountain goat was caused to graze with the ostrich, the fish and the lizard *ḡabb*³ were made to meet together absolutely, all the qualities of the hyena were taken to be natural to it, whilst the leaders sat in judgment and became rancorous,⁴ and all assumed leadership (in the matter) like the ring of a dove⁵.

Men are brethren, but possess different qualities,
And it is said that in their affairs the difference becomes still stronger.

The superiors thought that they were "more voracious than a sand-grouse"⁶, and that the inferior ones were "mistaken like a collared turtle dove"⁷, the learned shaikhs became like one having his attention diverted,⁸ and the skilful ones possessing knowledge like one going on a bootless errand⁹, the imparters of knowledge became confused like the sorrel coloured horse¹⁰ (of Luḡat b. Zurārah), and the seekers of knowledge grieved like a bustard, whilst the listeners said that they excelled their fellows,¹¹ and the leader (the lecturer) became like a *ṣāfir* (certain whistling bird) repeating the same thing with his head lowered down. Seeing this, I said, "'In his house the judge must be approached',"¹² and by committing the bow to its fashioner the right judgment will become manifest,

¹ Lit., "The scorpion addressed itself to do evil to the viper,"—an Arabic proverb. ² Lit. "The young weaned camels sprang and bounded, even those affected with white pustules,"—an Arabic proverb. ³ *Uromastix spinipes*.

⁴ Lit., wore the skin of the leopard. ⁵ Assumed it persistently like the ring of a dove, which is inseparable from it. ⁶ An Arabic proverb. ⁷ The proverb is "more lying than a *fākhithah*." ⁸ Lit. "Like the woman with two skins of butter in both her hands,"—an Arabic proverb. ⁹ Lit. "Like the returner with the shoes of Hunain,"—an Arabic proverb. ¹⁰ *الاشقر* = a sorrel coloured horse. This refers to an Arabic proverb in the sense of being between two dangers—*كألاشقر إن تقدم تحرو وإن تأخر عقر* for an explanation of which see Freytag's Arab. Prov. Caput. XXII, No. 47. ¹¹ Lit. "Every kind of game is in the belly of the wild ass," an Arabic proverb.

¹² An Arabic proverb meaning that one must go to the proper person for a correct judgment.

whilst in a race it will be seen which of the horses wins, and 'at day-break the party will commend night-journeying' ”.

I ask God who is merciful and liberal, for His blessing in composing a book on this subject, which I have named *Ḥayāt al-Ḥayawān* (Life History of Animals). May God grant it success in Paradise and cause it to be useful for ever ! He is compassionate and merciful.

I have arranged the book according to the order of the letters of the alphabet, so that all the obscure names may be easily read.

’ An Arabic proverb in the sense of enduring fatigue and difficulty with the hope of gaining rest and ease.

name for **Ḥamzah** b. 'Abd-al-Muṭṭalib as well as for Abū-Katādah the horseman of the Prophet, is derived from the nobleness of the lion. It is mentioned in the **صحيح** (*Saḥīḥ*) of Muslim, in the chapter on the subject of giving a killer or murderer the plundered property of the person killed, that Abū-Bakr said, "Never, by God, we shall not give it to the hyenas of **Kuraish**, but we shall call a lion out of the lions of God, to fight in His and His Apostle's cause": this, however, will be given further on under the letter **ن**.

The lion is of several kinds. Aristotle says, "I have seen a kind in which the face is like that of a man, the body is intensely red, and the tail resembles that of a scorpion"; on this account, this variety is called **الورد** (*al-ward*). Another kind has the appearance of a cow, with black horns nearly a span in length. The authors of books treating on the subject of natures of animals say as regards the well known beast of prey, - the lion,--that its female gives birth to only one whelp at a time, which at its birth is only a mass of flesh without any sense of feeling or movement; she watches it in that state for three days, at the end of which period the male parent comes to it and blows into its mouth several times till it begins to breathe and move; its limbs then become loose and it takes the appearance of the male parent. The dam then comes and suckles it, but it does not open its eyes until after seven days from its birth. When it is six months old it has to learn to obtain its own prey. They say that the lion is very patient of hunger, and does not stand much in need of water, which two qualities are not found in any of the other beasts of prey. As a sign of the nobleness of its character, it may be mentioned that it never eats a prey killed by another, and that when it has satisfied its hunger with its own prey, it leaves it and does not return to it. When it is hungry it becomes vexed, but when its stomach is full it is pleased. It never drinks water out of that which a dog has lapped. A poet alludes to this peculiarity in his words :-

"I forsake her love, not from hatred for her,
But because there are many sharers in it;
When flies sit on food,
I take my hand away from it, even when I have a craving for it;
And lions eschew places of water
Wherein dogs have thrust their muzzles."

[The author here quotes some lines from another poet describing a *kalam* or reed-pen enigmatically.]

When it eats, it simply tears its food with the foreteeth but does not chew it, and it has very little saliva. On this account it is said to have a stinking breath. It is described as brave and cowardly at the same time ; as instances of its cowardice, it may be mentioned that it is afraid of the crowing of a cock, of the noise of a basin, and of a cat, and that it becomes confused at the sight of fire. It is very powerful and violent, and does not associate with any other beasts of prey, because it considers none of them equal to it ; when its skin falls on any of them, the hair of the beast on which it falls, falls off. It never approaches a menstruating woman even if driven to an extremity. It is always in a heated or feverish state and lives to a long age, the sign of its old age being the falling off of its teeth.

Ibn-Sab' as-Sabtī relates in *شفا الصدور* (*Shifā' s-sudūr*) regarding 'Abd-Allāh b. 'Umar b. al-Khaṭṭāb, that while he was on one of his travels, he saw a body of people standing on the way, whereupon he asked as to what the matter was, and being told that a lion on the road had frightened them, he dismounted and going to it, seized it by its ear and moved it out of the way ; he then spoke to it and said, " Verily, the Prophet has not lied in his words, that thou hast obtained an ascendancy over man, because of his fear for any being but God, but if man were to fear God, thou wouldst not overpower him, and if man had feared none but God, the Blessed and High, He would not have deputed that power to another." It is mentioned in the *سنن* (*Sunan*) of Abū-Dāwūd, out of a tradition of 'Abd-ar-Raḥmān b. Ādam, without any other authority with him in the matter, on the authority of Abū-Hurairah, that the Prophet said, " 'Īsā ibn Maryam will descend to the earth, water trickling down his head without wetting him ; he will break the cross, kill the pig, and cause wealth to abound, when safety and security will prevail on the earth, so much so that the lion and the camel, the tiger and the cow, and wolves and goats will graze together, and boys will play with snakes, but not one of them will hurt another. 'Īsā will remain on the earth for forty years and then die, when the Muslims will say prayer over him and bury him."

It is said in *الهيكل* (*al-Hilyah*) of Abū-Nu'aim in the biography of Thawr b. Yazīd, " I have heard that the lion eats none but him

who comes to it, in a sinful or unlawful state." The story of Saffinah the slave of the Prophet and the lion is well known. Al-Bazzâr, at-Tabarânî, 'Abd-ar-Razzâk, al-Hâkim and others have mentioned it. Al-Bukhârî states in his history that he (Saffinah) lived to the time of al-Hujjâj, and Muḥammad b. al-Munkadir relates regarding him, that he stated, "I embarked on board a ship on the sea, which being wrecked, I mounted a plank which took me out of the sea and floated me on to a forest in which there was a lion; it turned towards me and I said, 'I am Saffinah the slave of the Apostle of God, and I have lost my way,' when it kept on showing me signs with its shoulder until it placed me on the road; then it made a hoarse noise in the throat, which I took to be its salutation." It is related in *دلائل النبوة* (*Dalâ'il an-Nubûwah*) of al-Baihaqî, on the authority of Ibn-al-Munkadir also, that Saffinah the slave of the Prophet happened to miss the army in the land of Rûm [Greece], and was taken a prisoner; he managed, however, to escape and went forth in search of the army, when he came across a lion whom he addressed, "O abû'l-hârith, I am Saffinah the slave of the Prophet, and such and such a thing has happened to me," whereupon the lion turned towards him wagging its tail, and approaching him stood by his side; then whenever it heard a sound, it followed it up and continued to walk by the side of the slave until he reached the army, and the lion then returned to its own place. There is a difference of opinion regarding the name of Saffinah; it is said by some to have been Rawmân, and by others Mihrân; it is also said to have been Tahmân and 'Umayr.

Muslim who has related one tradition (about it), at-Tirmidhî, an-Nasâ'î, and Ibn-Mâjah relate that the Prophet once cursed 'Utbah b. Abû-Lahab saying, "O God, cause a dog of Thine to overpower him"; and he was seized and made prey of by a lion at Zurkā in Syria. Al-Hâkim has also related it out of a tradition of Abû-Nawfal b. Abî-Akrab on the authority of his father, and has said that the authorities on which it is based are authentic. The-Hâfiḡ Abû-Nr'aim states on the authority of al-Aswad b. Habbâr who said, "Abû-Lahab and his son 'Utbah went forth in the direction of Syria, and I too went out with them; we encamped in Ash-Sharâh' near the cloister of a monk who said to us, 'Why have you

¹ Thus spelt in the original, but it is evidently a mistranscription of ash-Shârah.

encamped in a place which abounds with lions?' Abū-Lahab said, 'You know what my age is and what I deserve to have'. We replied, 'Yes', and he then said, 'Muḥammad has cursed my son, do you therefore collect all the baggage and place it against this cloister, then spread a bed on it for my son and sleep around him.' We did as we were told to do and after collecting the baggage which became rather high, we surrounded 'Utbaḥ who slept on the top of the baggage. Then a lion came and after smelling our faces leaped up on the baggage and tore his head off. He said, 'My sword, O dog,' and was unable to say anything more." In another version it is said that the lion leaped up, and struck a blow with one of its paws and scratched him with its claws, whereupon he said, 'It has killed me,' and died instantaneously. "We then went in search of the lion but could not find it." The Prophet called it a dog, because it resembles that animal in raising its hind leg when urinating.

(Information.) Al-Bukhārī says in his صحيح (Ṣaḥīḥ) that the Prophet said, "Flee from a leper as you would from a lion." In another tradition it is related that the Prophet took the hand of a leper and saying, "In the name of God and trusting in Him," introduced it with his own into a dish of food. Ash-Shāfi'ī says in عيوب الزوجين ('*Uyūb az-zawjain*) that both leprosy and leucæ are contagious, and that it is rarely that a child of a leper escapes getting the disease. As regards ash-Shāfi'ī's statement that it is contagious, it is so by the order of God and not of itself, because it is God who has caused to be implanted in it the quality of affecting the healthy when they intermix with the affected, which is in accordance with destiny; this is why it is considered contagious. The Prophet has said, "No contagion and no omen," which will be related hereafter. As regards ash-Shāfi'ī's statement that rarely a child escapes getting the disease, as-Ṣaidalānī says that its meaning is that the child extracts or inherits it as a strain or natural quality from the father, and therefore becomes leprons. The Prophet said to a man who told him that his wife had given birth to a black child, that it was so because it had extracted or inherited the natural strain. In this manner all these traditions agree. It is also related in a tradition that the Prophet said, "One whose camels are affected with a bane such as mange shall not bring them to water immediately

after one whose camels are healthy," and that a leper having come to him to swear allegiance to him, he did not extend his hand to him but said to him, "Take hold of your own hand and I shall have accepted your covenant for allegiance." In the *مسند* (*Musnad*) of the Imâm Ahmad it is related that the Prophet said, "Do not prolong your sight towards a leper, and if you have to talk to him let there be a distance of a spear between you and him." The Shaikh Ṣalâḥ-ad-dîn al-'Irâqî says in *القواعد* (*al-Kawâ'id*) that if a mother is suffering from leprosy or leuce, her right of bringing up her child is forfeited, for it is to be feared that she will give it to the child through her milk or through handling it, and adduces in support of it the saying of the Prophet quoted above regarding the watering of camels affected with mange. What he has mentioned is plain and is the doctrine (generally) elected, and it is confirmed by what has been decided by Ibn-Taimîyah the author of *المحرر* (*al-Muḥarrar*) belonging to the Ḥanbalî school, and explained by the Mâlikî imâms, namely, that if an afflicted person wishes to dwell among the healthy in a public or any other building, he is prohibited from doing so excepting with their permission; and if he lives there and contracts the disease he is to be turned out and removed. The leaders of our sect state that if a chief of a people is afflicted with leprosy, it is binding on them to allow him to enjoy the possession of his own property, notwithstanding what is shown as an obstacle (to it) in *الروضة* (*ar-Rawḍah*) in the matter of a wife who is to have the choice of remaining with her leprous husband or not, but who can, however, be separated from him by the authority of the king.

It is said in a tradition that the Prophet once said to a woman, "May a lion eat thee!" and verily a lion did eat her. Aṭ-Ṭabarânî, Abû-Manṣûr ad-Dailamî, and the Ḥâfiḍ al-Mundhirî relate on the authority of Abû-Hurairah that the Prophet (once) asked, "Do you know what the lion says when it roars?" and they replied, "God and His Apostle know it best," whereupon he said, "It says, 'O God, let me not get the better of any one endowed with kindness!'"

(Further information.) Ibn-as-Sunnî relates in *عمل اليوم والليلة* (*ʿAmal al-yawm wa'l-lailah*) out of a tradition of Dâ'wûd b. al-Ḥusain, who had it from 'Ikrimah, who had it from Ibn-'Abbâs, who had it from 'Alî b. Abî-Ṭâlib, who said, "If you are in a valley where

you are afraid of a lion, say, 'I take refuge with Daniel and the well [cave] from the evil of the lion, &c.," by which he alluded to what al-Baihaḳî has related in الشعب (*ash-Shi'b*), namely, that Daniel was thrown into a well and lions were cast loose at him, but they commenced to lick him and wag their tails; an angel then came and said, "O Daniel," and he asked, "Who art thou?" and the angel said, "I am a messenger sent by thy Lord with food to thee," whereupon Daniel said, "Praise be to God who forgets not him who remembers Him!" Ibn-Abî'd-Dunyâ relates that Nebuchadnezzar caused two lions to be trained for the chase and threw them into a well, and then ordered Daniel to be thrown down to them; he remained in that state for a time until it pleased God; he then felt hungry and thirsty, and God directed Jeremiah (Armiyâ) who was then in Syria, in an inspiration to go to Daniel who was then in al-'Irâḳ, with food and drink; he did as he was ordered and stood at the top of the well and called out, "Daniel, Daniel," upon which he asked, "Who is this?" He said, "Jeremiah, (Armiyâ)." Daniel then asked, "What has brought you here?" and he replied, "Your Lord has sent me to you." Daniel then said, "Praise be to God, who forgets not him who remembers Him; praise be to God, who disappoints not him who entertains hopes in Him; praise be to God, who deposes not for protection to another him who trusts in Him; praise be to God, who rewards good actions with good; praise be to God, who rewards patience with a safe escape and pardon; praise be to God, who removes our grievances after our grief; praise be to God, who is our trusty supporter when we think evil of our actions; praise be to God, who is our only hope when all our stratagems are at an end!" Ibn-Abî'd-Dunyâ also relates another version of this story, namely, that the astrologers and the learned men having come to the king, during whose reign Daniel lived, and told him, "On a certain night a child will be born who will destroy your kingdom," he ordered every child that would be born on that night to be killed. When Daniel was born, his mother threw him into a forest in which there were a lion and a lioness, who commenced to lick him, and God saved him in this manner, so that what the mighty and wise God had decreed for him came to pass. He (Ibn-Abî'd-Dunyâ) then relates quoting his authorities, as coming from 'Abd-ar-Rahmân b. Abî'z-Zinâd, who

relates on the authority of his father who said, "I once saw a ring on the hand of Abû-Burdah b. Abî-Mûsâ al-Ash'ari, on the stone of which were engraved two lions and a man between them whom they were in the act of licking. Abû-Burdah said that it was Daniel's ring which Abû-Mûsâ had taken when he found his body and buried it. Abû-Mûsâ had inquired with the learned men of the place regarding it, who informed him that Daniel had engraved his own picture with the two lions in the act of licking him on the stone of his ring, that he might not forget the favour of God to him in that matter." When Daniel was afflicted with the trial of the lions, he took refuge with God from beginning to end, so that lions which do not submit to anybody, were prevented from doing him any harm.

It is related in *المجذله* (*al-Mujd'alah*) of ad-Dinawari on the authority of Murâth b. Rifâ'ah, who said that Yahyâ b. Zakariyâ once passed by the grave of Daniel the prophet, when he heard a voice from the grave saying, "Praise be to Him who is magnified with power and who has forced death on mankind!" He then passed on and presently heard a voice from the sky saying, "It is I who have magnified myself by my power and forced death on mankind; whoever says those words, on his behalf will the seven heavens and seven earths and those in them intercede to obtain pardon for him." God had endowed Daniel with a prophetic mission and wisdom, and he flourished in the time of Nebuchadnezzar. Historians relate that Nebuchadnezzar had imprisoned Daniel together with others of the Beni-Israel. Then Nebuchadnezzar had a dream which frightened him and which the people were unable to interpret, but which Daniel interpreted, whereupon he was pleased with him and bestowed honours on him. They say that his grave was on the banks of the river Sûs, and Abû-Mûsâ al-Ash'ari having found it, took his body out, wrapped it in a shroud, prayed over it, and then buried it in the river Sûs, the waters of which then flowed over it. It is also related in *المجذله* (*al-Mujd'alah*) that 'Abd-al-Jabbâr b. Kulâib stated, "We were with Ibrâhîm b. Ad-ham on a journey when we came across a lion; Ibrâhîm then told us to say, 'O God, watch us with Thy eye which sleepeth not, protect us with Thy support which cannot be shaken off, and have mercy on us with Thy power over us, so that we may perish not, and Thou art our hope.

O God, O God, O God !” He added, “The lion turned away from us and fled ; I say this prayer under circumstances causing fear, and have not experienced any but good effects from it.”

(Useful information.) Some of the trustworthy learned men have said regarding what has been successfully tried as a remedy for expelling fear, grief, and anxiety, that if the two following verses of the *Kur’ân* are written and worn on the person by any body, God will grant him His blessing under any circumstances he may be in, and help him against his enemies ; they are also beneficial in all latent or internal diseases, and in fact in all the diseases which affect the human body. Each of these two verses contains all the letters of the alphabet marked with diacritical marks. If they are written on a clean vessel and washed with the oil of roses, or good olive oil, or with the oil of sesamum, and if any part of the body affected with such diseases as a boil, or an abscess (طالوع), or prickly heat, or rheumatism, or warts, or a hernia, or ulcers of any kind, is painted with it, they will mostly disappear, and the part will get well immediately, as has been found by experience repeatedly. These verses which our *Shaikh al-Yâfi’î* calls one of the treasured secrets, are the first one, from the chapter of *Āl-‘Imrân*, “Then He sent down upon you after affliction security, a soft sleep” to the words “God knoweth the innermost parts of men”¹, and the second one, from the chapter of *al-Fath*, “Muhammad is the apostle of God”² to the end of the chapter.

Some historians relate that a king once started to go about his kingdom, and arrived at a large village which he entered all alone. Having felt thirsty, he stood at the door of one of the houses and asked for water, when a beautiful woman came out with a jug of water which she handed over to him. When he saw her he became enamoured with her, and endeavoured to take a liberty with her person. The woman understood his object and seeing that there was no escape, she went in and brought out a book, and said to him, “Read this book, while I arrange what I have to do and return to you.” The king took the book and read it, and it contained a prohibition against adultery and the heavy punishment which God has ordained for a committer of it ; his skin thereupon was affected with a

tremor, and having repented, he cried out for the woman, and returning the book to her went away. Now, the husband of the woman was absent at the time, and when he returned, she told him of the occurrence, upon which he became confused and alarmed lest the king should have obtained what he desired from her; he could not venture to have any sexual intercourse with her after that, and remained in that state for some time until the woman informed her relatives of the manner in which her husband was behaving with her. They therefore had him brought before the king, whom they addressed saying, "May God cause our master the King to be honoured! This man has hired a piece of land for sowing, from us; he cultivated it for a time, but has now withheld from doing so; he neither sows it himself nor leaves it, so that we may hire it to somebody else who may sow in it, which has done harm to the land, and we are now afraid of its becoming spoilt altogether on account of this discontinuance of sowing in it, for if land is not cultivated it becomes spoilt." The king then asked the woman's husband, "What prevents you from sowing your land?" And the man replied, "May God cause our master the King to be honoured! I have heard that a lion has entered my land and I am afraid of him; on that account I am not able to approach it, for I have no strength to cope with the lion." The king then understood the story and said to him, "O you, your land is still good and pure for sowing; therefore go and sow it, and may God grant you a blessing, because the lion will never return to it." Then he ordered a handsome present to be given to the man and to his wife and sent him away.

It is related in the History of Ibn-Kh. that when al-Mâzyâr visited al-Mu'tasim who was then very angry with him, the latter was told, "O Commander of the faithful, be not in a hurry, for he has heaps of money," whereupon al-Mu'tasim repeated the following lines of Abû-Tammâm:—

"The lions, the lions of the forest, whose courage

On the day of battle is to be seen among men (the plundered ones),
and not in the booty"¹.

But better still are the lines of Khâlid al-Kâtib, in which he says:—

Who are keen on fighting with the enemy and not on securing the booty.

"He taught rain the quality of moisture (liberality),
 And when he had taught it properly, he taught the lion the quality
 of bravery,
 For rain acknowledges (having learnt) the quality of moisture (from
 him),
 And the lion acknowledges (having learnt) courage (from him)."

Here are some more of his lines :—

"Love has vanquished a heart chronically ill on your account,
 And disease has vanquished an already emaciated body ;
 The censurer cried for me out of pity for me,
 Whilst my crying was on account of the censurer's crying."

Khālid was a very old man and used to become irritable in the *brinjal* (egg-plant) season ; boys used to follow him and shout out "O Khālid, O Bārid (cold)." One day he rested his back against the palace of Mu'tasim and said to them, "How can I be cold when I say :—



My censurer cried out of pity for me, but I pitied him ;
 How many are the helpers and aiders (for me) like him !
 The tears of his eye flowed so much that they were as if,
 Tears out of my tears, but they were not the tears from my eyelids."

It is related in *روضة العامي* (*Rawḍat al-'Ulamā*) that when Noah planted the vine, Iblis came there and blew on it, whereupon it dried up, which grieved Noah, and he therefore remained thinking over it. Iblis then came and asked him the reason of his being involved in deep thought, and Noah having informed him what had happened, he said, "O prophet of God, if you wish the vine to become green again, let me slaughter over it seven animals (things)." Noah then said, "Do so", whereupon he slaughtered a lion, a bear, a leopard, a jackal, a dog, a fox, and a cock, and poured their blood over the roots of the vine, which then became instantaneously green and bore grapes of seven different colours, whilst before, it used to bear fruit of only one colour ; on this account a drinker of wine becomes brave like the lion, strong like the bear, fierce like the leopard, talkative like the jackal, contentious like the dog, cringing like the fox, and loud-voiced like the cock. Wine was therefore prohibited for the people of Noah. Noah's proper name was 'Abd-al-Jabbār,

The poet here hints that his tears were of a different nature from those of his censurer.

and he was named Noah, because of his wailing over the sins of his people. His brother's name was Šābi b. Lamik [Lamech] to whom is ascribed the religion of the Šābi'un (Sabeans), according to what is stated.

[The author here gives an account of Abū-Muslim al-Khurāsānī whose proper name was 'Abd-ar-Rahmān b. Muslim, principally from the B. D. of Ibn-Kh.¹, and also relates the mode in which his death was encompassed by al-Manṣūr, with this difference, however, that whereas according to the author, the sign arranged between al-Manṣūr and the guards at which the latter were to seize Abū-Muslim was the wiping of his face by al-Manṣūr, according to Ibn-Kh. it was the clapping of hands by al-Manṣūr.]

Ibn-Kh. and others have mentioned that Abū-Muslim had heard traditions, and they used to be related on his authority. One day while he was preaching, a man stood before him and asked him, "What is this black thing I see over you?" when he replied, "Abū'z-Zubair has related to me, on the authority of Jābir b. 'Abd-Allāh, that the Prophet entered Makkah on the day of taking that city, with a black turban on his head, and this is the dress of dignity and the dress of state. Strike off his head, O slave." This tradition of Jābir is given in the  (*Ṣaḥīḥ*) of Muslim. Ibn-ar-Rif'ah says that it is related in a true tradition, that the Prophet climbed up the pulpit, and he had on his head a black turban the end of which was hanging between his two shoulders; this tradition is also given in the  (*Ṣaḥīḥ*) of Muslim. Ibn-ar-Rif'ah says that on this account the distinguishing colour of dress of the Beni'l-'Abbās when preaching was black. It is related that the number of persons killed by Abū-Muslim in his battles and otherwise was six hundred thousand. There is a difference of opinion as regards his origin, some asserting that he was of Arab origin, others that he was of Persian origin, and others still that he was of Kurdish origin. It is also related that 'Abd-Allāh b. Mubārak was asked whether Abū-Muslim or al-Ḥajjāj was the better of the two, when he replied, "I do not say that Abū-Muslim was better than any body else, but al-Ḥajjāj was certainly worse than he." [The author then describes Abū-Muslim's character copying it from Ibn-Kh. and ends by saying,] that he used to visit women only

¹ See De Slane's T., Vol. II., p. 100.

once a year and say, "Sexual intercourse is a kind of madness, and it suffices a man to be mad once a year." It is related that Abū-Muslim was asked the reason of the sovereignty passing away from the hands of the Beni-Umayyah, and he replied, "Because they kept their friends at a distance trusting in them, and brought their enemies near entering into a friendly alliance with them; the enemy surely did not become a friend by being brought nearer, but the friend merely became an enemy by being kept at a distance." Abū-Muslim was the cause of the extinction of the Umayyah dynasty and of bringing to life the dynasty of the Beni'l-'Abbās.

Ibn-al-Athir and others relate that when Abū-Ja'far al-Manṣūr besieged Ibn-Hubairah, he said, "Now Ibn-Hubairah will dig a trench round himself like women." When this reached the ears of Ibn-Hubairah, he sent to him to say, "You have said so and so, now therefore come forth to meet me in the open and see for yourself," to which al-Manṣūr replied, "I do not find a similitude to me and you in this matter excepting that of a lion meeting a pig; the pig said, 'Come out to meet me,' and the lion said, 'Thou art not my equal; if I meet with any evil at thy hands it will be ignominious to me, and if I kill thee, I shall have killed only a pig for which I shall have no praise, and there will be therefore no honour to me in killing thee'; the pig replied, 'If thou do not come out, I shall know what lions are made of, and that thou art afraid of me; upon which the lion rejoined, 'It is easier to bear the ignominy of thy lie than that of besmearing my hand with thy blood.'"

(Lawfulness or unlawfulness.) Ash-Shāfi'ī, Abū-Hanīfah, Ahmad, Dā'wūd, and most of the other authorities declare that the eating of the flesh of the lion is unlawful, on account of what Muslim has related in his صحيح (Ṣaḥīḥ), namely, that the Prophet said, "It is unlawful to eat any beast of prey possessing a canine tooth," by which, our religious authorities state, is meant that which obtains its nourishment and seizes its prey by means of its canine tooth. It is mentioned in الحاروي (al-Ḥāwī) of al-Māwardī, that Ash-Shāfi'ī says that by it is meant any animal that has strong canine teeth and attacks with them other animals for the purpose of preying on them, without itself being sought as prey, and that the fact of its attacking with its canine teeth makes it unlawful. Abū-Ishāk

al-Marwazî says that because it is an animal which lives by its canine teeth, it is unlawful to eat it, and Abû-Ḥanîfah says that it is an animal which seizes its prey with its canine teeth, even if it does not begin the attack and does not live with the help of its canine teeth. These are the three reasons for rendering it unlawful; of them the one given by Abû-Ḥanîfah is the most generally applicable one, whilst that given by Ash-Shâfi'î is middling, and the one given by al-Marwazî is a more special one. On account of the first two reasons the hyena would be lawful, because it pretends to sleep until it is ready to seize its prey, and so would cats be according to what Ash-Shâfi'î says, because they do not obtain their nourishment by means of their canine teeth, and also because on account of their weakness they are sought as prey, but our religious authorities have declared them to be unlawful as will be seen under the letter **س**. The jackal would be lawful on account (of the absence) of the reason for unlawfulness given by Ash-Shâfi'î, because, it is not the first one to attack, but it would be unlawful on account of the reason given by al-Marwazî, because it lives by means of its canine teeth; the latter of the two (doctrines) is more trustworthy as will be soon described. Ibn-Mâlik says that the eating of any of the beasts of prey possessing a canine tooth is only to be disapproved but is not unlawful, and argues on the strength of the verse from the **Qur'ân**, "Say, I cannot find in what I am inspired with anything unlawful for the taster to taste, &c."¹ to the end of the verse; whilst our religious authorities argue on the strength of the above tradition, and say that the verse contains only information, because in those days there was no restriction regarding the use of animals excepting those mentioned in the verse, and that subsequently it was revealed to the Prophet, that every animal possessing a canine tooth is unlawful, which, therefore, it is binding on us to accept, and to act by. Ash-Shâfi'î says that it was so, because the Arabs were not in the habit of eating the lion, wolf, dog, tiger, bear, rat or mouse, scorpions, snakes, kites, crows, vultures, hawks, falcons, game-catchers (مراقد) out of birds, or animals creeping on earth.

As to the selling of the lion, it is not valid, as no benefit can be derived from it, whilst God has ordained the eating of its prey as unlawful.

¹ **Al-Qur'ân** VI-146.

(Proverbs.) Most of the proverbs of the Arabs refer to beasts, for they could hardly blame or praise without making their sayings applicable to them ; they dwelt among beasts of prey, reptiles, and insects, and for that reason drew their proverbial similes from them. The Imām Aḥmad relates with a good ascription to the authority on whom the tradition rests, and al-Ḥasan b. ‘Abd-Allāh al-‘Askarī relates on the authority of ‘Amr b. al-‘Ās, who said, “ I remember a thousand proverbs (as coming) from the Prophet,” and for that reason al-‘Askarī mentions in his book *الأمثال* (*al-Amthāl*) a thousand traditions containing a thousand proverbs in the words of the Prophet; out of them those that refer to the lion are :—“ More honoured than a lion.” “ More stinking in breath than a lion.” “ Bigger than a lion.” “ Braver than a lion.” And “ Bolder than a lion.” The Arabs used to refer to fear proverbially as that of the lion. Majnūn, the lover of Lailā, whose proper name was ‘Āmir b. Ḳais, says in a sense opposite to it :—

“ They said to me one day when I had come to their tribe,
And the fire of love was kindling its flame in my interior,
‘ Art thou not afraid of our lions ? ’ and I replied,
‘ Everybody proceeds to where his love has alighted. ’ ”

They used to refer proverbially also to the lions of ash-Sharāḥ which is a road in Salmaḥ abounding in lions. Al-Farazdaq says :—

“ He who tries to corrupt my wife,
Is like one trying to take the whelps of the lions of ash-Sharāḥ. ”

[The author here quotes from the B. D. of Ibn-Kh. the noble act performed by al-Farazdaq in praising Zain-al-‘Ābidīn, while the latter and Hishām b. ‘Abd-al-Malik were both doing the circuits about the Ka’bah, and also the incident of the present of money sent by Zain-al-‘Ābidīn to Farazdaq when the latter was in prison.]¹

The proper name of al-Farazdaq was Hammām b. Ḡālib, but he is better known by his nick-name al-Farazdaq which means a lump of dough, the noun of unity being *فرزدقة* (*farazdaqah*). He was so nicknamed because having suffered from small-pox from which he recovered, his face remained crabbed, red, and bloated; but it is also said that he was so named because he was stout and short. Ibn-Kh. says that Muḥammad b. Sufyān, one of al-Farazdaq’s ancestors, was one of the three persons who bore the name of

Muḥammad in the Time of Ignorance ; none beside these three persons is known to have borne the name before the Prophet. Their fathers happened to go in the capacity of ambassadors to a king who had knowledge out of the First Book,¹ and he told them about the coming mission of the Prophet and his name. Now, each of them had left his wife pregnant, and each one therefore vowed, that if he should get a son, he would name him Muḥammad. They did so accordingly, and the three Muḥammads were, Muḥammad b. Sufyân b. Mujâshi', the grandfather of al-Farazdaq, Muḥammad b. Uḥayyah b. al-Julâh, the brother of 'Abd-al Muṭṭalib on his mother's side, and the third, Muḥammad b. Humrân b. Rabî'ah. As to the name Aḥmad, nobody was so called before the Prophet.

(Further information.) Ibn-Abî-Hâtim says that he was told by his father who was told by 'Abd-Allâh b. Šâlih, who was informed by al-Laith who said that Hishâm b. Sa'd told him on the authority of Zaid b. Aslam, who had it on the authority of his father, that the Prophet said, "When Noah took into the ark a pair of each of the animals, a male and a female, his followers said to him, 'How are we and our cattle to live in peace and security, while the lion is with us?' God therefore caused the lion to be seized and overpowered with fever, and that was the first occasion on which fever visited the earth, and that is the reason why the lion is always in a state of fever. They next complained of the rat which, they said, would spoil their eatables, drinkables, and goods ; God therefore caused the lion to sneeze when there came forth from it the cat ; the rat then concealed itself from the view of the cat." This is a *mursal*² tradition.

In *al-Hilyah* (of Abû-Nu'aim, it is related in the biography of Wahb b. Munabbih that he said, "When Noah was ordered to take on board, a pair of each of the animals, he said, 'O Lord, how am I to act in the matter of the lion and the cow, the kid and the wolf, and the pigeon and the fox?' God said to him, 'Who has caused enmity to exist between them?' and he replied, 'Thou O Lord,' whereupon God said, 'I shall in the same manner cause them to be friendly, so that they may not harm each other.'"

¹ The Primitive Scriptures. ² A tradition the ascription of which is not traced up to its author.

(Properties.) ‘Abd-al-Malik b. Zuhair the author of *الخواص العجربة* (*al-Khawāṣṣ al-mujarrabah*) says that he, who smears his whole body with the fat of the lion, will find that the wild beasts of prey flee from him, and will meet with nothing disagreeable from them. Its voice kills crocodiles if they hear it. The bile of the male if administered in an egg at the beginning of a month will relieve impotence. He who wears a piece of its skin with the hair on it on his person, will be cured of epilepsy if acquired before puberty, but if the disease attacks after puberty it is of no use. If its hair is burnt in any place, it will have the effect of causing all kinds of beasts of prey to flee from it. Its flesh is beneficial in paralysis. If a piece of its skin is placed in a box of clothes, neither moths nor white ants will attack them; if its tooth is carried about by a person he will remain free from tooth-ache; if its fat is rubbed over hands and feet, they will remain safe from the effects of cold, and if rubbed over the body no louse will approach it; and if its tail is carried about by any person, no amount of plotting on the part of a plotter will have any effect on him. Hurmus says that sitting on a lion’s skin cures piles and gout, and that he who takes the fat from its forehead, melts it with the oil of roses, and rubs it over his face, will be honoured by kings and all other people. Aṭ-Ṭabarī says that the use of the bile of the lion as a collyrium sharpens the sight, and adds that if a *dānak*¹ in weight of the bile is administered in some water of the seeds of fleawort and mint for jaundice, it will have a very beneficial effect. If its testicle is salted with red borax (بورق احمر) and mastiche, then dried, powdered, and drunk mixed with barley or wheat gruel (سويق), it will relieve all kinds of diseases in the belly, such as gripes, colic, piles, dysentery, and pain in the uterus; it ought, however, to be drunk with hot water on an empty stomach. If the brain of the lion is mixed with old oil and rubbed over parts affected with tremors or quivering, it will cure them; and he who rubs on his face and the whole body, the fat of the lion, will be cured of languor, freckles, and any defect he may have in his face. If its excrement is dried and mixed with the perfumed oils which are used for rubbing over the body before having a bath, it will be highly beneficial in external vitiligo alba. If a *dānak* weight of it, that is to say the excrement, is given

¹ A *dānak* is equal to the sixth part of a dram or two carats.

to drink to a person who cannot do without wine, without his knowledge, he will begin to hate it so much, that he will neither drink it nor have a desire to look at it; if its bile mixed with honey is applied to tumours in the neck, they will disappear; if its fat is pounded with garlic and rubbed over the body by any person, no beasts of prey will approach him.

(Interpretation of the lion in a dream.) A lion in a dream indicates a sultân highly vehement, bold, tyrannical, injurious, undisguised in his enmity, and despotic on account of his boldness, one whom neither a friend nor a foe can trust. It may also be interpreted as an overpowering enemy, and may also perhaps indicate death, because it is in the habit of seizing souls, but a dream about it may also point to a sick man being restored to health. He who dreams of a lion being in a place where it is not usually seen and of fleeing from it, will be rescued from what he is afraid of, and will acquire wisdom and knowledge, according to what is said in the *Kur'ân*, "I fled from you because I feared you, but my Lord hath bestowed on me wisdom and appointed me one of his apostles."¹ But if he faces it, and it flees away from him, he will at first meet with grief and anxiety at the hands of one possessing power and authority, but will be eventually saved from destruction and disease. He who dreams of a lion throwing him down but not killing him, will suffer from a continued fever, for fever never leaves the lion as has been mentioned before, or he will be imprisoned, for fever is the durance of the faithful. Wrestling with a lion may sometimes indicate illness. He who dreams of taking some hair, bones, or flesh of a lion will obtain wealth from a sultân or an enemy; he who dreams of riding a lion and of being afraid of it, will fall into a difficulty, but if he is not afraid of it, he will subdue an enemy. If he dreams of lying by the side of a lion, not being afraid of it, he will be secure from his enemy; and if he dreams of a lion jumping at people, the sultân will tyrannize over his subjects. He who dreams of eating the head of a lion will acquire a kingdom, and he who dreams of feeding a lion will be on friendly terms with a tyrannical king. If he dreams of taking a whelp of a lion to his bosom, his wife if pregnant will give birth to a boy, or else he will take to his bosom (protection) a son of a nobleman, as

¹ Al-*Kur'ân*, XXVI-20.

has been interpreted by Ibn-Sīrīn. He who dreams of a lion paying him a visit will fall ill, and he who dreams of a lion killing him, if he is a slave will obtain his freedom, and if he is not a slave will be in terror of a sultān. The voice of a lion indicates a threat from a sultān. He who dreams of a lion fawning upon him will perform wonderful actions ; and it may perhaps indicate the subjugation of an enemy.

(Supplement.) The Imām ash-Shāfi‘ī says, “ If men only knew of the pitfalls in the science of rhetoric, they would flee from it in the same manner as they flee from a lion”. The author of *الاحیاء* (*al-Iḥyā’*) states in it, “ If I say that learning the science of debating and rhetoric is blameworthy in the same manner as learning the science of astrology, or that it is allowable, or that it is praiseworthy, know that people hold immoderate and extravagant views regarding it. There are some who say that it is heretical and unlawful, and that it is better for a man to meet God with every kind of sin, barring the sin of a belief in the plurality of gods, than to meet Him with the sin of eloquence. There are others who say that it is obligatory either in the sense of a duty the observance of which is obligatory on the collective body of the Muslims, or in the sense of a duty the observance of which is obligatory on every Muslim, that it is the best of actions, that it is one of those deeds by which one seeks to approach God or to advance himself in His favour, and that it is a supporter of the doctrine of Unity and a defender of the religion of God.” Out of those who hold the view of its unlawfulness are ash-Shāfi‘ī, Mālik, the Imām Aḥmad, Sufyān, and all the collectors of traditions. [The author here discusses the opinions of, and quotes passages from, the several authorities, and after examining the arguments on both sides concludes by deciding that the science of rhetoric is both advantageous and injurious, its lawfulness or unlawfulness being determined by the nature of the exigency for its use; thus, when it is useful it is quite lawful, and when injurious or dangerous unlawful.] Its injurious effects are, that whilst on the one hand it creates doubts in one’s mind and instability in religious faith or belief, causing thereby the giving up of all resolution in matters of such religious belief, on the other it confirms heretical belief in the minds of those who are heretically inclined, because it gives rise to pretentious claims on their part and increases their obstinacy, but this

is more the result of bigotry engendered by a spirit of contention. As to its beneficial effects, it may be supposed that its only advantageous use is in exposing the true doctrines and their knowledge; but this is not all, for there is one greater advantage still to be reaped from it, and that is the preservation of the creed for the masses of the people and defending it from the alarming attacks of the heretical by a variety of contentions, for the ignorant and weak are soon unsettled in their belief by the contentions of the heretical; and whilst the masses of the people are accustomed to follow as true the creed which has been accepted by all since old times, the learned divines have been devout in defending it for them against the false pretensions and hypocrisy of the heretical, which is one of those duties, the observance of which is obligatory on the collective body of the Muslims (فروض الكفاية), such as the guarding of property and other rights, like the duties of a judge, a governor, and others.

[The author then gives a further explanation.]

“Know that it is stated before, that the learning of the science of astrology is blameworthy, and we have to add that the Prophet is related to have said, ‘If mention is made of destiny, remain silent; if mention is made of the stars, remain silent; and if mention is made of my companions, remain silent;’ and also, ‘I am afraid of three things for my people after me, the oppression of the imāms or leaders, faith in the stars, and a disbelief in destiny.’ ‘Umar b. al-Khaṭṭāb has said, ‘Learn of the stars enough to show you the road at sea and on land, and do not go further.’ The prohibition against it is for three reasons. *First*, it will have an injurious effect on most of the people, for if they are told that these signs or events follow the movements of the stars, they will be impressed with the idea that the stars are the cause of the signs or events, and that they are the managing deities, because they are the noble heavenly gems (bodies); they will become magnified in the minds of men, which will cause the mind to adore them and to look to evil to be warned against, and good to be hoped for, as proceeding from them, and the remembrance of God will be wiped off from the mind, for the weak must fall short and dwell on the mediums, whilst only the firmly believing learned ones will see that the sun, the moon, and the stars are subservient to the order of the Almighty. *Second*, the

decisions based on the movements of the stars are a pure guess, and cannot affect the rights of any person in truth or even in thought ; the knowledge of them is therefore to be looked upon in the light of ignorance, and the blame to be attached to it is on account of its being ignorance and not on account of its being knowledge. From what is related, that science (astrology) was founded by Enoch (ادریس), but was afterwards obliterated and cancelled. As to what rarely happens to be true out of a prophecy of an astrologer, it is only so by an accident, for he can see only some of the causes, whilst the cause producing any given event is the result of several conditions which are not in the power of any human being to perceive. If an event happens as predicted by an astrologer, it is so by God decreeing that the other causes for it should also occur, but if God does not so decree, the astrologer errs. It is like the guess of a man in the matter of rain (which is predicted), because he sees clouds collecting and rising from the mountains, and his imagination is stirred; but perhaps the day may turn out to be a scorching hot one on account of the sun, and the clouds may become dispersed, or perhaps the opposite of it may occur, for the simple fact of the clouds collecting is not enough to bring on rain, but the other causes which give rise to it are not known. In the same state is also the guess of a sailor, who thinks that his ship is safe, trusting to what he knows of the habits of the winds, but the winds have several hidden causes behind them which he does not see ; at times he proves correct and at other times errs. On this account people are prohibited from learning events from the movements of the stars. *Third*, there is no advantage to be derived from it ; the least that may be said against it is that it is so much wading through folly, for it neither increases nor reduces the natural term of life which is the most valuable commodity of man ; it is profitless, but its end is surely a loss. The Prophet happened once to pass by a man round whom several men had collected, and asked, 'What is this?' They replied, 'A very learned man,' and he asked, 'Learned in what?' and they replied, 'In poetry and the genealogy of the Arabs,' whereupon the Prophet said, 'It is a science the knowledge of which profits not and the ignorance of which injures not.' The Prophet has also said, 'Verily a science is a clear sign or miracle, or a standing divine law, or a just religious ordinance.' As to wading through the knowledge of the stars, it is to be likened to jumping into danger and

to wading through ignorance without any gain ; for what is estimated has an existence, whilst conjecturing is an impossible thing, as opposed to the science of Medicine, the necessity for which is urgent, and most of the proofs of which are easily perceived, and as also opposed to the science of Interpretation of dreams, which, though it is only a conjecture, forms one of the forty-six parts into which the office of prophecy is divided ; besides there is no danger attached to it." ¹ For these reasons we have multiplied quotations in this book, in connection with these two sciences, on account of the great necessity for them and the small likelihood of any errors in them, as it is possible to see most of their proofs; but it is God who leads to a right understanding.

الأبل (*al-Ibl*) also الأبل (*al-Ibl*) by way of contraction. Camels. It is ^أ a noun of unity employed to denote plurality [a collective noun]; it has no plural and is itself not singular, because it denotes a kind,—so Ibn-Sîdah says. Al-Jawharî says that it has no singular derived from the same root, and that it is feminine, because plural nouns which have no regular singulars from the same root, if employed to denote anything but human beings, must be used as feminine, and if rendered diminutive must take additional ة, thus أبيلة (*ubailah*), غنيمية (*gūnaimah*), &c. The plural is أبال (*ābāl*), and the form to express relation or affinity is إبلي (*ibālī*).

Ibn-Mājah relates on the authority of 'Urwah al-Bārīkī that the Prophet said, "Camels are a glory to their people, goats and sheep are a blessing, and prosperity is tied to the forelocks of horses till the Day of Judgment." In a tradition of Wahb it is said that Adam abstained from conjugal intercourse (تأبل) on account of his grief for his slain son, devoted himself to religious exercises for a certain number of years, and was not affected with any desire for Hawwā (Eve) for years, that is to say, he abstained from carnal intercourse with her for years and had an aversion for her.

Camels are called *daughters of the night* بنات الليل (*bānāt al-lail*), and are also called بعير (*ba'ir*) both the male and the female if five years old, pl. ابعة (*ab'irah*) and بعران (*bu'rān*). الشاري (*ash-shārīf*) is an old female camel, pl. شرف (*shurraf*). العوامل

¹ Al-Ḥazzālī's إحياء علوم الدين (*Ihyā' ulūm-ad-dīn*), Vol. I.

(*al-ʿawḍmil*) are camels possessing two humps. Camels are reckoned among wonderful animals, though the wonder attached to them falls short in the estimation of men owing to their great familiarity with the sight of them. The camel has a big body, is readily led, gets up with a heavy load and sits down with it; and even if a rat takes hold of its halter it will go with it wherever it wishes. A house can be fitted up on its back, in which a man may sit with his eatables, drinkables, clothes, pots, and pillows, as if he would be in his house; a roof can also be fitted up over that house; and with all this it walks along, for which reason God has said, "Do not they look at the camels how they are created?"¹ God has made them with long necks to enable them to rise with heavy loads. It is related of a philosopher who lived in a land where there were no camels, that when he was told regarding camels and their beauty, he thought over the subject for a time and said, "In that case they must have long necks." Because God intended them to be ships on land, he has endowed them with patience to bear thirst, so much so that the interval between their two drinkings may be extended even to the tenth day. He has also made them capable of feeding on everything which grows in deserts, and on which other beasts of burden cannot feed. It is related on the authority of Saʿīd b. Jubair who said, "I happened to meet the Kāfi Shuraiḥ going out, and when I asked him as to where he was going, he replied, 'I am going to al-Kunāsah'²; I then asked him, 'What will you do there?' and he replied, 'I shall see the camels how they are created.'" God has also said, "And on them and on ships are ye borne"³, and has likened them to ships, because they are the ships on land. Dhū'r-Rummah says, "A ship on land, whose halter is under my cheek," by which he means Ṣaidah whom he addresses in the following words:—

"I heard people seeking for rain,
I said to Ṣaidah, 'Seek for water.'"

Ṣaidah was his female camel, and a further account of it will be given under the letter ص.

Sometimes camels can remain patiently without water for ten days, and God has given them long necks to help them in rising with heavy loads. It is said in a tradition, "Do not vilify camels,

¹ Al-Ḳurʿān, LXXXVIII-17. ² A village near al-Kūfah. ³ Al-Ḳurʿān, XXIII-22.

because in them is a preventive of the shedding of blood, and a dowry of a lady"; that is to say, they are given as fines for bloodshed, which causes blood to be spared and prevents the shedding of a slayer's blood. This (رقود الدم) is an expression of the eloquent one. In another tradition it is said, "Do not vilify camels, because they are a part of the spirit of God," that is to say, by their means He amplifies the means of subsistence of men,—so Ibn-Sîdah says. But the tradition we know of is, "Do not vilify wind because it is a part of the spirit of the Merciful." It is related in الصحيحين (as-Sahîhain¹) on the authority of Abû-Mûsâ al-Ash'arî, that the Prophet said, "Pay frequent and repeated attention to the K̤ur'ân, for by Him in whose hand the soul of Muḥammad is, it is more apt to escape than camels with their fore shanks and arms folded together and bound with ropes." It is further related in the same two books (الصحيحين) as-Sahîhain on the authority of Ibn-'Umar, that the Prophet said, "The K̤ur'ân is like camels with their fore shanks and arms folded together and bound with ropes; if the owner pays careful attention to them when they are tied with ropes, he retains them, but if he is unmindful of them, they disappear; in the same manner if a possessor of the K̤ur'ân perseveres in reading it night and day, he remembers it, but if he does not read it he forgets it." It is related in them, on the same authority also, that the Prophet said, "People are like a hundred camels without a dromedary (râḥilah) among them", the meaning of which will be explained under the letter ر in the art. الراحلة.

There are several kinds of camels: الارحبية (al-Arḥabîyah), so denominated from and belonging to the Beni-Arḥab, a tribe of Hamadân, but Ibn-as-Salâḥ says that they are out of the camels of al-Yaman; الشاذقية (ash-Shadhkîziyah), camels whose origin is traced to Shadhkân, a noble stallion camel belonging to an-Nu'mân b. al-Mundhir; العيدية (al-'Idîyah), camels belonging to the Beni'l-'Îd, who are a subtribe of the Beni-Mahrah, according to the author of الكفاية (al-Kifâyah); المجدية (al-Majdiyyah), camels found in al-Yaman and possessing glory and honour derived from their ancestors; الشاذنية (ash-Shadaniyah), so denominated from a stallion of that name, or from the name of a place according to what is said in الكفاية (al-Kifâyah); المهرية (al-Mahrîyah), so named from Mahrah b.

¹ The two *Sahîhs*, that of al-Bukhârî and that of Muslim.

Ḥaidân, who was the ancestor of the tribe, pl. المهارى (*al-Mahāra'*),—so Ibn-aṣ-Ṣulāḥ says, and what al-Gazzālī says regarding them, namely, that they are camels of an inferior kind, is not so. Some camels are wild and are called ابل الوحش (wild camels), and are said to be the remnant of the camels belonging to 'Âd and Thamûd. Among the names given to camels, there are العيس (*al-'îs*), camels having strong and powerful loins; الشمال (*ash-shimāl*), camels which are light and thin; اليعملة (*al-ya'malah*), camels which are swift; الوجناء (*al-wajná*), camels which are also strong and hardy; الفاجدة (*an-nūjibah*), camels which have a swift pace; العرجا (*al-'awjā*), camels which are slender and lank; الشمرولة (*ash-shamardalah*), camels which are long; الهجان (*al-hijān*), camels which are excellent and noble; الكوما (*al-kūmā*), which is a female camel with a large hump; الحرف (*al-ḥarf*), which is a slender and lean female camel. Ka'b b. Zuhair says:—

“*Ḥarf* whose sire is her brother of noble parentage,

Whose paternal is her maternal uncle, long in neck and swift in face.”

As to his words, “whose sire is her brother,” they mean that she is of the same breed in nobility; but they are also explained as meaning that she is the offspring of the stallion which covered its own dam and begat this she-camel, and that it is therefore both her sire and her brother; and supposing the dam of this she-camel to be the offspring of an elder stallion, her paternal uncle becomes her maternal uncle at this rate, which is looked upon by the Arabs as the best and noblest breed. The first statement is that of Abû-'Aḥ al-Kālī on the authority of Abû-Sa'īd.

[The author here gives some excellent lines of Ka'b.]

Writers on the natures of animals say that males of no animals present the peculiarity which the male camel at the time of its becoming excited by lust does: its very nature becomes corrupt; foam and froth appear (from its mouth); three times the weight of its usual load can be placed on it; it eats little and protrudes from within the شقشقة (*shikshikah*), which is a red membrane and into which it blows, so that it comes forth from the corner of its mouth, and cannot be recognised. Al-Laith says that it is found only in the Arabian camel, but this requires consideration. 'Alī b. Abī-Tālib said, “Verily orations are out of the harangues (*shakāshik*)

of Satan," likening an eloquent person to a braying stallion camel, and his tongue to the camel's *shikshikah* (faucial bag). Al-Hākim relates in the tradition of Fāṭimah bint Kaïs that the Prophet said to her, "As to Mu'āwiyah, he is a pauper, and as to Abū-Jahm, I am afraid of the effect of his haranguing on you."

The stallion camel covers the female only once a year, sed diu initum prorogat et pluries semen in feminam immittit, and on that account it is subsequently affected with languor and weakness. The female camel conceives when she is three years old and is for that reason called a *حقة* (*hikkah*), because she is then fit for it. It is said that the male camel is the most rancorous of animals, and in its nature both patience and ferocity are mixed. The author of *المنطق* (*al-Mantik*) says that it does not mount its own dam, and adds, that there was a man in ancient times, who covered a female camel with a cloak and then caused her male offspring to mount her; but when it understood it, inguen suum extirpavit, and bore so much rancour against the man that it killed him. Another man also acted in the same manner, and when the male camel understood that she was its dam it killed itself. Every animal has a gall-bladder excepting camels, which accounts for their great patience and for their allowing themselves to be led about; the male camel has acquired the sobriquet of *abū-Ayyūb* (Father Job). There is, however, found over their liver a fold of membrane resembling the gall-bladder, and containing viscid mucus, which is used as a collyrium and is beneficial in chronic night blindness. It is a part of the nature of camels to prefer thorny plants as food, whilst their intestines which often refuse to digest barley, digest them easily. It may be mentioned here as a wonderful thing in which the Arabs have a belief, that if their camels are attacked with the mange, and that if the healthy ones are branded, the affected ones get well. In this sense an-Nābigah says:—

"And you have charged me with the crime of another man and left him,
Like a mangy camel for which another is branded, while itself
it pastures at pleasure."

Another poet has taken the idea from him and says:—

"Another than myself has committed the crime, whilst I am
punished among you,
As if I am the fore-finger of a penitent one."

This is, however, denied by Abû-'Uбайд al-Kâsim b. Sallâm.

A party of traditionists relate out of a tradition of Abû-Hurairah that a man belonging to the Beni-Fazârah came to the Prophet and said, "My wife has given birth to a black son," and the Prophet asked him, "Have you any camels?" The man replied, "Yes," whereupon the Prophet asked him, "What are their colours?" and he replied "Red"; the Prophet then asked him, "Is there any ashy or dusky coloured one among them?" and he replied, "There is an ashy coloured female among them," whereupon the Prophet replied, "Then it is that one"; the man then asked, "Whence did she get that?" and the Prophet replied, "Most probably it has been transmitted as a hereditary taint from some ancestor." A hint has been already given as regards this tradition in the art. **الاسماء**. The Prophet did not allow the man to put away the son from him. The man mentioned in this tradition was Dāmḍām b. Kaṭālah al-'Ijlī. 'Abû-'Umar b. 'Abd-al-Barr, however, does not give his name in **الاستيعاب** (*al-Ist'āb*), but then he gives no tradition beside this. The man's name is given in some of the well supported traditions, and 'Abd-al-Ḡanī relates this tradition with greater elegance. He says, that the woman belonged to the Beni-'Ijl and some old women belonging to that tribe happening to come to al-Madīnah were asked regarding the woman who had given birth to a black boy, when they replied, that there was among her ancestors a black man; he adds that his name was Dāmḍām b. Kaṭālah al-'Ijlī. The Khatīb Abû-Bakr says, that the women replied, "The woman had a black grandmother."

(Lawfulness.) It is lawful to eat camels according to the text of the **Kur'ân** and also all the Muḥammadan doctrines. God has said, "Lawful for you (to eat) are the brute cattle."¹ As to Isrâ'il whose proper name was Ya'qûb, making unlawful for himself the eating of camel's meat and the drinking of camel's milk, it was so on account of his striving to remain healthy; and the reason of it was, that he used to live in the desert where he suffered from sciatika, and he had found that nothing made him ill but camel's meat and camel's milk; he therefore held them as unlawful. The word Isrâ'il is a Hebrew one. The learned differ as to the state of purity derived from the sacred ablution being annulled or not by eating the flesh of camels, the majority

¹ Al-Kur'ân V-1.

being of the belief that it is not annulled, whilst the rest are of a contrary opinion. To the former class belong the four Khalīfahs, Abū-Bakr, 'Umar, 'Uthmān, and 'Alī, Ibn-Mas'ūd, Ubayy b. Ka'b, Ibn-'Abbās, Abū 'd-Dardā, Abū-Talhah al-Anṣārī, Abū-Umāmah al-Bāhilī, 'Amir b. Rabī'ah, all the tābi'ūn¹, Mālik, Abū-Ḥanīfah, ash-Shāfi'ī, and their disciples. To the second class belong Aḥmad, Ishāq b. Rāḥawaih, Yaḥyā b. Yaḥyā, Ibn-al-Mundhir, and Ibn-Khuzaimah; whilst al-Baihaqī has elected this opinion taking it from the followers of ash-Shāfi'ī, that having been ash-Shāfi'ī's original opinion, a proof of which will be given under the letter ج in the art. الجوزور. As regards the eating of their humps, according to Aḥmad, there are two versions, and as regards the drinking of their milk, his disciples hold two opinions. As to saying prayers in their امطان or places in which they lie down after drinking, it is forbidden. Abū-Dā'wūd, at-Tirmidhī, and Ibn-Mājah relate on the authority of 'Abd-ar-Raḥmān b. Abī-Lailā, who had it on the authority of al-Barā b. 'Āzib, who said that the Prophet was asked regarding the performance of ablution (for prayer) after eating the flesh of camels, when he replied, "Perform ablution"; he was then asked regarding the flesh of goats and sheep, when he said, "Do not perform ablution after (eating) it;" he was next asked regarding the saying of prayers in the resting places of camels, when he replied, "Do not say prayers in them, for they are the haunts of devils;" he was then asked regarding the folds or lodging places of goats and sheep, and he replied, "Say prayers in them because they are auspicious." An-Nasā'ī and Ibn-Ḥibbān relate out of a tradition of 'Abd-Allāh b. Muḡaffal that the Prophet said, "Camels are created from devils."

As to the payment of the poor-rate on their account, for every five pasturing camels there ought to be given a sheep or goat; for every ten, two sheep or goats; for fifteen, three sheep or goats; for twenty, four sheep or goats; then for every twenty-five, a she-camel a year old (بنت مخاض); for thirty-six, a she-camel two years old (بنت لبون); for forty-six, a she-camel three years old (حقة); for sixty-one, a she-camel four years old (جذعة); for seventy-six, two she-camels each two years old; for ninety-one, two she-camels each

¹ Pl. of تابع = one next in order of time after the companions of the Prophet: a Muslim who had met with some of the companions of the Prophet but had not seen the Prophet himself.

three years old ; for one hundred and twenty-one, three she-camels each two years old ; then above that number for every forty, a she-camel two years old, and for every fifty, a she-camel three years old. By a sheep or goat is meant a young sheep not a year old, or a young goat under two years. As to the other orders regarding the payment of the poor-rate, they are well-known.

(Supplement.) Al-Mutawallî says that if a person is awarded or directed to receive *ibil* (camels), it is allowable to give him male or female ones, but he is not bound to receive young ones just weaned or a year old, for they are not *ibil* (camels).

(Proverbs.) Muslim and at-Tirmidhî relate on the authority of ‘Abd-Allâh b. ‘Umâr that the Prophet said, “Men are like a hundred camels without a dromedary among them,” that is to say, among men there are few that may be considered laudable ; this proverb will be further explained under the letter ر in the art. الرحلة. Al-Azharî says that the meaning of it is that the renouncers of the world, those who are perfect in their renunciation of the world and in their aspiration after the next world are few, like dromedaries among camels. “He satiated them with abusive language and they went away with the camels ;” it is said that the first person who employed this proverb was Ka‘b b. Zuhair b. Abî-Sulmâ, and it is applied to one who has nothing but empty words. “O Sa‘d, this is not the way that the camels are led to the watering place,” applied to one who undertakes an affair which he cannot carry out well ; ‘Alî employed it as a proverb in a tradition related by al-Baihaqî and others. “O camels, return to your resting place,” applied to one who tries to flee away from that from which there is no escape for him.

(Properties.) Ibn-Zuhair and others say that directly the sight of a male camel falls on the star Canopus, it dies. The flesh of camels and that of mountain sheep a year old is all of a poor or inferior kind. If the hair of camels is burnt and sprinkled over flowing blood, it checks the flow of blood. If the ticks infesting camels are tied up in the sleeve of one affected with excessive love, his love-madness will disappear. If one who is drunk, drinks a little of a he-camel’s urine, he will become sober instantaneously. Its flesh increases the venereal power and acts as an aphrodisiac. The urine of camels is beneficial in swelling or inflammation of the liver, and in increasing

the sexual power. Si qua mulier, tres dies, post menses, medulla ossis cruralis cameli, vel gossypio vel lana involuta, usa erit, recurreritque ad actionem initus, quamvis sterilis, illa concipiet. The rule for diagnosing sterility in women will soon be given in the art. الانسان .

(Interpretation of camels in dreams.) The interpreters of dreams say that he who dreams of acquiring a hundred camels, will rule over a body of influential men, and will acquire a large fortune ; and so also if he dreams of acquiring a flock of goats or sheep, or sheep or goats, or camels. It is said that he who dreams of acquiring camels, will have an excellent reward and safety in the matter of his religion and faith, on account of the words of God, "Do they not consider how the camels are created?"¹ If a dreamer says that he saw male camels, it would probably indicate some bad actions on account of the words of God, "And they shall not enter Paradise until a camel shall pass through a needle's eye",² and also on account of His words, "Verily it shall cast forth sparks as big as towers resembling yellow camels."³ If he says that he saw in his dream cattle which he was driving to pasture, it would indicate the smoothing of difficulties and the appearance of happiness for him on account of God's words, "He hath also created the cattle for you; from them ye have wherewith to keep yourselves warm, and other advantages, and of them do ye also eat. And they are likewise a credit to you, when ye drive them home to rest and when ye drive them to graze."⁴ He who dreams of pasturing Arabian camels will acquire dominion over a body of Arabs. If he dreams of there being many camels in a country, it indicates diseases (epidemics) and wars. Al-Jîlî says that he who dreams of possessing camels will attain power and authority. Artâmidûs says that he who eats the flesh of camels in a dream will fall ill. Muḥammad b. Sîrîn the imâm of the interpreters of dreams and one of the learned tâbi's says that there is no harm in eating the flesh of camels on account of God's words, "He hath also created the cattle for you; from them ye have wherewith to keep yourselves warm and other advantages, and of them do ye also eat."⁵ The rest of this subject will be treated in the art. الجمال under the letter

¹ Al-Kur'ân LXXXVIII-17.
and 33. ⁴ Idem XVI-5 and 6.

² Idem VII-38.
⁵ Ibid.

³ Idem LXXVII-32

الأبابل (al-*Abâbil*).—The sing. of it is إبالة (*ibbâlah*), but Abû-‘Ubaid al-Kâsim b. Sallâm says that it has no sing. from the same root. It is also said that the sing. of it is ابول (*ibbawl*) of the same measure as عجل, as also إبيل (*ibbîl*) like مكيت; and it is also said to be إبال (*ibâl*) like دينار, pl. دنائير. Al-Fârisî says that he has heard its sing. to be إبالة (*ibbâlah*), whilst al-Farrâ’ says that it is إبالة (*ibâlah*). There is a difference of opinion about the meaning of the words of God, “And did he not send down on them birds in flocks?”¹ Sa’id b. Jubair says that they are birds which build their nests between the sky and the earth, and produce young ones by hatching; they have beaks like the beaks of birds and paws like those of dogs. On the authority of ‘Ikrimah, they were green birds which came out of the sea with heads like those of birds of prey. Ibn-‘Abbâs says that God sent against the people of the Elephant,² birds like البلسان (*al-halsân*), but some say that they were like swallows (*al-watâwîf*), and ‘Ubâdah b. as-Şâmit says, “I think them to have been starlings (*az-zarâzîr*).” ‘Â’ishah said that they resembled somewhat swallows (*al-khatâtîf*). Under the letter س, they will be described as having been السنونو (*as-sunuwnuw*)*, sing. سنونة (*sunuwnah*), which still alight on the sacred mosque of Makkah.

ابيل (*abîl*) means a Christian monk, and إيسا [Jesus] the son of Mary used to be called ابيل الابدان the monk of monks. [In proof of this statement the author here quotes some lines of a poet.] الابالة (*al-ibâlah*) means a bundle of firewood. It is said in a proverb, “A handful of herbage over a bundle of firewood,” which means a trial or misfortune over another that has already fallen before.

الآن (*al-Âtan*).—A she-ass, but one should not say ائانة (*âtânah*); for three of them the word is ائن (*âtun*) pl. of paucity like اعنق and اعنق, and for many ائن (*utun*) and ائن (*utn*). امئان الرجل = The man purchased a she-ass or took for himself a she-ass.

Muhammad b. Sallâm says, “A man belonging to Kuraish has told me that Khâlid b. ‘Abd-Allâh al-Kasrî went out one day

¹ Al-Kur’ân CV-3. ² The army of Abraham, the Abyssinian viceroy of al-Yaman. * It is thus spelt in all the copies with me, and I do not know what bird is meant by it. In one of the printed copies, however, it is said in a marginal note that the word is spelt as البلسان in some copies. * *Hirundo rustica* (the swallow) in W. Palestine.

for the chase, while he was the governor of al-'Irâk ; he became separated from his companions and beheld a Badawî on an emaciated she-ass belonging to him and also an old woman in his company. Khâlid said to him, 'From what kind of a people do you come?' and he replied, 'From a glorious, influential, and illustrious people;' Khâlid said, 'Then you are from the clan of Muḍar, but from what portion of it?' and he replied, 'From among those who spear while on horse-back and embrace on alighting;' Khâlid said, 'Then you are from the tribe of 'Âmir, but from what branch of it?' and he replied, 'From among the generous, the noble, and the powerful of them;' Khâlid said, 'Then you come from the tribe of Ja'far, but from what section of it?' and he replied, 'From among its moons, its suns, and its lions in the army;' Khâlid said, 'Then you are from among its grandees, but then what has brought you to this country?' and he replied, 'A succession of droughts and a want of gifts from the generous;' Khâlid said, 'From whom do you expect them?' he replied, 'From your governor whose government has elevated him, but whose kinsmen have lowered him;' Khâlid then asked him, 'What do you wish from him?' and he replied, 'His great riches inherited from his noble forefathers;' Khâlid said, 'What say you to praising him in verse?' and he said to his wife, 'Recite the lines,' but she replied, 'We have imposed on ourselves the task of praising the blameworthy, which is to-day a vile thing to do.' He said, however, 'Recite the lines,' and she recited them :—

'To you, O 'Abd-Allâh, have come quickly, strenuously crossing
Deserts with us, the noble white camels, like bows sending forth arrows;
Mounted on them, have come the illustrious of the nobles of 'Âmir,
Whom violent droughts have attacked severely,
Desiring to meet a man who will give them out of his riches for the
sake of praise,

And to whom money will be nothing compared with praise.

If you give what we desire, this is our praise for you,

But if you act otherwise, there is no blame for you.'

Khâlid said to him, 'O 'Abd-Allâh, I like your poem and your saying that you have come on noble camels, when you have come on a wretched emaciated she-ass, also your describing the man in your poem differently from what you speak of him!' He replied, 'O son of my brother, what we have

stretched in the poem in praising the mean is utter falsehood.' Khâlid then asked him, 'Do you know Khâlid?' and he replied 'No,' and Khâlid said, 'Then here I am that Khâlid.' He then said, 'I ask you by God, are you that Khâlid?' and Khâlid replied, 'By Him in whose name you ask me, I am Khâlid, and I shall give you more than what you require.' He said, 'O Umm-Jahsh, turn the face of your she-ass,' and Khâlid said to her, 'Do not do so, but both your husband and yourself remain here.' He replied, 'No by God, I shall not accept even a dirham from a man after having made him hear what he hates,' and then turning the face of his she-ass he departed. Khâlid converted this action into a proverb and said, 'This one has gained what his forefathers never gained.' "

Al-Baihaḳī relates on the authority of Abū-Hurairah that the Prophet said, "Whoever wears woollen clothes, milks a ewe or a she-goat, and rides a she-ass, has no pride in him whatever." It is mentioned in the same way in الكامل (al-Kâmil) in the biography of 'Abd-ar-Ruhmân b. 'Ammâr b. Sa'd; and on the authority of Jâbir and Abū-Hurairah it is related that the Prophet said, "Wearing woollen clothes, sitting in the company of the poorer of the faithful, riding a donkey, tying a she-goat, and eating with one's family exempt one from the charge of pride." It is mentioned in الاستيعاب (al-Ist'âb) and other books, that Zurârah b. 'Amr an-Nakha'î went to the Prophet in the middle of Rajab of the year 9 A. H., and said to him, "O Prophet, I had on the road a dream which has terrified me," and the Prophet said, "What was it?" He replied, "I saw that a she-ass which I have left with my people, gave birth to a kid of a black colour tinged with redness; I saw then fire coming out of the earth, which shifted about between myself and my son whose name is 'Amr and kept on saying, 'Burn, burn the seeing and the blind.'" The Prophet asked him, "Have you left amongst your people a female slave secretly pregnant?" and he replied, "Yes;" the Prophet said, "Then she has given birth to a boy who is your son." He said, "But whence is the black colour tinged with redness?" The Prophet replied, "Come near me," and he approached him, when the Prophet said, "Your father was leprous, which you conceal." He said, "By Him who has sent you as a prophet with the Truth, nobody knew it before you;" the Prophet replied, "But it is that; and as to the fire, it indicates the discontent and

revolt which will take place after me." He asked him as to what the revolt would be, and the Prophet said, "The people will kill their imâm and will become knit together (in conflict) like the knitting together of the bones of the head," placing his fingers contrariwise, "the (shedding of) blood of the faithful in the eyes of the faithful will be more pleasant than (the pouring out of) water, whilst a bad action will be looked upon as good, and if you die the mischief will overtake your son, and if your son dies it will overtake you." He said, "Pray for me, that it may not overtake me," and the Prophet accordingly prayed for him. The learned say that this was the revolt in which 'Uthmân was killed.

(Proverbs.) "He was a he-ass and became a she-ass," applied to one who becomes abject after having been powerful.

(Interpretation of it in a dream.) A she-ass is indicative of a woman likely to bring in ample means of livelihood, great prosperity, and several benefits, and to present one with a large progeny. The word **الان** is derived from **الانبا** (coming, coition).

الأخطب (*al-Akhtab*); of the same measure as **الأحمر**. It is said to be the bird called **المرور** (*as-sural*). [The author here gives two lines in which the word is quoted.] Also an ass, or a wild ass having an ashy colour on the back. Al Farrâ' says that **الأخطب** (*al-khatbâ'*) is a she-ass with a black stripe on the back, and that the male of it is **أخطب** (*akhtab*).

الأخضر (*al-Ukhwîdir*).—[Cautharides]. A certain green fly, of the size of the black fly,—so Ibn-Sîdah says.

الأخيل (*al-Akhyal*). A certain green bird having lustre (and colours) in its wings, differing from its general colour, and so named because it is of diversified colours. It is said to be the same as **الشقراق** (*ash-shikrâq*)* which will be described under the letter **ش**, and to be a bird of bad omen.*

* *Picus viridis*. In 'Omân the names **sarad** (**سرد**) and **bâ-siraid** (**بوسريد**) are given to a shrike, *Lanius fallax*. * *Picus viridis*—green woodpecker. * Vide Lane's Arabic Lex., p. 836, for the declension of the word. I have translated this article fully under the letter **خ** where it is also given.

الأربد (*al-Arbad*). A species of serpent which when it bites causes the face of the bitten person to become of an ashy colour. In connection with it 'Abd-al-Malik b. 'Umar relates, "I saw Ziyād standing over the grave of al-Mugīrah b. Shu'bah and saying :—

"Verily under the stones are buried vigilance and determination,
And an enemy, an antagonist capable of showing the bitterest
enmity,

A serpent in a hole, an *arbad*, against whose bite,
The blowing of the enchanter avails not the bitten one."

He then said, "Verily, by God, you were the bitterest enemy of him whom you hated and the greatest friend of him whom you befriended."

الأرغ (*al-Arkh*). Ibn-Durustawaih says that it is fem. . A two year old cow which has not yet been covered by a bull ; pl. أروخ (*urūkh*), also ارواخ (*arākh*). [The author here quotes two lines recited to Ibn-Durustawaih by a Badawī of the tribe of Muzainah on the road to Makkah, and composed by himself, in which the word is given.] Al-Jawharī says that الارغ (*al-arkh*) is a wild one out of cows, and the author of المغرب (*al-Maghrib*) says that الارغ (*al-arkh*) is a male young one of a wild cow.

الأرضة (*al-Aradah*). [*Termes fatale* of Linn., the wood-fretter.] A certain small insect like half a lentil, that eats wood ; it is the insect that is called السرفة (*as-surfah*) which will be described under the letter س . It is the same as that mentioned by God in the Kūr'ān as the insect of the earth¹ ; since its work is done in earth it is joined with it (in grammatical construction).

Al-Kazwīnī states in الاشكال (*al-Ashkāl*) that when this insect becomes a year old, two long wings spring forth from it, with which it flies. It is this insect which informed the genii of the death of Solomon². The ant is its natural enemy though smaller in size; it comes from behind, lifts it up and carries it off to its nest, but if the ant comes from before, it cannot overcome this insect as it stands against it in a fight. One of its habits is to build a beautiful nest from branches which it collects, like the web of a spider, perfectly smooth and plane from its bottom to the top with a square door on one of its

¹ Al-Kur'ān XXXIV-13. ² Ibid.

sides. Its nest is like a sarcophagus or coffin, and from it the ancients took the idea of building sarcophagi over their dead.

It is related in *المصحيحين* (the two *Sahîhs*) and other books that when the news of the hospitable reception given by an-Najâshî to Ja'far and his companions reached Kuraish, they were irritated (looked upon it as a great affair), became angry with the Prophet and his companions, and wrote a ban against the Beni-Hâshim, prohibiting intermarriage, selling and buying, and other intercourse with them. The writer of the parchment was Bagîl b. 'Âmir, and his hand dried up and became stiff; they then hung up the parchment in the middle of the Ka'bah, and confined the Beni-Hâshim to the quarter or sha'b of Abû-Tâlib on the night of the new moon of al-Muharram in the seventh year of Muḥammad's mission. The Beni-'Abd-al-Muṭṭalib then came and joined them, and Kuraish cut off their food and other supplies. They did not leave their place of retirement excepting during the season of pilgrimage, until they were reduced to a state of difficulty. They remained in that state for three years, at the end of which God revealed to His Apostle the affair of the parchment, out of which by this time the wood-fretter had eaten all that part which related to oppression and tyranny, and there remained only what related to the name of God. Abû-Tâlib then informed them (Kuraish) of it, and they went up to it and found it in the state the Prophet had described it to be; they then took them out of the sha'b or quarter of Abû-Tâlib.

Ibn-Sa'd and Ibn-Mâjah in his *سنن* (*Sunan*) relate out of a tradition of Ubayy b. Ka'b, that the Prophet used to pray facing the trunk of a date-palm; but a pulpit having been made for him, the trunk commenced to moan (or reiterate the yearning cry) like a she-camel (العمارة), until the Prophet rubbed his hand over it when it became quiet. When the mosque and other things were pulled down, Ubayy b. Ka'b took that trunk; it then remained with him in his house until it became old and worn out, and was eaten by the wood-fretter and crumbled to pieces. A further account of الارضة will be given under the letter د in the articles *الهداية* and *دود الفاكهة*.

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its filthiness; and so is also its dust if it extracts it from earth. The Kâfi Ḥusain, however, states that if it extracts the dust

from a clod or dry mud, it is lawful to perform the substituted sacred ablution (تيمم) with it, and that even if it is mixed with its viscid mucus there is no harm, for its mucus is considered clean, as it then stands in the same position as dust made into dough with vinegar or rose-water ; but what it extracts out of wood or books is not lawful for want of any dust in it.

(Proverbs.) "More consuming than the wood-fretter or termite."
"More active than the wood-fretter."

(Interpretation of it in a dream.) In a dream it indicates quarrelling in matters of knowledge and science, and disputing with arguments.

الأرقم (*al-Arkam*).¹ A certain species of serpent, which is of a mixed black and white colour, as if it is variegated with figures. The authors of الغريب (*al-Garīb*—strange stories) state that a man had a bone of his broken, and coming to 'Umar b. al-Khaṭṭab he asked for retaliation or revenge for it, but 'Umar refused to grant it ; and the man said, "Then the case is like that of الأرقم (*al-arkam*) : if it is killed there is retaliation for that, and if it is left alone it swallows ;" that is to say, if you leave it alone it eats you, but if you kill it you are killed for it. Ibn-al-Athîr says in النهاية (*an-Nihâyah*) that they (the Arabs) used to allege in the days of Ignorance, that the jinn or genii took revenge on account of injury to الجان (*al-jânn*) which is a slender or small serpent, and that he who killed it either died or was afflicted with palsy. This is like a person who is beset with two evils and does not know how to act, that is to say, he has on the one hand a broken bone and on the other a want of retaliation.

It is also said that الأرقم (*al-arkam*) is a serpent with mixed red and black colours. [The author here gives some lines of Muḥadḍah-al-Mulk, in which this description is used as a simile.]

الأرنب (*al-Arnab*). [The hare].² Singular of الأرناب (*al-arnāb*). A certain animal like the عناق [the badger],³ with short fore legs and long hind legs, an arrangement opposite to that which exists in the giraffe ; it treads the ground with the hinder part of its hind

¹ *Periops*. ² In 'Omân *Lepus omanensis*, in Egypt *L. aegyptiacus*, and in W. Palestine *L. syriacus* and other species. ³ *Meles taxus*.

legs. It is a collective or generic name, applied to both the male and the female. Al-Jâhidî says, that if one says *arnab* it is a feminine noun, in the same manner as العقاب (*al-'akâb*), for you say هذه العقاب and هذه الارنب, whilst al-Mubarrad says in الكامل (*al-Kâmil*) that العقاب (*al-'akâb*) is both masc. and fem., and that it is to be distinguished by the noun of indication (اسم الإشارة) like (الارنب) *al-arnab*. The male of the hare is called الخنز (*al-khusaz*), pl. خزان (*khizzan*) like صردان, pl. صردان. The female is also called عكرشة (*'ikrishah*), and the young one or leveret is called at first الخرنق (*al-khirnik*), then السخلة (*as-sakhlah*), and then it becomes الارنب (*al-arnab*). The organ of generation of the male of this animal is like that of the fox, one part of it being composed of bone and the other of sinews; et tempore initus femina saepe marem conscendit, on account of the great lust and sexual desire there is in it even if it is pregnant. It is one year a male and another a female. Praise be to Him who is capable of performing all things!

(Wonderful.) Ibn-al Athîr relates in الكامل (*al-Kâmil*) among the events of 623 A. H., that a friend of his once hunted a hare having two testicles and a male organ of generation and also a female one, and when they cut open its abdomen they saw signs indicative of it (the double sex). He also relates that more wonderful than this even was, that a neighbour of his had a daughter of the name of Şafiyah who remained a girl for nearly fifteen years, when a male organ developed itself in her and a beard commenced to grow from her chin, so that she had both the male and female organs. Another wonderful story like this will be told in the art. الضبع. The hare sleeps with its eye open, for should a hunter come to it he would find it in that state and think it to be awake. It is said that if it sees the sea it dies, and on that account it is not found on the sea-coasts, but I do not accept this as true. Among other lies the Arabs tell is that the jinn or genii flee from it on account of its place of menstruation. A poet says:—

“The hares menstruated blood on the stones,
Like the blood of war on the day of battle.”

(Further information.) There are four animals which menstruate, namely, woman, the hyena, the bat, and the hare, and it is said that a bitch also menstruates. Abû-Dâ'wûd relates in his سنن (*Sunan*) out of a tradition of Jâbir b. al-Ḥuwaitirath on the authority of 'Abd-Allâh

b. 'Umar that the Prophet said about the hare, that it menstruates. Ibn-Mu'īn says, "I do not know Jābir b. al-Ḥuwairath." Ibn-Ḥibbān has mentioned him in *التهذيب* (*ath-Thikāt*) but does not know of any tradition related by him excepting this one. Al-Baihaqī relates on the authority of Ibn-'Umar that a hare was brought to the Prophet, but he neither ate it nor prohibited its being eaten, and alleged that it menstruates. It eats flesh and other things, ruminates, and voids dung like that of camels, and there are hair inside the sides of its mouth and under its feet.

(Lawfulness or unlawfulness.) It is lawful to eat the hare according to all the learned, but what is related regarding 'Abd-Allāh b. 'Amr b. al-Āṣ and Ibn-Abī-Lailā is that they disapproved of its eating, whilst our argument is based on what the general body of the learned have related on the authority of Anas b. Mālik, who said, "We caused a hare to spring up from its hole in Marr ad-Ḍalrān, and the people exerting themselves overcame it and took it; it was then brought to Abū-Talhah; he killed it and sent its haunch and thigh to the Prophet who accepted it." In al-Būkhārī in (the chapter) *كتاب الهبة* (*Kitāb al-hibah*), it is said that the Prophet accepted it and ate a part of it. Abū-Dā'wūd says, "When I was a lad, having just arrived at the age of puberty, I hunted a hare and roasted it, and Abū-Talhah sent me with a haunch to the Prophet, who being asked regarding it said that it was lawful." Ahmad, an-Nasā'ī, Ibn-Mājah, al-Ḥākim, and Ibn-Ḥibbān relate regarding Muḥammad b. Ṣafwān, that he hunted two hares and having killed them with two pieces of flint, brought them to the Prophet who ordered him to eat them. This is related in the *معجم* (*Mc'jam*) of Ibn-Kānī regarding Muḥammad b. Ṣafwān or Ṣafwān b. Muḥammad. Ibn-Abī-Lailā and those who argue like him do so on the ground of what has been related by at-Tirmidhī on the authority of Ḥibbān b. Jaz', who had it from his brother Khuzaimah b. Jaz', who said, "I asked the Prophet, 'What do you say regarding the hare?' and he replied, 'I neither eat it nor prohibit its being eaten;' I then asked him, 'Why, O Prophet?' and he replied, 'Because I hold that it menstruates (bleeds);' I said, 'Then what do you say to the hyena?' and he replied, 'Who eats the hyena?'" But at-Tirmidhī says that his ascription of authorities for the tradition is not strong. Ibn-Mājah has related it on the authority of Abū-Bakr b. Shaibah, and has also mentioned the fox

and the lizard *dabb* in it. In some of the versions, however, it is stated, "I asked him regarding the wolf, when he replied, 'No good man ever eats the wolf.' " But there is nothing in any of the traditions even if their number be doubled, which points to the hare being prohibited, and the utmost that is to be found in both these versions is that it is filthy, though it is lawful to eat it.

(Proverbs.) "Sharper or nimbler than a hare." "Feed your brother on the kidney of a hare," which is like another proverb, "Feed your brother on the intestine of the lizard *dabb*," both of which are employed in the sense of benefaction. Among other well-known proverbs of the Arabs may be mentioned their saying, "In his house the judge is to be approached," the meaning of which is explained as follows according to the notions of the Arabs regarding the speech of beasts:—A hare picked up a date which a fox snatched away from it and ate; they then went with the complaint to the lizard *dabb*; the hare said, "O *abû-hisl*," and it replied, "I have heard what you have said;" the hare said, "We have come to complain to you;" it replied, "Just and wise;" the hare said, "Decide for us," and it replied, "In his house the judge is to be approached." The hare said, "I found a date," and it replied, "It is sweet, eat it;" the hare said, "But the fox has snatched it away," and it replied, "He wanted to do good to himself;" the hare said, "And I slapped him," and it replied, "Then you have taken what was due to you;" the hare said, "But he slapped me too," and it replied, "The free one helped himself;" the hare said, "Then decide between us," and it replied, "I have already decided." All these words have passed into a proverb.¹ [The author here cites another instance of a similar pleasantry made use of by the *Kâdî Shuraih* when 'Adî b. Arfâh went to complain to him about his wife, which is given by Ibn-Kh. in the life of *Shuraih*². The author then gives an account of the *Kâdî Shuraih*.]

(Properties.) Al-Jâhid states that the Arabs "in the Time of Ignorance used to say, "He who wears the heel of a hare hanging on his person is never affected with the evil eye or magic, which is so because the jinn or genii flee from it on account of the place of its menstruation." If a land-hare is roasted and its brain eaten, it is

¹ Freytag's Arab. Prov. Caput. XX-19. ² De Slane's T. of Ibn-Kh.'s B. D., Vol. I, p. 620.

beneficial in tremors caused by disease, and if two grains weight (حبتين) of its brain is drunk with two ounces (أوقيتين) of cow's milk, its drinker never becomes old (gray). A strange quality which its rennet possesses is that if you paint with it the disease cancer, you will see a wonderful effect of it; if a woman drinks the rennet of a male hare she will give birth to a male child and *vice versa*. If its dung is made to hang on the person of a woman, she will not conceive while it is on her person. Hippocrates says that the flesh of the hare is hot and dry; it is a purgative (washes the bowels) and a diuretic (causes an increased flow of urine), and the best kind is that which is hunted by dogs; it is beneficial to persons overloaded with fat, but it stops the flow of tears and gives rise to melancholy, which injurious effects may be avoided by the use of green spices or aromatic herbs; it suits, however, persons with cold temperaments. If its brain is eaten roasted with black pepper, it is beneficial in tremors. It has the quality of dryness on account of its grazing in thickets, for every animal which grazes in thickets is drier than that which grazes in houses. If a person is given to drink the brain of a hare about a *dînak* in weight mixed with water, to which two grains weight of camphor is added, every one who comes across him will love him. If the blood of a hare is drunk by a woman, she will never conceive; and if patches of vitiligo alba or alphas and freckles are painted with it, they will disappear. If a woman eats its brain she will conceive by the permission of God; if it is rubbed over the gums (places of teeth) of an infant, the teeth will come forth rapidly. If its blood is used as a collyrium, it will act as a prophylactic for trichiasis (hair in the eye),—so al-Kazwîni says in عجائب المخلوقات (*ʿAjâib al-makhlûqât*). Maharâris says that if the gall-bladder of a hare is kneaded with butter and mixed with woman's milk and then used as a collyrium, it will remove whiteness of the eye (opacity of the cornea) and heal ulcers. If its blood is painted over black leprosy it will cure it. If one who is in the habit of urinating in his bed is given the flesh of the hare to eat for a long time, he will be benefited by it. Aristotle says that if the rennet of a hare is drunk with vinegar, it will prove beneficial as an antidote for the poison of vipers. If about the weight of a bean of it is drunk, it takes away the quartan ague which has reached an extreme stage, and if a dirham (drachm) weight of it is drunk, it will

cause embryos to fall (miscarriage) and facilitate delivery ; if it is mixed with marsh-mallow and placed on an arrow or a thorn in the body, it will cause it to come out easily, by the permission of God. If the dung of a hare is burnt in a hot bath, it will cause him who smells it to break wind and to lose control over the lower part [sphincter ani] of his body, and if it is painted on pits in the skin and freckles, it will remove them. The testicle of the hare is an antidote for the most fatal (animal) poison if painted over the bitten part. If its fat is placed under the pillow of a woman it will cause her to talk in sleep of her actions. A tooth of a hare, if it is hung on the person of one who suffers from toothache, will cure him of the pain.

(Interpretation of it in dreams.) A hare in a dream indicates a beautiful but an unsociable woman ; if the dreamer slaughters it, it indicates a wife, but one who will not remain long with him. He who dreams of eating cooked hare's meat, will have luck whence he cannot calculate ; and he, who hunts a hare, or has it given to him as a present, or has it sold to him, will meet with luck, or will marry if he is a bachelor, or will be blessed with a child, or will meet with success over his adversary.

الأرناب البحري (*al-Arnab al-bahri*). The marine hare. Al-Kazwini says that it is an animal with a head like that of the hare and a body like that of a fish ; but ar-Ra'is Ibn-Sinâ (Avicenna) says that it is a small testaceous animal [mollusc] of a poisonous nature causing death if drunk [“app. meaning in water”].¹

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its poisonous nature. It is an exception to the general rule, namely, that it is lawful to eat such of the marine animals as resemble in appearance the lawful land-animals ; but this animal does not resemble the land-animal, the hare, in form, the only coincidence between them being in the name.

الأرؤية (*al-Urwîyah*). The female of the mountain-goat ; pl. ارؤي (*arâwî*). It is also a proper name of a woman, and is originally of the measure أفعولة, only the second و has been changed into ي and incorporated into that which follows it, and the first و has been

¹ Lane's Lex. art. رنب.

kasrati to save the *ي*. Three ارادي (*ardwi*) pl. of paucity, of the measure of اذاعيل, but if many the plural is الاروي (*al-arwa'*) of the measure of افعل, which is an irregular plural. It is said that الاروي (*al-arwa'*) means mountain-goats, and they are mentioned by that name in a tradition, namely, that the Prophet was given mountain-goats as a present when he was in the state of *ihrām*. It is also said in the same tradition, that 'Abd-Allāh b. 'Uḥār said on the day of the battle of Uḥud, "I ascended the hill like a female mountain-goat and reached the Prophet who was then with some of his companions and in the act of receiving the revelation of this verse, "Muḥammad is but an apostle; apostles have passed away before his time." ¹

In الجامع (*al-Jāmi'*) of at-Tirmidhī in the chapter الايمان (*al-I'mān*) it is related on the authority of Kathīr b. 'Abd-Allāh b. 'Amr b. 'Awf, who had it on the authority of his father who had it from his grandfather, that the Prophet said, "Verily the religion will take refuge in al-Madīnah, in the same manner as a serpent takes refuge in its hole, and it will betake itself from al-Hijāz and find a refuge somewhere else in the same manner as a mountain-goat betakes itself to the top of a mountain for protection, for verily the Faith started as a stranger (unfriended) and will return (to God) as a stranger (unfriended): a good final state will be the lot of the strangers who will put in order such of my traditions and institutes as the people will have corrupted after me." In the commentary of the Kur'ān by Ibn-Abi-Hātim, it is related on the authority of Abū-Hurairah who said that Yūnus b. Matta' [Jonah] fell on a barren shore, and God caused a gourd-creeper to grow over him,* and sent for him a wild female mountain-goat which used to graze in the plain and then to come and open out its legs round him to enable him to reach its teats; and every morning and evening it used to give him its milk to drink till his muscles were formed. The Atīyah states that God kept him (Jonah) alive in the shadow the gourd-plant by means of a female mountain-goat, which used to visit him in the evening and morning; but it is also said, that he used to feed on the gourd from which he derived several kinds of tastes and pleasures, which was due to God's mercy and kindness to him. Ibn-al-Jawzī states on the authority of al-

¹ Al-Kur'ān III-138.

* Idem XXXVII-146.

Hasan regarding the words of the *Kur'ân*, "And we ransomed him with a noble ransom,"¹ that it was a male of the wild goats, which came down from Mount Thabîr. It is mentioned in a tradition of 'Awf that having heard a man drop out or omit some letter or word, he said, "He has united female mountain-goats with the ostrich," by which he meant that he (the speaker) had united two contradictory words, because female mountain-goats dwell on the tops of mountains whilst the ostrich lives in the plains. The female mountain-goat is very affectionate in its nature towards its young ones; if any of them is hunted and taken, it follows it and remains with it willingly in the snare. Dutifulness towards parents is also a part of its nature, and is shown by its changing the variety of food for them, and when they are unable themselves to chew it, it chews it for them and feeds them. It is said that a hole exists in each of its two horns, and when both the holes are closed, it soon dies.

(Lawfulness or unlawfulness.) It is lawful as will be mentioned in the art. *الوعل*.

(Proverbs.) "Such a one is like a female mountain-goat passing in the manner of such as is termed *بارح* (*bâriḥ*)",² for its places of abode are the tops of mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of years; applied to one who on some rare occasions only confers benefits. "Such a one spoke but united (mixed up) female mountain-goats and the ostrich together", which has been already mentioned above. "What will unite female mountain-goats and the ostrich together?" applied to two opposite things, that is to say, how can good and evil be united together?

(Admonition.) Muslim relates that Arwâ bint Uwais complained against Sa'id b. Zaid b. 'Amr b. Nufail, one of the ten persons³

¹ *Al-Kur'ân*, XXXVII-107. ² Turning the left side towards the spectator, passing from the direction of the right hand of the latter towards the direction of his left hand: &c. Lane's Lex., art. *برح*. ³ The ten of the Prophet's most distinguished companions to whom he announced their certain entrance into Paradise were Abû-Bakr, 'Umar, 'Uthmân, 'Alî, 'Talhah b. 'Ubaid-Allâh, az-Zubair b. al-'Awwâm, Sa'd b. Abî-Wakkâs, 'Abd-ar-Rahmân b. 'Awf, Abû-'Ubaidah 'Âmir b. al-Jarrâh, and Sa'id b. Zaid.

for whom testimony of their going to Paradise was given, to Marwān b. al-Ḥakam when he was the governor of al-Madīnah, regarding a piece of land at al-Ḥīrah, stating that he had taken her right by cutting off to himself a portion of that land, whereupon Saʿīd said, "How can I oppress her when I have heard the Apostle of God say, 'He who cuts off even a span measure of earth by way of oppression, God will place round his neck on the Day of Judgment a neck-ring composed of the seven earths.'" He then left the land for her and said, "Leave her and the land alone; O God, if she is a liar cause her eyes to become blind and make her well to be her grave!" After this Arwā became blind, and a torrent of water came and made the boundaries of her land manifest. When God caused Arwā to become blind she used to feel for the walls and say, "The curse of Saʿīd b. Zaid has affected me." While she was one day walking in this manner she fell into the well and died. It is also said that she asked Saʿīd to pray for her and he replied, "I shall not refuse to accept from God what He has given me." The people of al-Madīnah if they wished to curse one another, used to say, "May God cause him to become blind in the same way as He caused Arwā to become blind!" meaning this woman Arwā; but the ignorant afterwards used it in the sense of the female wild goats which dwell on the tops of mountains thinking them to be extremely blind; the former, however, is the correct explanation.

(Properties.) If its horn and its hoof are mixed together with clarified butter and rubbed over the body and legs of a person who is in the habit of walking much, he will be free from the evil effects of being overcome with fatigue, and will feel as if he has not walked even a short distance.

الأساريح (*al-Asārīḥ*), Certain red worms [caterpillars] found in herbage, which when they throw off their skins become converted into butterflies. Ibn-Mālik states that Ibn-as-Sikkīt states that the original of it is *يسروع*, though there is no such measure as *يفعلول* among words. Some say that they are worms with red heads and white bodies, found in sand, to which the fingers of women are likened. Others state that they are the same as *شحمه الارض* (*shahmat al-ard*) which, however, as will be seen under the letter *ش*, is a different animal. In *الكفاية* (*al-Kifāyah*),

الاساريح (*al-asārī'*) are described as long white worms found in sand, to which the fingers of women are likened; and they are called بنات النقا (*banāt an-naḳā*). In ادب الكاتب (*Adab al-kātib*), they are similarly described, and the author states that they are white, smooth, and shining worms found in sand, to which the fingers of women are likened, and that the singular is أسروع (*usrū'*). Ibn-Mâlik in his Commentary المنظم الموجز (*al-Muntadim al-mūjaz*) states that the word may be used with or without a *hamsah*, that اليسروع (*al-yasrū'*) or الاسروع (*al-asrū'*) is a worm found in herbage, which when it throws off its skin becomes a butterfly, and that this is the statement of Ibn-as-Sīkkit. Others state that الاساريح (*al-asārī'*) or اليساريح (*al-yasārī'*) are worms with red heads and white bodies, found in sand, to which the fingers of women are likened. What is, however, given as Ibn-as-Sīkkit's description is not as related above, for he states in اصلاح المنطق (*Islāḥ al-mantīk*), that they are worms found in sand, which throw off their skins and become converted into butterflies; but perchance, his word الرمل (*sand*) has been mistaken for البقل (*herbage*).

(Lawfulness or unlawfulness.) It is unlawful to eat them, as they are reckoned among the creeping animals.

(Properties.) If they are pounded and placed on a cut tendon or muscle, a highly beneficial effect will be immediately observed. Ar-Râzî says in الحاموي (*al-Hāwī*), that if they are washed, dried and reduced to a fine powder and the powder is then dissolved in the oil of sesamum, et si cum eo inguen virile unctum erit, pingue fiet.

(Interpretation of them in a dream.) This worm in a dream indicates a thief who steals by degrees and assumes the guise of piety, but whose real state and hypocrisy cannot be concealed. The interpreters of dreams say that it is a green worm found in cucumbers and vines.

الأسفة (*al-Asfa'*). The hawk, and all hawks are سفعة (*suf'*). السفعة (*as-suf'ah*) means blackness tinged or intermixed with redness, and when applied to the face, it means a blackness in the cheeks of a woman. It is mentioned in الصحيح (*as-Sahih*),¹ "There stood a woman with a blackness and redness in her cheeks." The pigeon is also called سفعاء (*saf'â'*) on account of the blackness tinged with redness in its neck.

¹ Of al-Bukhârî.

الاسْقَنْقُور (al-Iskankûr). [The skink.]¹ Ibn-Bakhtyishû' says that it is the land-crocodile, and that its flesh is hot of the second degree; if it is salted and a mithkâl weight of it is drunk (with water), it acts as an aphrodisiac and excites sluggish kidneys in pain of which it is beneficial. Ibn-Zuhr (Avenzoar) says that it is a reptile found in Egypt resembling the lizard gecko and of about the same size; if its eye is hung on the person of one who fears at night, it will cure him of it, provided it does not arise from one of the humours of the body. Aristotle says in كتاب الحيوان الكبير (Kitûb al-ḥayawân al-kabîr), that the drinking of it excites venereal desire, et auget vim virilis inguinis in all countries excepting Egypt, and that it is the most valuable gift that can be sent or taken to Indian kings from it, for which purpose it is killed with a golden knife, stuffed with Egyptian salt, and taken in that state to their country; if a mithkâl weight of that salt is placed on an egg or meat and eaten, it is extremely beneficial. In the art. تمسح it will be mentioned that it lays eggs on land, and that such of them as fall into water become converted into crocodiles, and those that remain on land become converted into skinks. Its lawfulness or unlawfulness as well as that of the Indian skink will be given under the letter س.

الأسود السالغ (al-Aswad as-sâlikh). A certain species of viper of an intensely black colour, so named because it casts off its slough (يسلخ جلده) every year; it is also called اسود سالغ (aswad sâlikh), but the female is not called سالخة (sâlikhah). The dual is اسودان سالغ, the adjective not being dualized according to al-Aṣma'î and Abû-Zaid, but Ibn-Duraid says that it ought also to be dualized, whilst the former is the better known form. Pl. اسود سالخة (usâwid sâlikhah) and سوادلخ (sawâlikh) according to Ibn-Sîdah.

Abû-Dâ'wûd, an-Nasâ'î, and al-Ḥâkim relate what has been confirmed on the authority of 'Abd-Allah b. 'Umar, namely, that whenever the Prophet travelled and was overtaken by night, he used to say, "O Earth, my Lord and thy Lord is God, and I take refuge with Him from thy evil and from the evil which is in thee, and from the evil things which are created in thee, and the evil things which creep over thee; I take refuge with God from the lion, the black

¹ *Scincus officinalis*.

viper, the snake, the scorpion, and from the jinn or genii which live in towns, and Iblis and devils!" It is related in *المصنفين* (the two *Sahîhs*), that the Prophet has ordered to kill the two black animals¹ during prayer,—the serpent and the scorpion. Ibn-Hishâm gives the following lines in *كتاب التيجان* (*Kitâb at-tijân*):—

- "What aileth thy eye that it sleepeth not,
 "As if the inner corners of thy eyes are painted with the poison of the black viper,
 "Enraged with the two tribes (of the Jews) who have alighted in al-Madinah,
 "And to whom the trials of the Day of Judgment² will be easier to bear than this."

The following lines are by the Imâm ash-Shâfi':—

- "The most eloquent poet is only the black viper,
 "And his poem that viper's mucus and saliva running from the mouth;
 "The enmity of poets is an obstinate and difficult disease,
 "The cure of which, however, becomes easy in the hands of the generous."

Al-Baihaqî relates in *الشعب* (*ash-Shu'b*) on the authority of 'Abd-al-Hamîd b. Maḥamûd, who said, "I was with Ibn-'Abbâs, when a man came and said to him, 'We were proceeding on the pilgrimage, and whilst we were yet in aṣ-Ṣafâh³, one of our companions died, and we dug a grave for him, when we found that a black viper had taken possession of the whole of the lateral excavation of it; we then dug another grave for him, in which also we found that a black viper had taken possession of the whole of the lateral excavation; then we dug for him a third grave in which also a black viper had taken possession of the lateral excavation; we have therefore left his body and have come to you to ask your order as to what we are to do.' Ibn-'Abbâs replied, 'That was his deed,—what he used to do in his life-time; go away and bury him in one of the graves, and by God, if you had dug the whole of that earth you would have found the same state of things.'"

¹ So called because one of them is black.—Lane's Lex. art. *سود*.

² *يوم اسود*. I have not come across anywhere as to what this means, but I conjecture that the poet either refers to death or the Day of Judgment.

³ Name of a place near al-Madinah.

We then threw him into one of the graves ; and when we came to the end of our journey we went to his wife and asked her regarding him, when she said, ‘ He used to sell food, but used to take out of it as much as was necessary for his own people and mix with it instead of what he used to take out, an equal quantity of barley stalks and then sell it ;’ he was punished for that.” Aṭ-Ṭabarānī relates in his معجم الاوسط (*Mu‘jam al-awsaṭ*) and al-Baihaḳī also in كتاب الدعوات الكبير (*Kitāb al-da‘u‘at al-kabir*) out of a tradition of ‘Ikrimah on the authority of Ibn-‘Abbās who said, “ When the Prophet wanted to ease nature, he used to go to a distance ; one day he went and sat under a tree, and took both his shoes off ; he then put on one of his shoes when a bird came and took the other one and soared high with it to the sky ; a black viper then slipped out of the shoe, whereupon the Prophet said, ‘ God has honoured me with this miracle. O God, I take refuge with Thee from the evil of that which creeps on its belly, from the evil of that which walks on two feet, and from the evil of that which walks on four feet !’ ” Another tradition like this based on an authentic ascription of authorities will be mentioned under the letter غ in the art. الغراب.

Aḥmad relates in كتاب الزهد (*Kitāb az-zuhd*) on the authority of Sālim b. Abī ‘l-Ja‘d, that there was a man belonging to the tribe of the prophet Ṣāliḥ, who gave them (the tribe) much trouble ; they therefore said to Ṣāliḥ, “ Pray to God against him,” and he replied, “ Go away, you are now free from any further trouble from him.” This man was in the habit of going out every day for the purpose of collecting wood ; he went out as usual one day and had two cakes of bread with him, out of which he ate one and gave the other away in charity ; he then collected wood and returned safely without anything serious befalling him. The people came to Ṣāliḥ again and told him that the man had come back with wood safely without anything happening to him. Ṣāliḥ called him and asked him, “ What have you done to-day ?” and he replied, “ When I went out, I had two cakes of bread with me, and I gave away one in charity and ate the other.” Ṣāliḥ said, “ Put down your load of wood,” and he did accordingly, when a black viper as big as the dry trunk of a date-palm was found in it ; it had bitten off a large piece of the wood. Ṣāliḥ therefore said, “ With this the danger has

been averted from you," that is to say, with the charitable action. A similar narrative will be given in the art. الذئب under the letter ذ. Aṭ-Ṭabarānī relates in his معجم الكبير (Mu'jam al-kabir) on the authority of Abû-Hurairah who gives it on the authority of the Prophet, that some men happened to pass by 'Īsâ b. Maryam (Jesus), when he said, "One of them will die to-day if God wills it so." They went away, and returned to him in the evening with bundles of wood, when he told them to put them down, and he said also to the man of whom he had prophesied that he would die that day, "Lay down your load of wood;" he did accordingly, when a black snake was found in it. He then asked him, "What did you do to-day?" and he replied "Nothing," but Jesus said, "Think of what you did," and he replied, "I did nothing but only this, I had in my hand a piece of bread, and a beggar who passed by me having asked me for it, I gave him some of it." Jesus then said, "With it the danger has been averted from you."

الأَصْرَمَان (al-Aṣramân).—The wolf and the crow. Ibn-as-Sikkât says that they are so called, because they keep aloof from mankind. Also the night and the day, because each is cut off from the other. Aḥmad relates out of an authentic tradition on the authority of Abû-Hurairah who used to say, "I have been told of a man who entered Paradise, but who never used to pray," and because the people did not know who he was, they asked him as to who he was, and he used to say, "Uṣairim b. 'Abd-al-Ash-hal." 'Āmir b. Thâbit b. Kaïs says, "I asked Muḥammad b. Labid, as to what was the case of this Uṣairim and he replied, 'He used to dislike his people accepting al-Islâm, but on the day of the battle of Uḥud, when the Prophet went out to the battle, al-Islâm became manifest to him, and he became a Muslim; then taking his sword he fought until he was killed; when this was mentioned to the Prophet he said, "He is verily one of the people of Paradise."'"

الأَسَلَة (al-Aṣalah). A certain kind of serpent having a large head and a short body, that springs at a horseman and kills him;—so Ibn-al-Anbârî says. It is also said to be a malignant kind of serpent having one leg upon which it stands, and then turning round it springs. Pl. أَسَل (aṣal). [The author here gives some lines of al-Aṣma'î, in which the word is used.] Al-Jâhidî states that the Arabs say,

that everything it passes by is burnt, and that as if it is so named on account of its destructive and extirpating property. In a tradition in the description of ad-Dajjāl (*Antichrist*), it is mentioned that his head will be as if an *اصلة* (*aṣalah*). It is said that the face of this serpent is like that of a human being, that it is of an immensely large size, and that it remains in the same condition even if a thousand years pass over it. Among its properties some of which will be given under the letter ح, it may be mentioned that it kills by the mere sight of it.

الأطلس (*al-Atlas*). A wolf of a dusty colour inclined to blackness, and any thing of that colour. [The author here quotes some lines of al-Kumait praising Muḥammad b. Sulaimān al-Hāshimī, in which this word is used.]

الأطوم (*al-Atūm*); of the same measure as الانرق. A marine tortoise;—so al-Jawharī says. It is also said to be a certain fish having a thick skin like that of the camel, of which shoes are made for camel-drivers. It is also said that *اطوم* (*aṭūm*) means a hedgehog and also a cow, and some say that the latter is so named on account of its resemblance to the fish in the thickness of its skin;—so Ibn-Sīdah says.

الاطيش (*al-Atyash*). According to Ibn-Sīdah, a certain bird; *الطيش* (*aṭ-taish*) is *lightness of intellect*. Our Imām ash-Shāfiʿī said, “I have not seen a more learned jurisconsult than Ash-hab, only if it were not for lightness in him.” This Ash-hab was Ibn-ʿAbd-al-ʿAzīz b. Dāʾwūd the jurisconsult al-Mālikī al-Misrī, who was born in the same year as ash-Shāfiʿī, namely, 150 A. H. and died eighteen days after him.

[The author here quotes the incident related by Ibn-ʿAbd-al-Ḥakam and given by Ibn-Kh. in his B. D.¹ of Ash-hab praying for the death of ash-Shāfiʿī, and also the lines which the latter repeated when he was told of it; the author also mentions the fact of Ibn-ʿAbd-al-Ḥakam having purchased after Ash-hab's death a slave whom Ash-hab had purchased out of the property left by ash-Shāfiʿī, thirty days

¹ De Slane's T., Vol. I., pp. 223 and 224.

after his death. The author then describes the dream seen by Ash-Shâfi's mother while yet he was in her womb, its interpretation as related by Ibn-'Abd-al-Ḥakam and quoted in مصابيح الظلم (*Maṣābiḥ ad-ḍulam*), and a few other particulars regarding the life of Ash-Shâfi as given by Ibn-Kh.¹ with the addition of the two following circumstances:—When fresh ripe dates used to be brought to him (ash-Shâfi) he used to address them and say, "How beautiful and sweet you are, but knowledge is more beautiful and sweeter than you, and it cannot be obtained!" He once bought a female slave, and when it was night he went to his studies, whilst she expected him to visit her, but he did not even turn to her, whereupon she went to the slave-dealer and complained to him, "You have imprisoned me with a madman," which having reached the ears of Ash-Shâfi he said, "He is a madman who knowing the value of knowledge misuses it, or tarries long in obtaining it until it escapes him altogether."]

الأقنار (*al-Aqthar*).—A certain aquatic bird with a disordered or mixed plumage and a long neck;—so Ibn-Sidah says.

الأفأل (*al-Af'âl*) and الإفال (*al-Ifâl*)—Young yearling camels or camels near that age. Sing. أفيل (*af'il*) and fem. أفيلة (*af'ilah*). It will be mentioned in the art. نبيع .

الافعي (*al-Af'â*)².—[The viper]. The female of a certain kind of serpent, the male being أفعوان (*uf'uwan*). Az-Zubaidi says that it is a certain kind of spotted or speckled serpent, slender in the neck and broad in the head; it has sometimes two horns.³ The sobriquets of the male are أبوحيان (*abû-hayyân*) and أبو يحيى (*abû-yahyâ*), because it lives for a thousand years; it is also called الشجاع الأسود (*ash-shujâ' al-aswad*), and attacks man.

It is the worst kind of serpents, and the worst kinds of it are the Sijistân vipers. Ibn-Shubrumah relates a wonderful story regarding them, namely, that one of these vipers bit a boy in his foot, and

¹ De Slane's T. Vol. II., p. 570. ² Called in 'Omân *al-hâmshah*, pl. *hawâmish*, *Echis carinata* and *E. colorata* Umm-al-fa'yân in 'Omân is the lizard *Ptyodactylus lobatus*. ³ *Cerastes* or horned viper.

his forehead split open. It is related that Shalbī b. Shalbah visited al-Manṣūr when the latter said to him, "You have been to Sijistān, and I have heard that it contains many serpents." He replied, "Yes, I have been to it, O Commander of the faithful." Al-Manṣūr then said, "Describe to me its vipers," and he replied, "They are slender in necks, short in tails, broad and flat in heads, spotted and speckled as if they are clothed in the patterns on the striped fabrics of al-Yaman (كسین اعلام الحبرات); the big ones out of them are an instantaneous death and the little ones swords."

Al-Ḳazwīnī states that it is a certain kind of serpent; short in tail, and belongs to the most malignant class; if its eye is pulled out it returns; the pupil does not close at all; it conceals itself in dust or earth for four months in the cold season, and when it comes out again there is darkness before its eyes, for which it seeks the fennel-plant (الرازيانج), with which it rubs its eyes, and light returns to them. Az-Zamakhsharī states that it is related that when the viper becomes a thousand years old it becomes blind, and that God has implanted in it the instinct of rubbing its eyes with the green leaves of fennel, which causes its sight to be restored; it may sometimes be right in a desert and there may be a distance of several days' travelling between it and any cultivated land, but it soon covers that distance, notwithstanding its length and its own blindness, and then jumping over into some garden finds out the fennel-plant which it does not mistake and with which it rubs its eyes, when its sight is restored by the permission of God. If its tail is cut it grows again and is exactly as it was before, and if its (canine tooth) fang is extracted, it is restored after three days; if it is killed, it keeps on moving for three days. It is the greatest enemy of mankind, but wild cows eat them quickly, and many of them. It is related that it once bit a she-camel in its lip while suckling a young one, and the young camel died immediately, before the death of the dam. If it is ill, it eats the leaves of the olive-tree when it becomes well again. Genus est viprarum apud quas actio initus oribus peragitur; quum mas feminam conscendit, ille collabitur, illa vero inguen ejus arripiens, funditus id exstirpat, ubi mas statim moritur.

Al-Jawharī states that the کشیش (*kashīsh*) of the viper is the sound which it makes with its skin and not with its mouth. Verb, نکش کشیشا - کش. A rājiz says :—

“ As if the sound of the stream of fresh milk from her udder,
Was the *kaḥīsh* of a viper determined upon biting ”

It is caused by its rubbing one part of the skin over another. The Shaikh Abū'l-Ḥasan 'Alī b. Muḥammad al-Muzayyin aṣ-Ṣagīr aṣ-Ṣūfī stated, “ I was in the desert of Tabūk and went to a well to draw water from it when one of my feet slipping I fell into it. I saw there a wide niche which I made fit to receive me and in which I took my seat, and while I was in that state, I heard a rustling sound to which I listened attentively, when a viper fell over me and wound itself round me, whilst I remained perfectly still in my heart without any emotion ; it then twisted its tail round me and took me out of the well, and then untwisting its tail from my body went away.” The following is on the authority of Ja'far al-Khulḍī who said, “ I went to bid farewell to Abū'l-Ḥasan al-Muzayyin aṣ-Ṣagīr, and asked him to provide me with some advice as a travelling provision ; he said to me, ‘ If you lose anything, or wish God to cause union to take place between yourself and another person say, “ O collector of men unto the day, wherein is no doubt, ‘ Verily, God will not depart from His promise,’¹ cause union to take place between me and such a thing or person!” and verily God will do what you desire ;’ whenever I said this prayer in regard to anything, it was invariably answered.” The Shaikh Abū'l-Ḥasan died at Makkah in 328 A. H.

الحارية (*al-hāriyah*)² is a variety of the viper. [The author here gives two lines of an-Nābigah adh-Dhibyānī, in which the word is used.] It is said in a tradition that when the Prophet died, Abū-Bakr was afflicted with great grief and kept constantly losing (*يَحْرِي*) in his body till he went to meet God.

(Proverbs.) “More tyrannical than a viper,” so employed because it never digs a hole for itself but enters, and takes possession of, a hole dug by some other animal. A poet says :—

“Thou art like the viper which digs not for itself,
But comes quickly and occupies a hole ready dug.”

From every house to which it betakes itself, the people clear out and leave it empty for it. “The scorpion has talked to the viper,” is a proverb employed when a weak person talks with one

¹ Al-Kur'ān III-7. ² For a description of it see Lane's Arabic Lex. art. *حري*.

stronger or stands opposite to him. It will also be given in the art. **العقرب**. "May God smite thee with (the poison of) a viper of the variety *al-ḥāriyah*," a victim of whose bite dies instantaneously. "He who has been bitten by a viper is afraid of pulling even a rope." [In respect of this proverb the author quotes some lines of Ṣāliḥ b. 'Abd-al-Kaddūs, also some other excellent lines of the same poet, and states with regard to the line, "The shaikh leaves not his habits" and the line which follows, that they were the cause of his death which occurred in the following manner:—Al-Mahdī having suspected him of atheism ordered him to be brought before him, but when he addressed him (al-Mahdī), the latter was so pleased with his words that he let him go. When al-Mahdī came to be in power, he had Ṣāliḥ brought up again and having asked him, if he was not the author of the two above mentioned lines, he replied, "Yes, O Commander of the faithful," whereupon al-Mahdī said, "Thou leavest not thy habits," and ordered him to be slain. He was thereupon killed and his body made to hang over the bridge, which event occurred in 197 A.H. The author further states that this Ṣāliḥ was a philosopher, and that al-Mahdī killed him on account of his atheism; he used to preach and relate traditions in al-Baṣrah; his traditions are few and not trustworthy. It is said that he was seen in a dream when he said, "I went to the Lord from whom no covert actions are concealed, and He received me with His mercy and said, 'I knew of your innocence of the crime for which you were impeached.'" The author then quotes some other lines from other poets.]

(Supplement.) The Imām Abū'l-Faraj b. al-Jawzī relates in **الاذكياء** (*al-Adhkiyā*) and also others relate that when Nizār b. Ma'add was on the point of death, he divided his property between his sons who were four in number, namely, Muḍar, Rabī'ah, Iyād, and Anmār and said to them, "This tent which is made of red leather and every thing which resembles it are to belong to Muḍar; this black camel's hair-tent and everything which resembles it are to belong to Rabī'ah; this female slave and whatever resembles her are to belong to Iyād; and this purse and this sitting chamber are to belong to Anmār, the latter for him to sit in." He added, "Should any difficulty arise in the matter, and there be a difference between you, you are to proceed to al-Af'ā' b. al-Af'ū al-Jurhumī." When Nizār died, they proceeded to al-Af'ā' who was then the king of Najrān, and while

they were on their way Muḍar saw a grazed pasture-ground and said, "The camel which has grazed on it is certainly one-eyed ;" Rabī'ah said, "It is deformed or crooked;" Iyād said, "It is one with its tail cut off or docked;" and Anmâr said, "It was running away at the time." They had not proceeded much further, when they were accosted by a man who asked them regarding the camel, whereupon Muḍar asked him, "Is it one-eyed?" and he replied, "Yes;" Rabī'ah asked him, "Is it crooked?" and he replied, "Yes;" Iyād asked him, "Is it one with its tail cut off?" and he replied, "Yes;" and Anmâr asked him, "Was it running away?" and he replied, "Yes, and this is the description of my camel, point out to me as to where it is." They swore that they had not seen it, but he insisted on it and said, "How can I believe you, when you give me the exact description of my camel?" He then proceeded with them to Najrân, and all of them went to al-Āf'â al-Jurhumî. The old man who was the owner of the camel shouted out, "O king, these men have taken my camel, because they have given me its exact description, and yet they say that they have not seen it." Al-Af'a' said to them, "How did you describe it when you have not seen it?" Muḍar replied, "I saw that it had grazed one side of the pasture-ground only and left the other, and I knew by it that it is only one-eyed;" Rabī'ah replied, "I saw that one of its fore legs had made a firm impression on the ground, and knew from it that it had injured it, on account of its heavy treading owing to the distortion;" Iyād replied, "I saw its dung all collected and knew that its tail must have been cut off, for if it had a tail, it would have scattered the dung about with it;" and Anmâr replied, "I saw that it had begun to graze on a part of the ground which was thickly covered with herbage and then leaving it had passed on to a part which was more thinly covered, and I knew that it was fleeing away." Al-Af'a' then said to the old man, "These men have not in their possession your camel; search for it." He then asked them as to who they were, and they informed him accordingly, whereupon he welcomed them and said to them, "Do you stand in need of me when I find you so clever?" He then ordered food and wine to be brought to them, which they ate and drank. Muḍar said, "I have never seen such excellent wine as to-day's, only if it were not from a vine grown in a grave-yard;" Rabī'ah said, "I have never seen such excellent meat as to-day's, only if the animal whose

it is had not sucked the milk of a bitch ;” Iyâd said, “ I have never seen a man (host) more liberal and manlier than to-day’s, only if it were not that he is not the son of the person whom he alleges to have been his father ;” and Anmâr said, “ I have never seen such excellent bread as to-day’s, only if the woman who mixed the dough of which it is made was not menstruous.” Now, al-Af’a’ had kept a man with them to hear their conversation ; and he therefore went and informed him of what they had said, whereupon he sent for his wine-keeper and asked him regarding the wine which he had brought, and he replied, “ It is from the vine which I have grown over your father’s grave, and we have no wine better than that ;” he then asked the meat-keeper (shepherd) regarding the meat, and he replied, “ It was the meat of a goat or sheep which we had caused to suck the milk of a bitch, and we had no goat or sheep fatter than that ;” he then entered the house and asked the female slave who had prepared the dough, and she informed him that she was menstruous ; he then went to his mother and asked her regarding his father, and she informed him that she was the wife of a king who did not beget any children, that she did not like that for fear of the kingdom passing away into other hands, *ita illa sua sponte, viro, qui apud eos commoratus erat, initus opportunitatem dedit*, and that (as the result of it) she had given birth to him (her son). Al-Af’a’ was surprised at this and sent secretly a person to ask them regarding what they had said. Muḍar replied, “ I knew that the wine was from a vine planted over a grave, because when wine is drunk it drives away care and anxiety, whilst this wine acted in just the opposite way, for when we drank it, it brought on grief and anxiety ;” Rabî’ah said, “ I knew that the meat was of a goat or sheep which had sucked the milk of a bitch, because the meat of sheep and for that matter every kind of meat has the fat over it excepting that of dogs, which has the opposite arrangement, and I saw that the arrangement of the fat in this meat agreed with the latter, and knew from it that it was the meat of a goat or sheep which had been suckled by a bitch, and that the meat had acquired this property on that account ;” Iyâd said, “ I knew that the king is not the son of the person whom he alleges to have been his father, because he had food prepared for us and did not eat with us, and I understood that to be his nature, for his forefathers also were not in the habit of doing so ;” and Anmâr said, “ I knew that the bread was prepared by a menstruous woman, because if bread is crumbled

with fingers it makes the food (meal) plentiful, whilst it was just the opposite with this bread, from which I knew that the bread was prepared by a menstruous woman." The man then went and told al-Af'â all this, whereupon he said that they were no others than devils. Then he went to them and asked them to relate their case, which they did by stating what their father had willed and what the cause of difference between them was. He replied, "Whatever out of the property resembles the red tent belongs to Mudar and therefore the *dindars* and camels which are of a brownish colour belong to him;" and on that account the descendants of Mudar are called *الحمراء* (*al-Hamrá*); he then said, "Whatever out of the property and animals resembles the black hair-tent belongs to Rabi'ah and therefore the horses which are of a dark colour become his share;" the descendants of Rabi'ah are on that account called *الفرس* (*al-Faras*); he then said, "Whatever out of the property resembles the female slave who has bi-coloured hair belongs to Iyâd, and therefore all the piebald horses and cattle become his share;" and he decided for Anmâr all the *dirhams* and land. They then went away from him after accepting this decision. Under the letter ك in the art. *الكلاب* will be given what has been copied by as-Suhaili, namely, that Rabi'ah and Mudar were believers.

In *وفيات الاعيان* (*Wafayât al-A'yân*, B. D.) in the biography of Ibn-at-Talmîdh, the Shaikh of the Christians and physicians, it is mentioned that there used to be rivalry between him and Awḥad-az-zamân Hibat-Allâh, the well-known physician. The latter was originally a Jew, but became a Muslim about the end of his life. He was afflicted with leprosy for which he treated himself by giving vipers absolute power over his body after starving them, and they did their utmost in biting him, which cured him of leprosy but rendered him blind. Ibn-at-Talmîdh composed the following lines on him :—

"We have a Jewish friend whose stupidity,
When he speaks, shows from his mouth what there is in him;
He rolls in pride when even a dog is superior to him in position,
As if he has not yet come out of the Desert ١."

Ibn-at-Talmîdh was humble whilst Awḥad-az-zamân was proud. Al-Badi' al-Aṣṭurlâbî has composed lines on them :—

In which the children of Israel lost their way.

“Abu'l-Ḥasan the physician and his imitator,
 Abū'l-Barakāt, are at the two opposite poles ;
 That one is in the Pleiades by his humility,
 And this one by his pride, in an abyss.”

Abū'l-Ḥasan at-Talmīdh has composed excellent enigmatical lines on الميزان (a balance):—

“It is one but has several names,
 It deals equitably on the earth and in the sky ;
 It decides equitably without deception ;
 Itself it is blind but shows the right path to every seer,
 It is dumb but not from a defect or any disease,
 And by its nodding it can do without speaking openly ;
 It answers a call, if one having a doubt calls it,
 By rising and falling,
 And is eloquent if it is suspended in the air.”

By his words, “but has several names” he means the measurer of the sun the astrolabe, and all other instruments of observation, and it is also the meaning of his words, “It deals equitably on the earth and in the sky.” The measurer of words is grammar, the measurer of poetry is prosody, and the measurer of meanings is logic ; these are some of the measurers, and there are also others. الاسطرلاب (*al-asturlâb*) is the measurer of the sun, because اسطر (*astur*) is a name for a measurer and لاب (*lâb*) is a name for the sun in Greek ; the first one to use it was بطليموس (Ptolemy), and there is a wonderful story told regarding its invention, which we have omitted here on account of its length. Ibn-at-Talmīdh composed works on several sciences, so that it is a wonder why he did not accept al-Islâm, notwithstanding the completeness of his understanding and the depth of his intellect and knowledge, but this is the secret of the words of God, “He whom God leads astray there is no guide for him!”¹ Ibn-at-Talmīdh died in the month of Ṣafar 560 A. H.

(Properties.) If its (a viper's) blood is employed as a collyrium, it clears the sight, and if its heart is dried and tied to the person of any body he will not be affected by magic ; if the left tooth of a viper is hung on the person of one who complains of toothache, it will prove beneficial, and if it is tied to a thigh of a woman she will not conceive while it is there. Al-Kazwīnī, Ibn-Zuhr

¹ Al-Kur'ân VII-185.

(Avenzoar), and Ibn-Bakhtyishû state that if its heart is hung on the person of one suffering from quartan ague, it will cure him of it. Its fat is highly beneficial in stings of all insects and reptiles if it is rubbed (over the stung part), and if hair is pulled out from any part of the body and that part is painted with its fat, it will prevent the hair from growing again. If a man holds a piece of sal-ammoniac in his mouth till it dissolves, and then spits into the mouth of a snake or a viper it will die immediately. If the skin of a viper is cooked with vinegar and the mouth gargled with it, it is beneficial in pain in the teeth; and if it is rubbed fine with earth and used as a collyrium, it is beneficial in dimness of sight. Its fat is also beneficial in piles if it is painted, and in opacity of the cornea if it is used as a collyrium. Its bile is an instantaneously fatal poison. Hippocrates states that he who eats the flesh of the viper remains free from troublesome diseases.

(A narrative.) It is related on the authority of 'Amr b. Yahyâ al-'Alawî who says, "We were on the road to Makkah, when one of our party was attacked with dropsy, and it happened also at the time that a party of the desert Arabs stole a string or file of camels on which we had placed that sick man for the sake of safety. When we returned to al-Kûfah we found him also there, well and cured; and we asked him regarding his state. He said, 'The Badawîs when they took me to their encampment which was at the distance of many leagues, threw me away into one of the hindmost houses; and I remained there desiring death, until one day I saw them taking out the vipers which they had chased; they then cut off their heads and tails and roasted them. I said to myself that those people were accustomed to eat them, and therefore they did not hurt them, but if I ate any of them I should die and be at rest; so I asked them to give me some to eat, and one of the party threw one at me, which I ate and then slept very soundly; when I woke up I perspired copiously, and my bowels were moved more than a hundred times. The next morning I found that my abdomen had become quite flat, and I asked them for some food which I ate; I then remained with them till I was sure of having been cured and then taking a road with some of them, came to al-Kûfah.'"

الأفهبان (al-Akhabân). The elephant and the buffalo. Ru'bah says describing himself and his strength:—

"A lion who pounds the prey-rendering lion,
And the two dusky ones (الاقهيين — *al-ahhabain*), the elephant and
the buffalo."

الأملول (al-Umluwl). Ibn-Sîdah says that it is a small animal
found in sand and resembling العظاة (العظاة) (*al-ʿaḍʿah*).

الإنس (al-Ins). Mankind. Sing. انسي (*insî*) and also انسي (*anasi*), pl. أنا سي (*andâsî*), but if one wishes he may make انسان (*insân*) the singular and its plural أنا سي (*andâsî*), substituting ي for ن, as in the Kurʾân أناس كثيرًا "to men in great numbers,"¹ and it may be also الانسانية (*al-andâsiyah*) like الصياقلة and الصيارفة. A woman is also إنسان (*insân*) and not إنسانة (*insânah*), though the vulgar say so. [The author here gives an instance of it in poetry as given by al-Jawharî.]

الإنسان (al-Insân). [Man.] A kind (species) of created beings ; pl. الناس (*an-nâs*). Al-Jawharî says that the measure of the word is فعلان and that an ي is added in making its diminutive which is أنيسيان (*unaisiyan*) in the same manner as in forming the dim. of رجل, which is رويجل, but some say that the original word is انسيان of the measure of فعلان, and the ي is dropped out of it to render the pronunciation of it easier because of its being so often used, but that in forming the dim. it is restored, for the dim. does not increase in size, and the words of Ibn-ʿAbbâs are adduced as a proof, namely, "Man is named إنسان (*insân*) because he was ordered (to do a thing) and he forgot." الاناس (*al-unâs*) is a dialectical form of الناس (*an-nâs*); but it is the original form and has been contracted. It is said in the Kurʾân, "We have indeed created man in the best of symmetry,"² by which is meant his erect form and the straightness of his limbs, because God has created everything else with its face downwards and has made him erect; he possesses an eloquent tongue with which he speaks, and a hand and fingers with which he holds; he is adorned with intellect, checked or chastised by means of an order, and instructed by means of discretion; and he takes his food and drink with his hand. Aṭ-Ṭabarânî relates in his معجم الاوسط (*Muʿjam al-awsaṭ*) on the support of reliable authorities regarding Abû-Muzainah ad-Dârimî, who enjoyed the

¹ Al-Kurʾân XXV-51. * Idem XOY-4.

companionship of the Prophet, and who stated that there were two men among the companions of the Prophet, who if they met, never separated without the one reciting over the other the verses, "By the afternoon! verily, man is in loss!"¹

(Information.) Ibn-'Aṭṭiyah relates, among the proofs of the *Kur'ân* not having been created, that God has mentioned the word *al-Kur'ân* in His Book in fifty-four places, and that not in one of these places has He connected it with the word *created* or even suggested such an idea; whilst the word *man* is given in a third of them, namely, eighteen places in which he is shown as having been *created*. The difference between them (the *Kur'ân* and man) in this matter is plainly shown in His words, "The Merciful taught the *Kur'ân*; He created man." * The *Kāḍī* Abû-Bakr b. al-'Arabî al-Mâlikî the Imâm the very learned, states that God has created nothing better than man, for He has created him a living, intellectual, powerful, speaking, hearing, seeing, rightly arranging, and a wise being, which are also the qualities of the Lord; this is supported by the words of the Prophet, "God created Adam after His own nature," that is to say endowed him with the qualities we have mentioned. We say that here there is a wide field for authors to discuss the fundamental dogmas of religion, but we omit all that, for that is not what we want in this book. The above mentioned Abû-Bakr relates, giving his authorities, that Mûsâ b. 'Îsâ al-Hâshimî used to love his wife fondly, and that he happened to say to her one day, "You are divorced thrice, if you are not better than the moon;" she therefore screened herself from him and said, "You have divorced (me)." He therefore remained in deep thought the whole night, and when it was morning, he went to al-Manṣûr and informed him of it. Al-Manṣûr assembled the jurisconsults and asked them regarding the matter, and they all answered that she was divorced, excepting one who said that she was not divorced owing to the words of God, "Verily we have created man in the best of symmetry." * Al-Manṣûr then said, "The case is as you say," and sent that decision to Mûsâ's wife. This reply is copied as coming from the Imam ash-Shâfi'î; but as regards the name given by him (Abû-Bakr), namely, Mûsâ b. 'Îsâ I have a doubt, and what I think

¹ Al-Kur'ân CIII-1 and 2. * Idem LV-1 and 2. * Idem XCV-4.

s that it was 'Īsā b. Mūsā, for he was the heir-apparent of al-Manṣūr who subsequently divested him of that office and conferred it on his son al-Mahdī. It has been already related that ash-Shāfi'ī was born in 150 A. H., whilst the date of al-Manṣūr's death as given by Ibn-Kh. and others was 158 A. H. ; how can then one imagine that ash-Shāfi'ī was the jurisconsult who gave a decision in this case? This thing has therefore to be taken into consideration.

This story reminds me of what az-Zamakhsharī has related regarding the words of God, "They will ask thee a decision about women;"¹ namely, that 'Imrān b. Ḥiṭṭān al-Khārijī was very dark, and his wife was one of the most beautiful women. One day, she remained looking at him for a longtime, and then said, "Thanks to God!" whereupon he asked her as to what was the matter with her, when she replied, "I offered thanks to God because both you and I will be in Paradise;" he asked her, "How?" and she replied, "Because you have been blessed with (one like) me and have been grateful to God, and I have been blessed with (one like) you and have had patience, and verily God has promised Paradise to His worshippers—the patient and grateful." Ibn-al-Jawzī relates in *الأدب* (*al-Adhkiyā*) and others also relate that this 'Imrān b. Ḥiṭṭān was one of the Khawārij (schismatics), and that he composed lines in praise of 'Abd-ar-Raḥmān b. Muḥjīm for the murder of 'Alī b. Abī-Tālib. [The author here gives the lines and also the lines composed by the Kāfi Abū-Tayyib aṭ-Ṭabarī in reply to them. The author states that Abū-Tayyib alludes in his lines to the words of the Prophet, "The Khawārij are the dogs of Hell."]

(A wonderful narrative.) I have seen in the last part of the History of Bagdād by Ibn-an-Najjār in the biography of 'Alī b. Naṣr the jurisconsult, the son of Aḥmad al-Mālikī and the father of the Kāfi 'Abd-al-Wahhāb, who was a pious and just man and who said, "I married in the days of 'Aḥdud-ad-dawlah b. Buwaih, a Turkish slave belonging to him, to a girl in our neighbourhood, who and whose mother were both in the habit of visiting our house, and who had the reputation of being respectable and chaste. After two years, the Turkish slave came to me and said, 'O my master, this woman whom you have married to me has given birth to a boy

by me ; now I have nothing to complain of against her and do not deny the child being mine, only that she has not yet shown me my son since the time of his birth, and every time I ask her to do so she puts me off; I wish you therefore to call her and ask her regarding it.' I then called her mother, and she having come I talked to her from behind the curtain, regarding what the husband of her daughter had said; she spoke to me secretly and said, 'O my master, he is true in what he has said, and we have put him off because a sad misfortune has befallen us, which is that his wife has given birth to a black and white son, white from the head to the navel and black in the rest of his body.' The Turk heard her words 'black and white' and shouted out, 'My son, my son, and my grandfather was like that in the country of the Turks ; I am quite pleased to have him.' The woman was delighted with what he said, and going home presented to him his son."

Ibn-Bakhtyishū', which name means the slave of the Messiah begins his book on animals with *man* and says that he is the most equable in temperament, the most perfect in actions, the most delicate in senses, and the most penetrating in judgment of all the animals ; he is like a powerful and mighty king to the rest of the creation and is its commander, which is due to God having endowed him with intellect by which he is distinguished from all the animals of the cattle-kind. He is truly speaking the king of the world (creation), and on that account some of the ancients have named him the lesser world.

(Information.) [The author here quotes what the Shaikh Shihâb-ad-dîn Aḥmad al-Bûnî has copied in his book *سرايا* (*Sirr al-asrâr*) from 'Abd-Allâh b. 'Umaïr, that if he who is in want of anything, fasts on Wednesday, Thursday, and Friday, and on Friday after the usual necessary ablution goes to the congregational prayer and asks for it in a prayer addressed to God and in His name, reciting the several attributes of God, he will obtain that thing, and that this is a tried secret ; also, if one writes, "Muḥammad the Apostle of God, Aḥmad the Apostle of God," thirty-five times on a Friday after the congregational prayer and after complete ablution, and then carries the thing on which the words are written about him, God will bless him with strength and help and save him

from the vain suggestions of the devils; and he who continually looks at that paper every day at sunrise and says, "Peace and safety on Muḥammad!" will see the Prophet (in a dream) oftener; this is also a tried secret. The author then quotes what the Imām Aḥmad b. Ḥanbal has related, namely, that he had seen the Lord of glory ninety-nine times in his dreams and had said that if he saw Him to complete the hundredth time, he would ask Him a question, and that after that having seen Him the hundredth time, he asked Him, "O Lord, what will save men on the Day of Judgment?" and He replied, "He who recites three times every day morning and evening the formula, 'Praise be to the Eternal, &c: &c: ' (seven such phrases are given with the different attributes of God), "will be saved." The Imām Aḥmad also states that if one recites between the early morning and morning prayers, forty times the formula, "O Thou Living one, &c: &c: " (three other such phrases with the different attributes of God are given), "I ask Thee to revive my heart by the light of Thy knowlege, O Merciful of the merciful!", God will surely cause his heart to revive on the day on which hearts will die (Day of Judgment).]

(Further information.) It is related in *كتاب البستان* (*Kitāb al-Bustān*) on the authority of Ibn-ʿUmar who said that the Prophet said, "He who wishes God to preserve his faith for him, until he meets Him on the Day of Resurrection, let him pray after the evening prayer before he speaks with any body, with two *rak'ahs* (bowings of the head and body), reciting in each the first chapter of the Ḳur'ān once, the CXIIIth chapter once, and the CXIVth chapter once, and then complete with salutation for both the *rak'ahs*; God will surely preserve his faith for him until he reaches his Lord on the Day of Resurrection." This is highly profitable information. An-Nasafi has related this tradition with a long list of authorities, and added to it, the reciting of the XCVIIth chapter of the Ḳur'ān before reciting the CXIIth chapter, the praising of God fifteen times after salutation, and the reciting after praising God of the following: "O God, Thou knowest what I wish by these two *rak'ahs*; O God, make them a provision for me for the day I may meet Thee; O God, by their means preserve for me my religion during my life-time, at my death, and after my death!" God

will surely render him secure from the loss of his faith. This profitable information is one of the very important things. A wise and learned philosopher was once asked, "What is the best possession of man?" and he replied, "Religion," but he was asked again, "If there are two things," and he replied, "Religion and wealth," "But if there are three things," and he replied, "Religion, wealth, and shame," "But if there are four things," and he replied, "Religion, wealth, shame, and an excellent disposition," "But if there are five things," and he replied "Religion, wealth, shame, an excellent disposition, and charity; if there are all five of these qualities united in a man, he is pious, pure, a saint of God, and free from the influence of Satan." He further said, "A believer ought to be holy, clever, polite, and not to be execrating or a curser, a slanderer, a back-biter, a tale-bearer, envious, rancorous, a miser, or haughty; he ought to strive to do the best of good actions, and to acquire the most excellent of qualities; if he moves with the people of the next world (the pious and religious), he ought to be the most pious (scrupulous) of them, he ought to restrain his sight from prohibited things, to be open-handed, and not to send away an asker of alms empty-handed, or to be miserly over a gift; he ought to be continually in a state of grief, and doing good actions; he ought to weigh his words before uttering them and to guard his tongue, to render his actions good, and to increase his hope in what is true and rightful; he ought to be sorry for what he loses on account of waste of time, as if he is seeing His Lord; he ought to be watchful of what has been created for him; he ought not to refuse a rightful claim to his enemy and to accept a wrong or false one from his friend; he ought to be prolific in his help for others and scanty in his own provisions; he ought to turn to his friend (brother) in time of the latter's distress on account of old friendship: these are the qualities of the sincere believers declaring the unity of the Lord of the worlds."

[The author then discusses the question as to what constitutes the most great name of God (*al-Isim al-A'adām*), and first relates what Ibrâhîm b. Ad-ham told a pious friend of his regarding the most great name in which, if a frightened person prays he becomes secure, and in which if an asker asks for anything, he is given that thing by God, the name consisting in saying, "O Thou, who hast a face which

perisheth not, a light which cannot be extinguished, a name which cannot be forgotten, a door which cannot be closed, a veil which cannot be torn, and a kingdom which vanisheth not,—I ask Thee through the intervention of the name (rank) of Muḥammad, may God bless and save him, to grant me what I want and to give me what I ask for!" The author then after stating what another learned man says regarding the words constituting the most great name of God, states that when an-Nawawī was asked about it and about the names of the chapters of the *Kur'ān* in which it is found, he replied that there were several traditions regarding it. In the *سنن* (*Sunan*) of Ibn-Mājah and others on the authority of Abū-Umāmah, the Prophet is related to have said that it is to be found in three of the chapters of the *Kur'ān*, البقرة, آل عمران, and طه.¹ Some of the ancient imāms say that the words which constitute it are, "the Living, Self-subsistent," because they are to be found in the chap. البقرة in the verse of the throne (الكرسي),² in the beginning of the chap. آل عمران,³ and in the chap. طه in the words, "Faces shall be humbled before the Living, the Self-subsistent."⁴ The author then gives a list of persons whose prayers are always answered, namely, an injured person, a person who has been tyrannised over, even if he is immoral or heretical, or even if he is a father praying against his son, a just imām, a pious man, a son dutiful to his parents, a traveller until he returns home, a fasting man till he breaks his fast, and a Muslim praying for another Muslim while not praying for an act of oppression or the removal of merāy, or while he does not say, "I have prayed but my prayer has not been answered." The author then continues the subject of obtaining one's object by means of saying certain prayers according to the Shaikh al-Yāfi', and states the different methods for obtaining different objects.]

(Properties.) Ibn-Bakhtyishū' states that out of the properties which he has himself found to be true by experience, may be mentioned what the physician Galen says, namely, that if human hair is taken, burnt, and then mixed with rose-water and placed by a woman on her head at the time of delivery, it will facilitate it. If patches of vitiligo and leprosy are painted with human semen, they will be cured; and if it is placed in a house, fleas will

¹ Chapters II, III, and XX. * Al-*Kur'ān* II-256, * Idem III-1. * Idem XX-110.

collect over it. The spittle of a human being is poisonous to snakes, for if one spits into the mouth of a snake three times, it will die instantaneously. If a lamp containing human oil (fat) is lighted on a windy night, the wind will subside. If a woman's hair in its entire length is thrown into the sea in a place whence it cannot come out, it will become converted into a water-snake. If a person uses a woman's milk with sugar-candy (طبرزد) as a collyrium, it will prove beneficial in opacity of the cornea; and if an infant with blue eyes is suckled by an Abyssinian female slave for forty days, its eyes will become black. If the urine of a boy is taken and mixed with the ashes of the wood of the vine and then applied to an ulcer, it will benefit it. If a woman hangs on her person a tooth of an infant, which has fallen in the first year, she will not conceive. Galen and Yahyâ b. Mâwîshah state that human bile is a deadly poison, and that if it is used as a collyrium it is highly beneficial in opacity of the cornea. Ibn-Mâwîshah states that if a woman ties on her arm the navel-string of an infant as soon as it is cut off, she will be relieved of any illness which she may be suffering from. If a human bone is taken, burnt, pounded, and mixed with aloes, and then blown into a nose in which there is a polypus or tumour (باسور), it will be cured by the permission of God. If the worms (serpents) which come out of the bowels of a human being are taken, dried, pounded fine, and used as a collyrium by a person suffering from opacity of the cornea, he will be cured of it. If dry human excrement is taken, pounded, sifted, and then kneaded with vinegar and the honey of bees, and then painted over the itch (الكلبة), it will be cured by the permission of God, and so also if applied to the tonsils in quinsy they will be cured. If human hair is tied on the person of one suffering from hemicrania it will be relieved; and if the hair is wetted with vinegar and placed over a dog-bite it will be cured. If human blood is taken and kneaded with the flour or meal of fenugreek and rue-water, and then painted over all the ulcers there may be on the body, it will cure them immediately and without any doubt, especially those situated on the legs and the moist ones from which blood and pus ooze. If the menstrual blood of a virgin or of a woman who has had carnal knowledge of a man, is taken and mixed with some old wine and then used as a collyrium by one suffering from opacity of the cornea he will be cured of it. If a menstrual rag

(خرقة المبيض) is hung at the stern of a ship, neither wind nor a hurricane will enter her; and if a woman affected with pain of the navel takes a menstrual rag, burns it till it is reduced to ashes, and then takes equal parts of the ashes and coriander (كزبرة), beats the whole together with tepid water and paints it round the navel, she will be cured of the pain, by the permission of God; so also if she is affected with pain in that part during child-birth, it will be relieved. If the meconium of an infant at the time of its birth, is taken, dried, pounded, and used as a collyrium by one suffering from opacity of the cornea, he will be cured of it. If the prepuce of boys cut off at their circumcision is taken, dried, pounded, and mixed with some musk and rose-water, and some of it is given to drink to one suffering from leuco (white leprosy), or leprosy, the progress of the disease will be checked; and if it is burnt, pounded, and in that state given to drink to one who is overpowered by leuco, the disease will disappear from him entirely. If a chick-pea (حمصة) weight of human excrement is taken, pounded, and dissolved in tepid water, and given to drink to one suffering from colic, he will be cured of it, but if it is pounded and vinegar added to it, it will be more effectual. If human excrement as soon as it is voided, while it is warm, is taken and mixed with some old wine and given to a riding-animal if it is ill, it will be cured of its illness. If you wash the dirt off from the feet and hands of a human being with water, and give that water to drink to any body, you will cause that person to love you intensely, so much so that he will be almost unable to bear separation from you, which is a wonderful and tried secret; and in the same manner, if you wish any person to love you intensely, wash the collar of your shirt and give him that water to drink without his knowledge, and he will then surely love you intensely. If you wish to collect pigeons in a pigeon-house take the head of a human being who has been dead for years and bury it in that house or turret, you will have pigeons flocking to it and collecting in it from every direction, to such an extent that the place will be overcrowded with them. If a person affected with facial palsy and hemiplegia uses as an errhine the milk of a black or an Abyssinian woman together with a little oil of jasmine (دهن الزنبق), he will be cured of it, the dose of the errhine for an adult being the weight of four grains (قيراط), and for an infant or a child the weight

of a grain (حبة); and if it is mixed with some white sarcocolla (الزروت ابيض) and dropped into an inflamed eye, it will be cured. If the assafoetida-plant (الكاشم) is taken, pounded fine, and to it the urine of a boy who has not yet reached the age of puberty is added, and then given internally to a riding-animal suffering from gripes from eating earth, it will be cured. If equal parts of human semen and oil of jasmine are taken, mixed together well, and then used as an errhine by a person suffering from facial palsy for three consecutive days, he will be cured of it. If human excrement is burnt, pounded fine, and Andarânî salt and some حزابل (hazanbal—a species of sweet herbs) are added, and the whole well mixed together and then blown into the eye of a riding-animal suffering from opacity of the cornea, it will be cured. If the urine of a boy before he attains the age of puberty is placed in a vessel and left over fire till it becomes warm, and if a piece of wool is dipped into that urine and an inflamed or red eye is painted with it, it will be cured. If human semen is taken while it is warm and painted over the white patches of leuce, it will alter their colour. If some human urine is placed in a copper caldron and boiled till it acquires a thick consistency, then dried and mixed with common salt and pounded and kneaded with saffron-water, and placed in a crucible and fire is lighted over it till it begins to run about like silver, then it is cast into a mould and rubbed over a whetstone with water and musk and then applied as a collyrium to an eye overpowered by whiteness or opacity, it will be cured without a doubt, which is a wonderful and tried secret; the ancient physicians used to call it “the valuable essence (الجوهر النفيس)”. If the milk of a black girl is taken and some saffron and mucilage (juice) of quince are dissolved in it, and then dropped into an eye in which there are pain, throbbing, and a nebula, it will be cured. If you wish the breasts of a girl to remain erect and not to fall, take the menstrual blood of the first period of that girl and paint with it the nipples of both the breasts, they will then never fall but will always remain erect, which is a wonderful and tried secret; and if fresh and warm menstrual blood is taken and smeared over an eye, it will remove what redness, swelling, and nebulousity there may be in it. If you wish a woman to become fat, take the fat of a goose (female), pound it and mix with it borax (بورق), Karmanî

cummin-seed (كمون كرمانی), and the flour of fenugreek, then mix all together with water, make it into bullets and get a black fowl to swallow them for seven consecutive days, after which it is to be killed and roasted; whoever partakes of it or its gravy will become so fat, as almost to be overpowered by the fat, whether the eater is a man or a woman; but if you wish a person to be still fatter than that, take human bile and place it over as much wheat as can be easily prepared with a little water, then wait till the wheat swells out, after which feed a black fowl on it, and do with the fowl as described before; whoever partakes of that fowl whether a man or a woman will see a wonder of wonders in the shape of obesity and fatness, so much so that he or she will not be able even to stand up; this is a wonderful and tried secret. If you wish to stop the secretion of milk of a woman (an antigalactagogue), take some fenugreek, pound it, then knead it with water and paint with it the breasts of the woman, when the secretion of milk will cease; but if you wish it to flow in a stream (a galactagogue), take a colocynth gourd, pound it and knead it with olive oil, then taking a piece of blue wool and wrapping it round a stick, dip it in the oil with the colocynth, and paint with it the nipples of the woman, when milk will begin to flow by the power of God, both of which are true and tried secrets.

If a picture of a beautiful boy is drawn and placed before a woman, whence she can see it tempore initus, the child she will give birth to will resemble that picture in most of its parts without any doubt. If a tooth of a dead person is tied on the person of one suffering from toothache it will allay the pain; and if a human tooth and the right wing of a hoopoe are placed under the head of a person who is asleep he will remain in that state until they are taken away from under his head. Human saliva is useful in bites and stings of venomous reptiles and insects, also in ringworm (القوباء) and warts if applied over the part before the man (the patient) eats anything. The milk of women if drunk mixed with honey, dissolves stone in the bladder; and human urine if applied over a dog-bite, is highly beneficial. Some say that if a person suffering from hydrophobia drinks

the blood of a noble human being, he is immediately cured. A poet says regarding it:—

“ Your humility or modesty cures the disease of ignorance,

In the same manner as your blood cures the disease hydrophobia. ”

If the parings of the nails of a human being are burnt and given to drink to another person, the latter person will love him intensely. The drinking of human urine is beneficial in the stings of all venomous animals; and if after boiling, it is painted on the foot of a person suffering from gout, it will allay the pain and throbbing; it is also useful especially if old in all kinds of ulcers situated on the toes and those with maggots in them; it is also beneficial in human and monkey bites and in the bites of all venomous animals. If a man urinates over a wound freshly made, the urine will stop the bleeding immediately and cure it (the wound). If some human sweat is kneaded with the dust of a millstone and placed over a swollen (inflamed) breast, it will prove beneficial; it is also beneficial in stagnation of milk in the udder and the breast, and ripens or matures milk after parturition. If dry human semen is mixed with powdered rue and sprinkled over the itch, it will cure it without a doubt, and if it is mixed with honey and painted over the outside of the throat it will prove beneficial in quinsy. If the meconium of a male child is taken when it is born, dried and pounded and used as a collyrium in opacity of the cornea, it will prove beneficial, and will also be highly beneficial in dimness of sight. If a chick-pea weight of human excrement is taken, and the vinegar of wine added to it and then given to drink to one suffering from colic or retention of urine, it will be beneficial; if warm it will be beneficial in ^١ *الفوس الحمر*, while in human bite it is immediately useful. The saliva of a fasting person if dropped into a ear will drive out the worm from it, and if mixed with *(زراند)* birthwort* and placed over piles it will cure them. If a part of the navel-string of a male child when it is first cut is taken and placed under the stone in a ring, it will prove beneficial to the wearer of the ring

^١ It is thus spelt in all the copies with me; perhaps it is a mistranscription.

* *Aristolochia longa*. In the two printed copies before me the word is given as *رازوند* which is evidently a mistranscription, the word in the manuscript copy being *زراوند*.

for colic. Ibn-Zuhr (Avenzoar) states that if a tooth of a male child—the first one born to a woman—is placed under the stone in a gold or silver ring wherever the stone may be fixed in the ring, whoever among men wears that ring will undoubtedly not be affected with colic. If a woman fumigates herself with human hair it will be highly beneficial in all kinds of uterine pains. If a woman paints her body with the blood of her first parturition, it will prevent her from conceiving again while she lives. If the first tooth which falls from the mouth of a child is taken before it reaches the ground and placed under the stone of a ring, and the ring is then hung on the person of a woman, it will prevent her from conceiving. If the sweat of women is painted on the itch it will be cured. If the urine of a boy who has not reached the age of twenty years is drunk by a person suffering from white leprosy or lence, he will be cured; and human urine mixed with the ashes of the vine if it is placed over a part whence blood is oozing fast, will stop its flow; and the ashes of العيشوم (a species of tree) and of الشونيز (coriander-seed) mixed with olive oil will cause the beard to grow. If menstrual blood is painted over the bite of a mad dog, it will be cured, and in the same manner vitiligo and lence will be cured. Al-Kazwî states in his عجائب المخلوقات (*‘Ajâ’ib al-Makhlûqât*) that if a man bleeds from the nose (رعف), let him write his own name with his blood on a rag and hold it before his eye, and the bleeding will cease. If human semen is painted over vitiligo, lence, and ring-worm it will cure them, and if it is mixed with the flowers of the service-tree or sorb (زهر الغبيراء), dried and given to a woman by a man to drink, she will fall in love with him. Si mammae feminae oblitae erunt sanguine qui defluit, quum virginitas ejus stupratur, eae in magnitudinem non crescent.

(Rule). Physicians state that if you wish to know whether a woman is barren or not, order her to use a bulb of garlic wrapped up in a piece of cotton-wool as a pessary and to remain in that state for seven hours; if at the end of that period the smell of garlic comes out of her mouth, treat her with medicines, for she will conceive by the permission of God; but if there is no smell do not treat her. Ar-Râzî states that this is a tried mode of finding it out.

(Interpretation of man in dreams.) In a dream, a person if he or she is known means himself or herself whether male or female, or his or her namesake, or one resembling him or her; an unknown youth means an enemy, and an old man fortune and felicity and sometimes a friend. If a person sees in a dream a weak old man, or one small in figure, it indicates a diminution in his fortune and happiness; if he sees a full-grown man (between thirty and fifty years of age) if his beard is not purely white, it will be stronger for the happiness and fortune of the person; if he sees a boy it indicates anxiety, if he is only an infant carried about in arms, on account of God's words, "So she brought it (the child) to her people carrying it (in her arms);"¹ but if one who has arrived at puberty, strength and happy news on account of His Words, "Oh! good news, this is a youth."² If a handsome boy is seen as having entered a city which is besieged or which is infected with the plague or afflicted with a famine, it indicates a relief from them; and in the same manner, if he has descended from the sky or come forth from the earth, it indicates happy news to every one suffering from anxiety, and likewise he may also be interpreted as an angel. If a sick man sees, or if any body else sees about him in a dream, that a handsome beardless boy has taken hold of him or struck off his neck (head), it indicates the angel of death. A red coloured youth indicates a covetous enemy, a Turkish looking youth an enemy who cannot be trusted, a weak youth a weak enemy, a dark youth a rich enemy, and a white youth an enemy of religion.

A woman in a dream means the world, an unknown one being stronger than one that is known; her beauty means a good thing and her ugliness a bad thing; an adulteress indicates an increase of prosperity and well-being on account of the words of the Prophet, "The world presented herself to me 'on the night on which I was transported (to heaven) in the shape of a woman with both her arms bare, and I (he?) said to her, 'I have divorced thee three times.'" by which he meant the world. A black woman indicates a dark

¹ Al-Kur'ân XIX-28. ² Idem XII-19.

night and a white one a day; if one dreams of a black woman having gone away from him and a white one having appeared, it is an indication of the appearance of the morning and the disappearance of darkness. A woman who belongs to a sultān or who is herself a sultānah indicates a wonderfully tyrannical king, or that she will be in the position of a bride to his people and unlawful property to others. If a woman sees in a dream a young woman, she is her enemy if she is unknown; whilst an unknown old woman indicates happiness for her. A woman in a dream may also be interpreted as a year: if fat she indicates fruitfulness, and if emaciated drought; she is likened to a year because she is like land; God has said, "Your women are your tillage; come, therefore, unto your tillage in what manner soever you wish,"¹ and also because she brings forth or produces and so does land. A veiled woman in a dream indicates a hard time for one who sees her, and a woman with an open or unveiled face indicates the world without any trouble or fatigue. Women are an ornament of the world, for to whomsoever they are propitious to him the world is also propitious, and from whomsoever they turn away, from him the world also turns away.

An ugly person indicates an unpleasant affair, and a black one indicates evil; an unknown eunuch (castrated person) indicates an angel on account of all carnal desire being taken away from him. He who dreams of being a eunuch or as if a eunuch will meet with abasement and humiliation. The Christians say that whoever dreams of being a eunuch will attain a high position in the matter of divine worship and chastity. He who dreams of holding in his hand the head of a man will get a thousand dinārs, or a thousand dirhams or* a hundred dirhams. Cut or disjointed heads in a dream indicate chiefs or nobles of men, and he who dreams of taking some flesh or hair off them, will gain wealth and property from the tribe of the chiefs. He who dreams of his own head being big and beautiful will attain to leadership or chieftainship; if one dreams of his head being cut off, if a slave, he will become free; if sad, God will dispel his grief; if ill he will be cured; and if he possesses servants or slaves they will leave him. He who

¹ Al-Kur'ān II-223.

dreams of his head being crushed with a stone will certainly remain asleep when the time for the evening-prayer comes and thus miss it. He who dreams of his head being the head of a dog, a horse, a camel, an ass, a mule, or any other beast of burden which has to endure the hardships of fatigue and labour, will have to undergo fatigue, because these animals are created for toil and fatigue; if he sees that his head is that of a bird his travelling about will increase; and he who sees that his own head is in his hand whilst he has another head on, will be able to arrange bad affairs and to manage them properly. The eating of the head of an animal is indicative of wealth which the eater thereof is not expecting, and also of a long life if it is not raw or uncooked. A head is indicative of a leader, a lord, a father, and also a capital (in trade), and whatever of increase or decrease or pain in it is dreamt of, is classable under one of the heads we have already described. He who dreams of his head being transferred to the place of that of a lion, will attain dominion if he belongs to the race of kings, or leadership, government, or authority. He who dreams of eating the flesh of a man will backbite him, and he who eats his own flesh in a dream will be slandered. It is said that the eating of raw or uncooked meat is indicative of a loss of property; and meat in a dream is property, if it is cooked and well done. If a woman dreams of eating the flesh of another woman, *altera cum altera actionem fricturæ committet*, and if she dreams of eating her own flesh she will commit adultery. The eating of the meat of a lean cow is indicative of a disease, and the meat of each animal separately corresponds with the indication of that animal: the meat of a snake is wealth from an enemy, if raw it is indicative of slander; the meat of the beasts of prey is indicative of wealth from a sultân, and in the same manner the meat of the birds of prey trained for hunting and chasing and others; whilst the meat of the pig is indicative of unlawful property.

الإنسان الماء (Insân al-mā')—[Water-man]. Al-Kazwî states, "He resembles a man excepting that he has a tail; one was brought in our time by a man, of the form we have mentioned; it is related that in the Sea of Syria, one in the form of a man having a white beard occasionally shows himself and is called "Shaikh al-

baḥr (*the Old Man of the Sea*)"; when people see him they look upon him as a harbinger of good tidings in the shape of abundance of harvest." It is also related that a water-man was brought to a king who wished to study him, and therefore married a woman to him, and he had a son by her, who understood the languages of both the parents; the king said to the son, "What does your father say?" and he replied, "He says, 'The tails of all the animals are situated on the lower part of their bodies; how is it then that these (men) have their tails situated on their faces?'"

This subject will be soon further described in the art. **ب** **بَنَاتُ الْبَهِيمَةِ** under the letter **ب**.

(Lawfulness or unlawfulness.) Al-Laith b. Sa'd was asked regarding the eating of this animal, and he replied that it was not to be eaten on any account.

الْأَنْقَدُ (*al-Ankad*) The hedge-hog.* (Proverbs.) "Such a one passed the night of the hedge-hog," because it does not sleep all night. See art. **الْقَنْقَدُ** under the letter **ق**. Al-Maydānī says that **انقَد** is itself definite in its sense and does not take therefore the definite article **ال**, and that the proverb is applied to one who remains awake all night; he adds that **الانقَد** is said to be one who suffers in his tooth from **الانقَد** (*un-naḳad*) which is a corruption of the teeth causing them to shake, in consequence of which he does not sleep.

(Information.) [The author here gives a remedy for tooth-ache in the shape of a talisman to be written and worn by a person suffering from it.]

الْأَنْكَالِيسُ (*al-Ankalīs*) as also **الْإِنْكَالِيسُ** (*al-Inkalīs*).^{*} [The eel.] A certain fish resembling snakes, bad as food; it is what is called **الْجِرِّي** (*al-jirri*) for which see under the letter **ج**; it is also called **الْمَرْمَاهِي** (*al-mārmāhi*) and will be given under the

* Vide note 64, Chap. XX of Lane's Translation of the Arabian Nights in the story of Ea-Sindibad of the Sea, in which Lane agrees with Hole in supposing this animal to be the Ourang-outang. * Gen. *Erinaceous*. In 'Omān *E. niger*. * In W. Palestine *Anguilla vulgaris*. In Maṣṣaṭ it is called **الْمَرْفُ** (*al-munaff*) and is represented by several species of *Murana*.

letter م in the art. الصيد, for al-Bukhārī mentions it in his صحيح (Sahih) (under that head). It is related in a tradition of 'Alī that he sent a salutation to (the people of) the market and told them that they were not to eat the eel out of fish; he disliked it because of what is mentioned above and not because it is unlawful to eat it. There are two dialectical varieties of the word: it may be spelt with a ق (k) or a ك (k), and with the letters ا (hamzah) and ل (l) marked with a fathah or a kasrah. Az-Zamakhsharī says that it is said to be the same as الشلق (ash-shilk—the eel). Ibn-Sidah says that it has the form of a small fish, and two hind limbs near its tail like those of a frog, without any fore limbs, and that it is found in the rivers of al-Baṣrah; it is not an Arabic word.

الأُنَى (al-Unan). A certain bird of a blackish colour with a ring round the neck like that of the wood-pigeon or turtle-dove (الدُّبْسِي—ad-dubst), having red legs and a beak like that of a pigeon, excepting that it is of a black colour; its cry which is of a moaning kind is *uwu uwu* (أُوْأُوْ);—so it is said in المحكم (al-Muḥkam).

الأَنْيْس (al-Anīs). The archers (shooters) call it الأنيسة (al-antsah). A certain bird with a sharp sight, and a cry resembling that of the camel; it is found near rivers and in places abounding in much water and thick foliage; it has a pretty colour and a good knack of obtaining its food. Aristotle says that it is a cross-breed between the green wood-pecker [*Picus viridis*] and the crow, which is apparent in its colour; it is fond of company and is capable of being trained and brought up; it is wonderful in its whistling and wooing which are sometimes as clear as the cry of a turtle-dove and sometimes confused like the neighing of a horse. Its food consists of fruit, meat, and other things; and it inhabits woody places.

(Lawfulness or unlawfulness.) It is lawful to eat it because it is one of the things esteemed to be lawful and good; but there ought to be also a way of holding it to be unlawful on account of its feeding on meat, and also an account of its being the offspring of the crow and the green wood-pecker.

الأُنُوك (al-Anūk)—Of the measure *الفعل*. The carrion-vulture (*ar-rakhmah*); or a black bird with something like a crest on its head; or it is bald-headed, and has a yellow bill. It is said that among its characteristics there are four good qualities, namely, that it hatches its own eggs, protects its young ones, accompanies its offspring, and does not submit itself to any but its own mate.

(Proverbs). "Rarer than the eggs of the *anūk*," and "More distant than the eggs of the *anūk*," for one is hardly able to succeed in obtaining them, because the nests of the bird are situated on the tops of mountains and in difficult places; but notwithstanding this, it is a silly bird. A poet says:—

"Possessing two names but several colours,
She is stupid but ingenious in dodging."

Another poet says:—

"If I am trusted with a secret, I conceal it,
Like the eggs of the *anūk* whose nest cannot be found."

A man once said to Mu'āwiyah, "Give me Hind in marriage," meaning his (Mu'āwiyah's) mother, upon which he replied, "She has ceased bearing children, and has no need of marriage now;" the man then said, "Appoint me governor of such a province," whereupon Mu'āwiyah recited these lines:—

"He sought a pregnant piebald male, and

When he failed in getting it, he wished for the eggs of the *anūk*."

The meaning of these lines is that he demanded what does not exist, and when he could not get it, he demanded what causes one to long for it but is notwithstanding that, difficult of attainment;—so the writers on proverbs say, but it is a mistake, for Mu'āwiyah's mother died in al-Muharram 14 A. H., on the same day that Abū-Kahāfah the father of Abū-Bakr as-Ṣiddīq died. The right version which is given in the *نَهْدِيَّة* (*Nihdyah*) of Ibn-al-Athīr and other books is, that a man said to Mu'āwiyah "Appoint for me a stipend," and Mu'āwiyah replied in the affirmative; then the man said, "For my son," and Mu'āwiyah replied, "No," and the man said again, "For my tribe," and Mu'āwiyah replied, "No;" Mu'āwiyah then employed the words of the poet as a proverb. *العقة* is a pregnant female camel

whilst *الابلق* (*masc.-piebald*) is a description of a male, and a male is never pregnant. As if he said, "He sought a pregnant male and the eggs of the *anûk*," which is a proverb applied to one who seeks an impossible and inaccessible thing. As-Suhailî states in the first part of *الروى* (*ar-Rawḍ*) that *الانوق* (*al-anûk*) is the female of the carrion-vulture; and it is said as a proverb, "He desired the eggs of the *anûk*," when one seeks a thing which cannot be found, because the bird lays its eggs in places on the tops of mountains, where they cannot be reached. These are the words of al-Mubarrad in *الكامل* (*al-Kâmil*), but he does not agree with the statement. Al-Khalîl states that *al-anûk* is the male of the carrion-vulture, which is nearer the meaning of the proverb, for a male never lays eggs, and he who therefore desires its eggs desires an impossible thing like one desiring a pregnant piebald male. Al-Kâlî states in *الامالي* (*al-Amâlî*) that *al-anûk* is applied to both the male and the female of carrion-vulture.

(The lawfulness or unlawfulness of it will be given in the art. *الرخصة* under the letter ر.)

[The author here gives some poetical lines of as-Suhailî whose proper name was 'Abd-ar-Rahmân b. Muḥammad as-Suhailî al-Khath'amî, the well-known imâm, regarding which Abû'l-Khattâb b. Dihyah states that they were recited to him by as-Suhailî, adding that whenever he asked God for anything with their aid, He always gave it to him.] As-Suhailî died in 581 A.H.

الأوز (*al-Iwazz*).¹ The goose. Noun of unity *اوزة* (*iwazzah*) and pl. *اوز* (*iwazzûn*). Abû-Nuwâs gives an excellent description of them when he says:—

"As if they whistle through spoons,
The creaking noise of pens over paper."

Abû-Nuwâs was a well-known poet of the time of the 'Abbâsî dynasty, and there are several interesting and amusing stories about him, and many wine-songs composed by him, in which he has said

¹ Gen. Anser. *A. ferus*. In W. Palestine this name is applied to *A. cinereus*, and in Egypt both to the domestic goose and to the Egyptian goose *Chenalopez aegyptiacus*.

wonderful and new things. His name was al-Ḥasan b. Ḥānī' b. 'Abd-al-Awwāl. [The author here quotes from the biography of Abū-Nuwās, Ma'mūn's opinion of his lines on Fortune, also the lines themselves, and the lines expressive of his opinion regarding God].¹ Muḥammad b. Nāfi' says, "I saw Abū-Nuwās in a dream after his death, and said to him, 'O Abū-Nuwās,' when he replied, 'It is not time for a sobriquet now,' and I therefore said, 'Al-Ḥasan b. Ḥānī', when he replied, 'Yes'. I then asked him, 'What did God do with you?' and he replied, 'He forgave me on account of the lines I said in my illness before death, which are to be found under the pillow.' I then went to his people and asked them, 'Did my brother say any lines just before his death?' and they replied, 'We do not know, but he did ask for an inkstand and paper and wrote something of which we do not know.' I then entered inside and raised up his pillow, when I found a piece of paper with the following lines written on it :—

'O Lord, if my sins have increased in greatness,
Surely I know that Thy pardon is still greater ;
If none but the doer of good actions is to hope from Thee,
Whom is the sinful then to pray to and hope from ?
I pray to Thee humbly, as Thou hast ordered ;
If Thou turn away my hand, who is to have mercy on me ?
I have no means of intercession with Thee but my hope
And Thy good pardon, through which I shall be verily saved.'"

Abū-Nuwās was once asked regarding his pedigree and replied, "My talents make up for my pedigree." He died in 194 A. H..

Geese like to swim about, and their young ones directly they come forth out of the eggs also swim. When the female sits over the eggs to hatch them, the gander watches it and does not leave it even for the twinkling of an eye. The young ones come forth (from the eggs) towards the end of a month.

The Imām Aḥmad relates in *المناقب* (*al-Mandkib*) on the authority of al-Ḥusain b. Kathīr, who had it on the authority of his father who belonged to the time of 'Alī and who related, "When 'Alī came out for the morning-prayer, the geese commenced to cry in his face, and they (the people) tried to drive them away, but he said, 'Leave them alone, because they are wailing;' Ibn-Muljam

¹ See De Slane's *T. of Ibn-Kh.'s. B. D. Vol. I, pp. 392 and 393.*

then struck him, and I said, 'O Commander of the faithful, let us settle with Murād,¹ for no one will rise for them,' but he replied, 'No, imprison the man; if I die, kill him, and if I live, there is "for wounds retaliation."' The reason for that (act of Ibn-Muljam) according to Ibn-Kh. and others was, that a party of the Kharījites (الخوارج) having assembled and discussed the subject of the people who had fallen at the battle of an-Nahrawān, pitied them and said, "What are we to do, remaining after them?" Upon that 'Abd-ar-Rahmān b. Muljam, al-Burak b. 'Abd-Allāh, and 'Amr b. Bakr at-Tamīmī swore that each one of them would go to one of the three, 'Alī, Mu'āwiyah, and 'Amr b. al-Ās. Ibn-Muljam who was the most miserable of them said, "I shall be adequate for you in your purpose regarding 'Abi-Tālib"; al-Burak said, "I shall be adequate for you in regard to Mu'āwiyah;" and Ibn-Bakr said, "I shall be adequate for you in regard to 'Amr b. al-Ās." They then parted with swords and agreed to do the deed on the night of Ramaḍān. When Ibn-Muljam entered al-Kūfah, he met a handsome woman whose name was Kaṭām and whose father and brother were killed by 'Alī b. Abī-Tālib at the battle of an-Nahrawān. He asked her to become his wife, but she replied, "I shall not consent to be your wife, until you fulfill my conditions;" he asked her what her conditions were, and she replied, "Three thousand (money), a male and a female slave, and the assassination of 'Alī." He then asked her, "How am I to accomplish the assassination of 'Alī?" and she said, "You will be able to do it unexpectedly and treacherously; if you escape, you will give peace to men from his evil and will dwell with your people, but if any thing befalls you, you will go to Parāḍise and perpetual happiness." He then replied to her in the affirmative and said, "I have not come here for any other purpose than the assassination of 'Alī." Then Ibn-Muljam went and sat opposite the door-way by which it was 'Alī's wont to come forth for prayer; and when he came out for the morning-prayer, Ibn-Muljam struck him on the head. 'Alī cried out, "I am dead! by the Lord of the Ka'bah, your business is with the man, seize him." Ibn-Muljam then went

¹ The tribe of Murād in al-Yaman. ² Al-Kur'ān V-49.

about clearing the people with his sword, and they cleared out of his way until he was confronted by Muḡīrah b. Nawfal b. al-Ḥārith b. 'Abd-al-Muṭṭalib with a mantle which he threw at him; then lifting him up, he threw him on the ground and sat on his chest. 'Alī remained alive for two days, after that, and then died; al-Ḥasan b. 'Alī then slew 'Abd-ar-Raḥmān b. Muljam, and the people assembled and burnt his body.

As to al-Burak, he struck and hit Mu'āwiyah on his buttocks which were large, whereby a nerve of the genital organs was cut, and he could not after that beget any children. When al-Burak was taken a prisoner he exclaimed, "Safety and good news; verily, 'Alī has been killed this very night!" Mu'āwiyah, therefore, allowed him to remain (alive) till a confirmation of the news arrived, after which he cut off one of his hands and feet and set him at liberty. He then travelled about and went to al-Baṣrah where he remained till it reached the ears of Ziyād b. abīh (the son of his father), that a son was born to him (al-Burak), whereupon Ziyād said, "Does he beget children, whilst the Commander of the faithful cannot do so?" and slew him. Some say that Mu'āwiyah ordered a railing (المقصورة) to be fixed (for the place of the imām in the mosque) from that time.

As to Ibn-Bakr, he watched for 'Amr b. al-ʿĀṣ who, however, was laid up with a bowel-complaint and could not come out for prayer; another man belonging to the tribe of Beni-Sahm, named Khārījāh led the people in the prayer, and Ibn-Bakr struck and assassinated him. Having been then taken a prisoner and on being led to the presence of 'Amr whom he saw the people addressing with a mark of respect, he asked, "Have I not then assassinated 'Amr?" whereupon he was told, "No but you have killed Khārījāh." He then said, "I had intended to kill 'Amr, but God intended to kill Khārījāh." 'Amr then slew him.

It is related that when 'Alī used to see Ibn-Muljam, he used to recite the lines of 'Amr b. Ma'dī Karib b. Kaīs b. Makshūh al-Murādī:—

"I desire to save his life and he desires for my assassination;

Your excuser for your action towards your friend is of the tribe of Murād."

¹ For an explanation of these lines and the incident which gave rise to them see Kitāb al-Aḡāni Part, XIV., p.p. 33 and 34.

'Alī was asked, "If you know him and know what he desires, why do not you slay him?" but he replied, "How can I kill my own murderer?" When the news of the assassination of 'Alī reached 'Ā'ishah she said :—

"The affair has suited her to a degree, and she has ceased troubling herself,

In the same manner as the eye of a traveller is refreshed from rejoicing, by his return (to his place)."

'Alī was the first imām whose grave was concealed, for he had directed it to be so done, knowing that the government would pass into the hands of the Beni-Umayyah, and being afraid of their executing vengeance on his grave. There is, however, a diversity of opinion as to the situation of his grave; some say that it is in the niche of the Friday congregational mosque at al-Kūfah; others say that it is in the government palace attached to it; and others still say that it is in the cemetery in al-Madīnah (المدینة), which seems to be far from true. But it is also said to be in Najaf in the place of martyrdom, which is at present visited by pilgrims. See art. الفهد under the letter ف for what Ibn-Kh. says regarding it.

(Further information foreign to the subject of this book.) Since history (tradition) has several intermingled ways (شجون), and the imparting of knowledge to the seekers thereof verifies for them what they seek, and (renews for them) reminds them of what the wicked forget regarding the hard and cruel times, I desire to give here some wonderful information which historians have related, and which is that every sixth person who held sway over the (Muḥammadan) nation was deposed or abdicated. I shall describe here what historians have mentioned, and add a little regarding the life of every one of them (the khalfahs), his times, the cause of his death, the period of his reign, and his age, in order to complete that information and for general advantage and good.

Historians say that the first one to hold sway over the nation was the Prophet whom God sent after an interval of time in the appearance of His apostles, out of mercy to mankind. He delivered the divine , exerted his best in the cause of God, directed the nation right path, and served his Lord devotedly till he died. He is the most favoured one of mankind, the most honoured of all the

apostles, the Prophet of mercy, the head or imām of the faithful, the carrier of the banner of thanks (praise), the interceder, the holder of the praiseworthy position, and the possessor of the Pool¹, the place of arrival (for water), under whose banner Adam and those under him (in rank) will be on the Day of Judgment. He is the best of prophets, and his nation is the best of all nations ; his companions are the most excellent of mankind after the prophets, and his creed is the noblest of all creeds. He performed manifest miracles, and possessed great qualities : he was perfect and great in intellect, and possessed a noble origin, an absolutely graceful form, complete generosity, perfect bravery, excessive humility, useful knowledge, power of performing high actions, perfect fear (of God), and sublime piety. He was the most eloquent and the most perfect of mankind in every variety of perfection, and the most distant of men from meanness and vices. A poet says regarding him :—

“The Merciful has not yet created one like Muhammad,
And to the best of my knowledge, will never create one.”

‘Ā’ishah stated that the Prophet when at home used to serve his household ; he used to pick out the lice from his cloak and patch it, mend his own shoe, and serve himself ; he used to give fodder to his camel for carrying water, sweep the house, tie the camel by the fore leg, eat with the female slave, knead dough with her, and carry his own things from the market ; and he used to be constantly in a state of grief and anxiety, and never had any peace (of mind). ‘Alī stated that he asked the Prophet regarding his mode of life and that he replied, “Knowledge is my capital, love my foundation, desire my vehicle, the remembrance of God my boon companion, grief my friend, knowledge my arms, patience my cloak, the satisfaction or pleasure (of God) my share of plunder, poverty my distinction, renunciation of the world my profession, true faith my strength, truth my interceder, obedience (to God) my sufficiency (a thing sufficient for me), religious war my nature, and the refresher of my eye is in prayer.” As to his humility, liberality, bravery, bashfulness, the pleasantness of his fellowship, kindness, clemency, mercy, piety, justice, modesty, patience, dignity, trustworthiness, and other praiseworthy qualities which can hardly be counted, they were all very great. The have composed many books regarding his life, his times, his ir

الكوثر (*al-Kawthar*), a river in Paradise pertaining specially to the Pro

his wars, his qualities, his miracles, and his good and amiable actions, to describe even a little of which, should we desire it, will take several volumes ; but that is not our purpose in this book. It is said that his death took place after God had perfected our religion and completed His blessing and beneficence for us, at noon on Monday the 12th of Rabī' al-awwal 11 A. H. at the age of 63 years. His body was washed by 'Alī b. Abī-Tālib, and he was buried in the chamber which he had built for the mother of the faithful, 'Ā'ishah.

(Khilāfah (vicegerency) of Abū-Bakr as-Ṣiddīq.)

Then after him (the Prophet), his proxy at prayers during his illness, the son of his uncle from a higher branch of the genealogical tree, his relation, his father-in-law, his companion in the cave, his prime minister, his greatest friend, and the best of mankind after him, Abū-Bakr as-Ṣiddīq assumed the reins of government ; and the people took the pledge of allegiance to him on the day that the Prophet died, in the Hall of the Beni-Sā'idah. There is a narrative in connection with it, which we omit here on account of its length and its being well-known.

He carried on the government most assiduously, and during his reign a little of al-Yamāmah, the sides of al-'Irāq, and some of the cities of Syria were conquered. He was a person of great dignity, abstinent, humble, an exemplar, forgiving, modest, brave, patient, clement, and without any equal among the companions of the Prophet. When the Prophet died, the Arabs revolted and refused to pay the poor-rate (*ṣakāh*), but when as-Ṣiddīq succeeded him, he assembled the companions of the Prophet and consulted them regarding waging war with them (the rebels), but they differed in their opinions. 'Umar said, "How can we fight with the people, when the Prophet has said, 'I am ordered to fight with men until they say, "There is no deity but God," and whoever says that, his life (blood) and property will be defended by me excepting for its own right the reckoning on which account is in the hands of God.'?" Upon this Abū-Bakr said, "By God, I shall fight with every one that draws a distinction between prayer and the poor-rate, for the poor-rate is a claim against property ; by God, even if they refuse me a poor-rate of two years (مَنَاقٍ) which they used to pay to the Prophet, I should fight with them for its refusal." 'Umar said, "By God, this is

nothing but that God has dilated Abû-Bakr's bosom for fighting, and I know therefore, that it is the right course." But in another version, 'Umar is related to have said, "I said, 'Coax the people and treat them gently,' but he replied to me, 'What, bold and audacious in the Time of Ignorance, and a coward in the days of al-Islam ! O 'Umar, the revelation is closed and the religion is completed ; will there be any defect found in it while I am alive?'" He then went forth to fight with them.

A party of historians and others state that the Prophet had sent Usâmah b. Zaid with seven hundred brave warriors to Syria, but when he arrived at Dhû-Khushub the Prophet died and the Arabs revolted, whereupon the companions of the Prophet assembled together and said to Abû-Bakr, "Recall them," meaning Usâmah and his followers, but he replied, "By God, beside whom there is no other God, should the dogs even drag the wives of the Prophet by their feet, I shall not recall an army which was prepared by the Prophet himself, and shall not undo a knot of the banner, which was tied by the Prophet." In another version he is related to have said, "Should I even know that the wild beasts of prey would drag me by my feet if I do not recall him, I should not do so." He ordered Usâmah to proceed on and said to him, "If you think it proper to let 'Umar remain with me, I shall enjoy his company and derive benefit from his counsel ;" upon which Usâmah replied, "I obey (I have done)," and proceeded on his way, when there was not a tribe which desired to rebel but said (to itself), "Had they not been strong enough there would not have come forth from among them such a large army." They then met the Greeks (الروم) in the field, fought with them, and defeated and killed them, and eventually returned in safety. It is related on the authority of 'Â'ishah who stated, "On the day of the revolt my father went forth with his sword drawn and riding his dromedary, when 'Alf came and took hold of the halter of his dromedary and said, 'I say to you what the Prophet said to you at the battle of Uhud, 'Put back your sword into its scabbard, and do not distress us on your account. By God, if we are afflicted (with any evil) in respect of you, there will never be a proper administrator for al-Islâm after you.''" Ibn-Kutaibah states that excepting a few, all the Arabs (Badawis) had revolted, but Abû-Bakr waged war with them.

until they returned to the right path; he conquered al-Yamamah, killed Musailamah the false prophet in it, and al-Aswad al-'Ansi the liar at Şan'â', and sent armies to Syria and al-'Irâk. Abû-Rajâ' al-'Uṭaridî states, "I happened to enter al-Madīnah and saw the people collected, when a man out of the crowd kissed the head of another man and said to him, 'I shall be your ransom; by God, if it were not for you, we should all have perished.' I asked as to who the kisser and the kissed one were, and they replied, 'It is 'Umar kissing the head of Abû-Bakr, on account of his having fought and overcome the rebels.' " 'Ā'ishah stated, "When the Prophet died, the Arabs (Badawīs) revolted, the fruits of hypocrisy became manifest, and such calamities befell my father as would have crushed the firmest mountains had they fallen on them." Abû-Hurairah said, "By God, beside whom there is no other God, had not Abû-Bakr succeeded the Prophet, God would not have been worshipped now;" and he repeated it a second time, and a third time.

It is said that he was very gentle and humble in his manners, and when he fell ill he left off taking medicine, resigning himself to the will of God. The Prophet's companions visited him during his illness and said to him, "Shall we not call in a physician that he may see you?" but he replied, "He has seen me," and when they asked him, "What did he say to you?" he replied, "He said to me, 'I am wont to do what I wish.' " He died on the night of Tuesday between sunset and the first part of the night when there were wanting eight days to complete the month of Jumâda' II, 13 A.H. at the age of 63, the cause of his death having been the concealed grief he suffered from on account of the death of the Prophet, which caused him continually to waste away. He was buried in the chamber of 'Ā'ishah, the mother of the faithful, by the side of our lord the Prophet, and his khilâfah lasted for two years, three months, and eight days.

(Khilâfah of 'Umar al-Fârûk.)

Then after him the Commander of the faithful 'Umar b. al-Khaṭṭâb assumed the reins of government, and the pledge of allegiance to him was taken on the same day on which Abû-Bakr died, in accordance with the last will of Abû-Bakr. He ruled after him on

the same line of conduct, and with the same energy and resoluteness, living in the same manner on coarse food and barley-bread, wearing patched garments of coarse and unbleached cloth, and being satisfied with a little. He made vast conquests, took large provinces, and was the first to be styled 'the Commander of the faithful'. He was one of the first Refugees who prayed towards both the kiblahs [Jerusalem and Makkah], and was present at the battle of Badr, the Pledge of the Tree¹ (بيعة الرضوان), and at all the other battles, in the company of the Prophēt. When he became a Muslim, God caused al-Islām to be strengthened through him, and when the Prophet died the latter was quite pleased with him and bore testimony to his entering Paradise. His qualities were highly good, and it may suffice the reader to know that he was a minister of our lord Muḥammad the Prophet. He lived in a praiseworthy manner and died a poor man but in a state of felicity, and a martyr; nobody hates him but an impious unbeliever or an ass exceeding in the bounds of ignorance. He was the first one to patrol by night for the purpose of protecting the religion and people who used to be much afraid of him, so much so, that they even left off sitting in their courtyards. When he heard of the fear which the people entertained for him he assembled them, and mounting the pulpit where Abû-Bakr used to place his feet, first thanked God and praised Him in the manner He is worthy of, then prayed for the Prophet and said, "I have heard that the people are afraid of my severity and harshness and say, 'Umar used to treat us harshly even when the Prophet was in the midst of us, and in like manner he used to treat us when Abû-Bakr was our governor and above him in rank; how then now when he has the sole charge of affairs!' By my life, he who says that, says the truth, for I was with the Prophēt and served him as a servant and slave until he died, and at the time of his death he was satisfied with me, for which I thank God and on account of which I am the most fortunate of mankind. Then Abû-Bakr came to govern the people, and I was likewise his servant and helper; I used to mix my severity with his gentleness. I used to be a drawn sword until he would put me back into the scabbard or leave me alone, and I

¹ Taken under a tree at Hudaibiah in A. H. 6 (A. D. 628) by the followers of Muhammad on the occasion of his first Lesser Pilgrimage, for an account of which see Muir's *Life of Muhammad*.

remained with him always in that condition until he died ; at the time of his death he was satisfied with me, for which I thank God and on account of which I am the most fortunate of men. Now that I have taken charge of your affairs, know that that severity has doubled itself, but it is only directed against people inclined to oppress, and tyrannize the Muslims, whilst to those who are inclined to be peaceful and religious and are well-intentioned, I am gentler than even they themselves to one another ; and I shall not allow one of you to tyrannize another or oppress him, but shall place one of his cheeks on the ground and my foot on the other cheek until he submits to do the rightful thing. I owe it as a binding duty to you, O people, not to store up and conceal from you your land-tax and not to spend it in any but a proper way when it reaches me, and I also bind myself to you not to lead you into perilous situations but to act as the (father) head of your families when you are absent from your homes on military expeditions until you return. These are my words, and I beseech the Great God to pardon you and me."

Sa'id b. al-Musayyab stated, "By God, 'Umar kept his word and became severer than ever in places requiring severity and gentler in places deserving gentleness ; he was truly the father of their families, so much so that he used to visit the wives of those who were absent and ask them, 'Are there any things that you want ? so that I may go and buy them for you myself, for I dislike that you should be deceived in your bargains ;' and they used to send their female slaves with him. When he entered the market-place, there used to be countless female and male slaves belonging to those women behind him ; he used to buy the things they wanted, and for those among them who possessed no money he used to pay from himself." It is related that Talḥah happened to go out on a dark night and found 'Umar entering a house and then coming out of it. The next morning Talḥah went to that house again and found an old blind woman seated in it, whom he asked, "What makes that man come to you ?" She replied, "He has been in the habit of visiting me frequently since such and such a time to benefit me and to remove from me annoyances," by which she meant filth.

When he returned from Syria to al-Madinah, he remained aloof from the people to acquaint himself with the condition of his subjects ;

he happened once to pass by an old woman who was in her tent, he went to her and she asked him, "O you, what has 'Umar done?" and he replied, "He has returned from Syria safely." She then said, "May God not requite him with any good on my account!" and he asked her, "Why?" to which she replied, "Because by God, I have not received from him a single dīnār or a dirham as a gift since he has assumed the government of the faithful. He said, "But how would 'Umar know of your condition, when you are in this place?" and she replied, "Praise be to God! by God, I did not think that any body who would assume the government of the people would not know what is between the east and west of them;" upon this 'Umar cried and said, "Alas 'Umar, Ah! every body is cleverer than yourself, even the old women, O 'Umar!" Then he said to her, "O creature of God, for how much will you sell me your grievances against 'Umar? I pity him on account of his having to go to the Hell-fire for those grievances." She replied, "Do not ridicule or jeer us, may God pity you!" but he replied, "I am not jeering you," and persisted in asking her the price (of the grievances) until he purchased them from her for twenty-five dīnārs. While he was thus engaged with her, 'Alī b. Abī-Tālib and Ibn-Mas'ūd happened to come there and salute him as Commander of the faithful, whereupon the old woman placed her hand on her head and said, "Alas bad luck! I have abused the Commander of the faithful in his face." 'Umar said to her, "There is no harm done in the matter, may God have mercy on you!" Then demanding a rag to write upon and not finding one, he cut a piece off from his patched cloak and wrote on it, "In the name of God, this is what 'Umar has purchased from such a one, being her grievances against him since the day of his accession to such a date, for twenty-five dinars, so that she cannot complain against him when he stands on the Day of Judgment before God, for verily he is now freed from the charge. Witnessed by 'Alī b. Abī-Tālib and Ibn-Mas'ūd." He then threw the writing to his son, and said, "When I die, place it in my shroud, so that I may meet my Lord with it."

There are several anecdotes like this told regarding him. Al-Fadā'il relates that 'Umar wrote to Sa'd b. Abī-Wakkāṣ when he was in al-Kādisiyah to depute Nadlah al-Anṣārī to Hulwān in al-'Irāq for the purpose of making a raid on its frontiers. Sa'd accordingly

sent Naḍlah with three hundred horsemen who proceeded until they reached Ḥulwân in al-'Irâq, where they invaded its frontiers and found a great booty and captives. With these they proceeded until they were overtaken by the afternoon, and the sun being about to set, Naḍlah placed the booty and the captives for security on the side of a mountain; then standing up he called out to prayer saying, "God is most Great! God is most Great!" whereupon a reply came to him from the mountain, "Thou hast magnified the Great One, O Naḍlah." He then continued, "I testify that there is no deity but God," upon which the same voice as before said, "It is an assertion of belief in the unity of God, O Naḍlah;" the latter then continued, "I testify that Muḥammad is the Apostle of God;" the same voice as before said, "It is he the good news of whose advent 'Isâ the son of Mary had announced to us,¹ and on the head of whose nation the Hour of Judgment will commence." Naḍlah then continued, "Come to prayer," and the unknown voice replied, "A good final state for those who strive for it and are assiduous in its performance!" He then said, "Come to security," to which the reply was, "Happiness for him who answers the summoner to prayer to God!" Naḍlah then finished the call to prayer by saying, "God is most Great! God is most Great! There is no deity but God," when the unknown voice said, "Thou hast finished the whole assertion of belief in the unity of God, O Naḍlah. May God render thy body unlawful by its means to the Hell-fire!" When Naḍlah finished the call to prayer, he stood up again and said; "Who art thou? May God have mercy on thee! Art thou an angel, a jinn, or a passer by out of mankind? Thou hast verily made us hear thy voice, now show thy person to us, for this body of men is the army (ambassadors) of the Prophet, and that of 'Umar b. al-Khaṭṭâb." Upon this the mountain clave asunder and exposed to view an owl like a mill-stone (in size), with a hoary head and beard and an old woollen garment. He saluted them, and they returned the salutation and asked him as to who he was, to which he replied, "I am Razîn b. Barthamalâ the executor of the will of the slave of God, the doer of good actions, Jesus the son of Mary; he has left me to dwell in this mountain, and prayed for me that I may remain here till he descends from the sky. Give my salutation to 'Umar and tell

¹ Al-Kur'ân I, XI-6. * Whose nation will be the first one to be led on the Day of Judgment.

him, 'O 'Umar, direct (men) in the right direction and pursue the just course, for the (final) affair is drawing near ;' inform him also of the signs which I am telling you now, 'O 'Umar, when these signs become manifest in the sect of Muḥammad, then fleeing for refuge is the best course : when men will be satisfied with men, and women with women ;¹ when they will assert their relationship to others than their proper relations, and show respect and regard for others than their lords and princes ; when the great ones among them will have no compassion for the lowly ones, and the lowly ones will not respect the great ones ; when the order to do that which is lawful will be set aside and disobeyed and the prohibition against that which is unlawful also will be set aside and disregarded ; when the learned ones among them will acquire knowledge for the purpose of collecting worldly things ; when the falling of rain will be accompanied by the vehement heat of summer, and the birth of a child will be an occasion for rage ; when they will build minarets to a great height, ornament their copies of the Kur'ân with silver, and take to embellishing their mosques with gold ; when bribery will be resorted to as a means of attaining one's wants ; when they will raise high and fortify their buildings, follow their desires, and sell their faith for the world ; when the ties of relationship will be severed and lawful orders will not be carried out ; when they will practise usury, and the rich will exceed in honour and the poor in humiliation ; when a man will come forth from his house and one better than himself will rise for him and salute him (first) ; and when women will ride upon (horse) saddles.' He then disappeared and they could not see him. Naḏlah wrote this to Sa'd and he in his turn wrote it to 'Umar, whereupon 'Umar wrote back to Sa'd, "Go yourself with such of the Refugees and Helpers as you have with you till you reach that mountain, and if you find him, give him my salutation." Sa'd marched out with four thousand horsemen out of the Refugees and Helpers and their sons, and arrived at the foot of that mountain ; he remained there for forty days calling out for prayers, but neither did he receive a reply nor hear any body addressing him ; he therefore wrote accordingly to 'Umar.

'Umar was the first one to introduce the (Islâmic) Era, and he did it in the year 16 A. H., in which he took Jerusalem peacefully, and in which also Sa'd b. Abi-Wakkâs took al-Kûfah and converted it into a

¹ When men and women will do without the opposite sex.

city. He it was, who first instituted registers for the prefects and *kâdîs*, built the cities and towns called *الأحصار*¹, and quoted the higher words of God in support of his own words. God caused the conquest of several places to be effected at his hands. He conquered Damascus, then [the country of the Greeks of the lower empire] ar-Rûm, then al-Kâdisiyah [in Chaldæa], and he then extended his conquests to Hims [Emessa in Syria], Hulwân, ar-Raqqah [on the Euphrates], ar-Ruhâ' [Edessa], Harrân [in Mesopotamia], Râ's-al-'Ain [Callirhoe in Mesopotamia], Khâbûr [in Mesopotamia], Naşîbîn [in Mesopotamia], 'Asqalân [Askalon in Palestine], Tarâblis [Tripoli] and its neighbouring coast, Jerusalem, Baisân [Beth-Shan]², al-Yarmûk, al-Ahwâz [a collective name comprising nine towns lying between al-Başrah and Persia], Kâsâriyah [Cæsarea in Palestine], Egypt, Tustar [in Khurâsân], Nihâwand [in Persian 'Irâk], ar-Ray [the capital of Persian 'Irâk] and its neighbourhood, Ispahân, Fârs [in Persia], Iş-ṭakhr [Persepolis], Hamadhân [in Persian 'Irâk], Nubia, al-Barlis (?), Barbary, and other places. His whip was more dreaded than the sword of al-Ḥajjâj, and the kings of Persia and ar-Rûm, and others used to be afraid of him; but notwithstanding all this, he himself remained in the same condition in which he used to be before assuming the government, as regards his dress, his external appearance, his actions, and his humility. He used to go about alone whether in town or while travelling, without guards or a curtain, and his coming into power did not change him; he did not vilify (extend his tongue against) a Muslim. He never refused to give any person his claim, and he neither allowed a high (noble) person to indulge in his wrongdoing nor a weak one to despair of justice. He was never afraid of being blamed by a censurer in the cause of God, and as regards the public (God's) property, he placed himself on the same footing as any other single Muslim and allowed himself only the allowance which used to be given to a man out of the Refugees. He used to say, "I am as regards your property like the guardian of the property of an orphan; if I am above want I shall abstain from what is forbidden, and if I am in want I shall eat what kindness will bestow;" by which he meant that he took just enough to maintain himself with a good motive, and that he did not transgress that rule. Mujaḥhid states,

¹ See Lane's Arabic Lex, art. *أحصار*. ² See foot-note, p. 151 of Muir's Annals of the Early Caliphate.

“People were once talking in the assembly of Ibn-‘Abbās, and they first talked about the excellence of Abū-Bakr’s character and then of that of ‘Umar; when Ibn-‘Abbās heard the name of ‘Umar being mentioned, he cried vehemently, so much so that he swooned; then recovering he said, ‘May God have mercy on ‘Umar! He read the *Kur’ān* and acted according to what there is in it, he observed the bounds ordered by God, and was never afraid of any blame being attached to him in the cause of God by a censurer; I have seen ‘Umar exact the legal penalty of infringing these bounds even from his son, so strictly that he killed him in the act.’” { This will be noticed again under the letter *د* in the art. *ديك*.

He was assassinated in the year 23 A. H. by Abū-Lu’lu’ah a slave of al-Mugīrah b. Shu’bah, whose proper name was Fīrūz. Al-Mugīrah used to task him to bring four dirhams to him every day, because he used to make mill-stones. One day he met ‘Umar and said to him, “O Commander of the faithful, al-Mugīrah has made my hire heavy for me to pay; speak to him on my behalf that he may lighten it;” whereupon ‘Umar replied, “Fear God and act well towards your master.” Abū-Lu’lu’ah was vexed at this and said, “What a wonder! his justice is wide enough for others than myself,” and resolved in his mind upon killing him. He therefore prepared a double-edged dagger and poisoned it, and then watched for an opportunity until ‘Umar came to the morning-prayer. ‘Amr b. Maimūn said, “I was standing in the act of prayer, and there was only Ibn-‘Abbās between myself and ‘Umar who had hardly repeated the *takbīr*, when I heard him say, ‘The dog has killed me!’ at the moment he stabbed him. The infidel fled with the knife which had two edges, wounding every person right and left whom he passed until he wounded thirteen persons, of whom seven died, but some say nine. When one of the Muslims saw that, he threw over him a blanket, and when he knew that he was taken, he plunged the dagger into his own neck. ‘Umar said, ‘May God fight him! I had ordered kindness to be shown to him’, and then said again, ‘I thank God that He did not ordain my death at the hands of one who calls himself a Muslim!’” Abū-Lu’lu’ah was a Magi, and some say a Christian. ‘Umar died on the 14th of Dhū’l-Hijjah in the above mentioned year, a day and a night after he had been wounded, at the age of 63 years, and was buried by

the side of his friend in the Prophet's chamber. When 'Umar died darkness spread over the earth, and a child would ask, "O mother, has the Day of Judgment arrived?" and she would reply, "No my child, but 'Umar has been assassinated!" A part of this and regarding the word الشورى will be mentioned also in the art. الديك. Ibn-Ishāk states that his khilāfah lasted for ten years, six months, and five nights, but others say thirteen days.

(Khilāfah of the Commander of the faithful 'Uthmān b. 'Affān.)

Then after him, the Commander of the faithful 'Uthmān assumed the government. For three days after the burial of 'Umar the people who had the power of election in their hands, consulted together and at last agreed upon taking the pledge of fealty to 'Uthmān. He was a cousin of the chosen one (Muhammad) from a higher branch of the family and was elected as a khalīfah on the first day of the year 24 A. H.. Historians state that both in the time of Ignorance and in the time of al-Islām his name was 'Uthmān, and he used to bear the sobriquets of Abū-'Amr and Abū-'Abd-Allāh, the former of which is better known. He was descended from Umayyah b. 'Abd-Shams and is called on that account al-Umawī. He joins the Prophet in his origin in 'Abd-Manāf, and is called Dhū'n-Nūrain (possessor of two lights), it is said, because he married two daughters of the Prophet, Ruqayyah and Umm-Kulthūm; nobody is known to have married two daughters of a prophet beside himself. It is also said that he is so called, because two flashes of lightning were to shine for him when he entered Paradise; and some say he is so called, because he used to finish the reading of the whole Qur'ān during the special voluntary prayers at night, the Qur'ān being one light and the sitting up at night the other light; but there are also other explanations given of it.

He was one of the first converts to al-Islām; he prayed with the face turned to both the kiblahs and was one of the Refugees on both the occasions it was necessary to take a refuge. He was the first one to flee with his religion to Abyssinia and take refuge there, having his wife Ruqayyah with him. He was reckoned among the warriors of the battle of Badr, and among the people who took the Pledge of the Tree (بيعة الرضوان) though he was not actually present. The cause of his absence from the battle of Badr was this:—a daughter of the Pro-

phet who was his wife was ill and the Prophet permitted him to remain behind with her to nurse her, and said to him, "You will have the same recompense and the same share as any other man present at Badr." As to his absence on the occasion of the Pledge of the Tree, had there been in the interior of Makkaḥ anybody more esteemed than 'Uthmān, he would have surely sent him in his stead, for the Prophet said at the time pointing to his right hand, "This hand is 'Uthmān." When the Prophet died he was quite satisfied with him and gave him the good tidings of admission into Paradise; and on more than one occasion the Prophet prayed for him specially.

He amassed a great deal of property and wealth and possessed great kindness and compassion. When he became a ruler, his humility, kindness, and compassion for his subjects increased, and he used to feed the people with the state food and used to eat vinegar and olive-oil. He supplied the army of Tabūk (جيش البصرة) with nine hundred and fifty camels together with their saddle-cloths and saddles, and completed the number one thousand by adding to them fifty horses. Katādah states that 'Uthmān gave one thousand camels and seventy horses, whilst az-Zuhrī states that he gave nine hundred and forty camels and sixty horses. According to Hudhaifah b. al-Yamān, however, it appears that the Prophet had sent to 'Uthmān for help in the preparation of the army of Tabūk, and 'Uthmān sent him in response, ten thousand dinārs; as the money was poured before the Prophet, he commenced to turn it over with his hand and say, "May God pardon you, O 'Uthmān, for what you have hidden, for what you have published (revealed), and for what will remain (of your sins) till the Day of Judgment!" But in another version he is related to have said, "Whatever 'Uthmān does after to-day will not injure him!" He purchased the well at Rūmah for thirty-five thousand and assigned it to be employed in the cause of God. He did a great many good and pious actions to mention which will occupy a large space.

Ibn-Kutāibah states that during his khilāfah, Alexandria, Sābūr [a province in Persia], Africa, Cyprus, the coast of Greece (ar-Rūm), the more distant parts of Persepolis, the nearer parts of Fārs, Khūzistān, the more distant parts of Fārs, Tabaristān, Karmān, Sijistān, al-Asāwirah (?), Afrīkiyah (الفرقيّة) one of the forts in Cyprus, the coast of al-Ardan, and Marw [in Khorasan] were all conquered.

When al-Madīnah became prosperous, its population increased, and it became the dome of al-Islām, when wealth and luxuries increased, the land-taxes were collected and brought to it from the different provinces, and the subjects became proud and haughty from the abundance of wealth, horses, and luxuries, and when they had conquered several countries of the world and were without any anxiety and at ease, they took to revenging themselves on their Khalifah, 'Uthmān, because he had immense wealth and property, had in his possession a thousand slaves, and used to give away his wealth to his relations and to appoint them as governors over rich provinces. They therefore commenced to talk against him, said that he was not a fit person for the position of a khalifah, thought seriously of deposing him, and (with that object) rose to besiege him. Several incidents then took place, which will be too long to describe here ; (in short) they eventually besieged him in his own house for days ; they were a cruel people and leaders of evil, and three of them sprang on him and killed him in his own house with the *Ḳur'ān* before him. He was at the time a very old man. This was the first stroke of humiliation and misfortune which befell this sect (the Muslims) after their Prophet. They assassinated him on Friday the 18th of the sacred month of Dhū'l-Hijjah in the year 35 A.H. .

He possessed a great many good qualities ; the Prophet bore testimony to his going to Paradise and said, "Am I not put to shame by one who puts even angels to shame?" The Prophet had prophesied that he would die a martyr and that a misfortune would befall him. After his assassination, al-Islām became separated into different parties, and the people rose and fought to avenge his death, so much so that ninety thousand Muslims were slain (in the act).

Ibn-Kh. and others state that when 'Uthmān was elected a khalifah, he banished Abū-Dharr al-Ḡifārī in exile to ar-Rabdhah (in the desert of Najd), because he used to exhort people to renounce the world, and recalled al-Ḥakam b. al-'Āṣ whom the Prophet had banished to that place and whom neither Abū-Bakr nor 'Umar had recalled ; but it is said that he did so with the distinct permission of the Prophet ;—so it is said by more than one authority. He had appointed 'Abd-Allāh b. Abī-Sarḥ governor of Egypt, and given away wealth to his relatives, which were some of the reasons of the people revenging themselves on him.

In the year 35 A. H., Mâlik al-Ashtar an-Nakh'î marched to al-Madīnah with a party of two hundred men out of the people of al-Kûfah, a party of one hundred and fifty-men from al-Basrah, and six hundred men from Egypt, who were all bent upon deposing 'Uthmân. When they had all assembled in al-Madīnah, 'Uthmân deputed al-Mugīrah b. Shu'bah and 'Amr b. al-'Âs, and invited them to return to the Word of God and the institutes of the Prophet, but they sent them back with indignities and refused to listen to them. He then sent 'Alī to them, who succeeded in causing them to return (to the original state) after guaranteeing to them the fulfilment of whatever 'Uthmân should promise to do; they then wrote out an agreement to the effect that 'Uthmân promised to remove their grievances and to act towards them according to the Word of God and the institutes of the Prophet, got him ('Uthmân) to take a pledge over it and 'Alī to bear testimony of having guaranteed it. The Egyptians having in addition demanded from him the dismissal of 'Abd-Allāh b. Abī-Sarḥ and the appointment of Muḥammad b. Abī-Bakr as governor of Egypt, he promised to do so, and accordingly nominated the latter to that post. All of them then separated with a view to return to their respective countries. But when the Egyptian party reached Aylah (Elana), they found a man riding a camel belonging to 'Uthmân with a sealed letter bearing his seal, written at his dictation, and addressed as going from 'Uthmân to 'Abd-Allāh b. Abī Sarḥ, in which there was written, "When Muḥammad b. Abī-Bakr with whom are such and such persons arrives, cut off their hands and feet and raise them on the trunks of date-palms." The Egyptians therefore returned, and so did also the parties from al-Basrah and al-Kûfah when they heard of it, and they told him of what had happened. 'Uthmân swore that he had neither done the deed nor ordered it to be done, whereupon they said, "It is still worse for you that your seal and your camel should be taken away without your knowledge; you are evidently overcome in your affairs (by somebody else)." They then asked him to abdicate, but he refused, and they therefore agreed upon besieging him. They then besieged him in his own house. The principal instigator against him was Muḥammad b. Abī-Bakr. The siege took place at the end of Shawwâl and was carried on so vigorously, that they prevented even water from reaching him. Abû-Umâmah al-Bâhili stated, "We were with 'Uthmân when he was besieged in his house,

and he said, 'For what will they kill me? I have heard the Prophet say that it is not lawful to shed the blood of a Muslim excepting for one of these three reasons: for becoming an apostate after embracing al-Islâm, for committing adultery after being married, and for murdering a person without a due cause, for one of which reasons a Muslim may be killed. By God, I have not wished to change my religion since God directed me in the right course; I neither committed adultery in the time of Ignorance, nor have I committed it in the time of al-Islâm; and I have not murdered any person without a due cause; for what reason then, will they kill me?' So the Imâm Aḥmad has related. Shaddâd b. Awsaid, "When the siege of 'Uthmân in his house was being pushed vigorously, I saw 'Alî coming forth from his house, his head wrapped in the Prophet's turban, girt with his own sword, and his son al-Ḥasan, 'Abd-Allâh b. 'Umar, and a body of the Refugees and Helpers walking before him; they then attacked the people, separated them, and then entering 'Uthmân's house, 'Alî said to him after salutation, 'O Commander of the faithful, the Prophet had not reached this state of affairs that he might adapt the past to the present or future;¹ as to these people I see they mean to fight with you; order us and we shall fight,' but 'Uthmân replied, 'I adjure by God any person who thinks that God the Glorious and Mighty has a claim against him, or who acknowledges that I have a claim against him, against pouring out even a cupful of blood on my account or pouring his own blood for me.' 'Alî then repeated his words again, but he replied again in the same manner. I saw then 'Alî outside the house saying, 'O God, Thou knowest that we have done our best,' and he then entered the mosque. The people then rushed at 'Uthmân inside the house where he had the Ḳur'ân before him, and Muḥammad b. Abî-Bakr seized him by his beard, when 'Uthmân said to him, 'Leave off my beard, O son of my brother, for by God, should your father see you in your present position he would think ill of it;' he then let off his beard and turned his back, and Battâr b. 'Iyâd and Sûdân b. Ḥumrân struck him with their swords, his blood being sprinkled over the words of the Ḳur'ân, "And God will suffice thee against them for He both hears and knows."'' 'Amr b. al-

¹ The author evidently refers here to the Prophet's interdiction against fighting with the Muslims. * Al-Ḳur'ân II-131.

Ḥamiḵ then sat on his chest and struck him till he died; then 'Umar b. Ṣāḍī trod over his stomach and broke two of his ribs."

The Imām Aḥmad relates on the authority of Ka'b b. Ujrah who stated that the Prophet was talking of the mischief of an extensive nature which was to occur shortly, when a man veiled with his blanket happened to pass by and the Prophet said, "This man on that day will be on the right side;" that man was nobody but 'Uthmān. At-Tirmidhī states that the meaning of it is, "on that day he will be rightly directed," and that it is a good and authentic tradition.

'Uthmān had the merit of two things which neither Abū-Bakr nor 'Umar had, namely, patience over himself, so much so that he was murdered an oppressed man, and that of collecting the Ḳur'ān together (collecting the people to unite in the Ḳur'ān);—so Ibn-Mahdī and others say. Al-Madā'inī states that he was slain on Wednesday in the afternoon and buried on Saturday in the forenoon; but some say that he was killed on Friday the 18th of Dhū'l-Ḥijjah in the year 35 A. H.. Al-Mahdawī states that he was killed in the midst of the days of التشریق (*at-tashrīq*)¹, and that his body remained for three days, without anybody burying it or saying prayer over it. It is said that Jubair b. Muṭ'im said prayer over him and buried him at night. There is also a diversity of opinion regarding the length of time the siege lasted, some asserting that it lasted for more than twenty days; but others state that it lasted for forty-nine days, which is what al-Wāḳidī states, whilst az-Zubair b. Bakḵār and others state that it lasted for eighty days. His khilāfah lasted for twelve years wanting twelve days, and when he was killed he was 80 years of age;—so Ibn-Ishāḵ says; others, however, assert that his khilāfah lasted for eleven years, eleven months, and fourteen days, and that when he was killed his age was 88 years; but it is also stated that it lasted for twelve years and that when he was slain he was 82 years of age. Some say that he was 83 years of age, and others say that he was 90 years of age, and there are also other ages given.

(Khilāfah of the Commander of the faithful 'Alī b. Abī-Tālib.)

Then after him, the Commander of the faithful 'Alī assumed the reins of government and was elected on the day on which 'Uthmān

¹ The three days next after the day of Sacrifice, the 11th, 12th, and 13th of Dhū'l-Ḥijjah. For further explanation see Lane's Lex., art. شَرَق .

was slain, as will be described hereafter. He was united with the Prophet in his origin in 'Abd-al-Muṭṭalib the nearest grandfather, and was related by descent to Hâshim. He was called al-Ḳurashî, al-Hâshimî, and the cousin of the Prophet on account of his paternal relationship ; and his name both in the time of Ignorance and that of al-Islâm was always 'Alî. He bore the sobriquets of Abû'l-Ḥasan and Abû-Turâb, the latter of which was given to him by the Prophet and was dearer to him than the other. He became a convert to al-Islâm when he was a boy of seven years, but some say of nine years, others say of ten years, others again say of fifteen years, and others still say of a different age. He was present at all the engagements excepting that at Tabûk, his absence there being due to the Prophet having left him behind to look after his people. When the Prophet emigrated for safety 'Alî remained after him for three days and nights until he surrendered on account of the Prophet, the trusts or deposits; he then went and joined him. It is said that he was the first convert to al-Islâm and the first one to say prayers. The Prophet gave him in marriage his daughter Fâtimah and sent with her a خِمْلَةٌ (a garment of cloth with a velvety surface), a leathern pillow stuffed with palm-fibres, two millstones, a water-skin and two jars; and he (the Prophet) bore testimony to his going to Paradise. He possessed very good and noble qualities of which it is enough here to mention what the Prophet said, "I am the city of knowledge, and 'Alî is its gate."

(Wonderful Information.) Abû-Hurairah states that the lords of the prophets were five: Nûḥ (Noah), Ibrâhîm (Abraham) the Friend of God, Mûsâ (Moses), 'Îsâ (Jesus), and Muḥammad.

(Names of such of the prophets as were born circumcised.) On the authority of Ka'b-al-Aḥbâr they were thirteen: Adam, Shaith (Seth), Idris (Enoch), Nûḥ (Noah), Sâḡ (Shem), Lûṭ (Lot), Yûsuf (Joseph), Mûsâ (Moses), Shu'aib (Jethro), Sulaimân (Solomon), Yaḥyâ (John), 'Îsâ (Jesus), and Muḥammad. But Muḥammad b. Ḥabîb al-Hâshimî states that they were fourteen: Adam, Shaith, Nûḥ, Hûd (the patriarch Heber), Şâlih, Lûṭ, Shu'aib, Yûsuf, Mûsâ, Sulaimân, Zakariyâ' (Zacharias), 'Îsâ, Ḥaḡḡalah b. Şafwân the prophet of the people of ar-Rass', and Muḥammad.

(Names of the persons who used to write for the Prophet.) Abû-Bakr, 'Umar, 'Uthmân, 'Alî, Ubayy b. Ka'b who was the first one to

write for him, Zaid b. Thâbit al-Anṣārī, Mu'âwiyah b. Abî-Sufyân, Ḥaṇḍalah b. ar-Rabî' al-Asadī, and Khâlid b. Sa'îd b. al-'Âṣ; but of these Zaid and Mu'âwiyah were the ones who wrote habitually for him.

(Names of the persons who collected the *Kur'ân* by memory in the time of the Prophet.) Ubayy b. Ka'b, Mu'âdh b. Jabal, Abû-Yazîd al-Anṣārī, Abû'd-Dardâ', Zaid b. Thâbit, 'Uthmân b. 'Affân, Tamîm ad-Dâri, 'Ubâdah b. Aṣ-Ṣâmit, and Abû-Ayyûb al-Anṣārī.

(Names of the executioners or those who used to strike off heads in the presence of the Prophet.) 'Alī, az-Zubair, Muḥammad b. Maslamah, al-Mikdâd, and Âṣim b. Abî'l-Aflah.

(Names of those who used to guard the person of the Prophet.) Sa'd b. Abî-Waḥḥâs, Sa'd b. Mu'âdh, 'Abbâd b. Bishr, Abû-Ayyûb al-Anṣārī, and Muḥammad b. Maslamah al-Anṣārī; but when the verse, "And God will defend thee against men;"¹ was revealed, he gave up having a guard to take care of him.

(Names of the Prophet's companions who used to give legal decisions in his time.) Abû-Bakr, 'Umar, 'Uthmân, 'Alī, 'Abd-ar-Raḥmân b. 'Awf, Ubayy b. Ka'b, 'Abd-Allâh b. Mas'ûd, Mu'âdh b. Jabal, 'Ammâr b. Yâsir, Ḥudhaifah, Zaid b. Thâbit, Salmân, Abû'd-Dardâ', and Abû-Mûsâ al-Ash'arī.

(Names of the *Tâbi's* at al-Madīnah whose legal decisions were final.) Sa'îd b. al-Musayyab, Abû-Bakr b. 'Abd-ar-Raḥmân b. al-Ḥârith, Kâsim, 'Ubaid-Allâh, 'Urwah, Sulaimân, and Khârijah.

(Names of those who talked in their cradles.) They were four. The friend of Jarîj,² who talked of his (Jarîj's) innocence of the charge of adultery; the witness of Joseph, who talked of his (Joseph's) innocence of Zulaikhâ; the son of the tire-woman of Pharaoh's daughter,³ who warned her against infidelity; and Jesus the son of Mary, who talked of his mother's innocence.

(Names of the four persons who talked after their death.) Yahyâ b. Zakariyâ' when his head was cut off;⁴ Ḥabîb the carpenter when he

¹ Name of a certain well in which the tribe of Thamûd imprisoned one of their prophets until he died. ² Al-*Kur'ân* V-71. See also foot-note in Sale's Translation. ³ This name is given as Jarîḥ by Mirkhond. For an account of the incident see Rehatsek's T. of Mirkhond's *Rawḍat-aṣ-Ṣafâ*, Pt. I., Vol., II. p. 208. ⁴ Idem Pt. I., Vol. II., p. 5. ⁵ See Rehatsek's T. of *Rawḍat-aṣ-Ṣafâ*, Pt. I., Vol. II., pp. 153-154.

said, "O, would that my people did but know!"¹ Ja'far the runner when he said, "Count not those who are killed in the cause of God as dead,"² and al-Husain b. 'Alî when he said, "They, who act unjustly shall know hereafter with what treatment they shall be treated."³

(Names of the persons whom their mothers carried in their wombs beyond the usual period of pregnancy.) Sufyân b. Hayyân, who was born after having been for four years in his mother's womb; Muḥammad b. 'Abd-Allâh b. Ḥasan ad-Daḥḥâk Ibn-Muzâḥim, who was born after having been sixteen months in his mother's womb; Yaḥyâ b. 'Alî b. Jâbir al-Bagawî, who was born in the same manner; and Salmân ad-Daḥḥâk who was born a boy of two years during which period he remained in his mother's womb.

(Names of the different Nimrods.) They were six. The first one was Namrûd b. Kan'ân b. Ḥâm b. Nûḥ, who was one of the kings of the earth, possessed dominion over the whole world, and flourished in the time of Abraham. The second one was Namrûd b. Kûsh b. Kan'ân b. Ḥâm b. Nûḥ, who was the employer of the eagles and whose story is a well-known one. The third one was Namrûd b. Mâsh b. Kan'ân b. Ḥâm b. Nûḥ. The fourth one was Namrûd b. Sanjâr b. Namrûd b. Kûsh b. Kan'ân b. Ḥâm b. Nûḥ. The fifth one was Namrûd b. Sâru' b. Argû (?) b. Mâlikh. And the sixth one was Namrûd b. Kan'ân b. al-Muṣṣâṣ b. Naḫṭâ.

(Names of the different Pharaohs.) They were three. The first one was Sinân al-Ash'al b. 'Alwân b. al-'Amîd b. 'Imlîḵ, who was the Pharaoh of the time of Abraham. The second was ar-Riyân b. al-Walîd, who was the Pharaoh of the time of Joseph. And the third one was al-Walîd b. Muṣ'ab, who was the Pharaoh of the time of Moses.

(Names of the founders of the different religious schools which are followed, and the dates on which they died, taken from *كتاب علوم الحديث* (*Kitâb 'Ulûm al-ḥadîth* by an-Nawawî.) Sufyân ath-Thawrî who died in al-Basrah in the year 161 A. H. and was born in 97(27?) A. H.. Mâlik b. Anas who died in al-Madînah in the year 179 A. H. and was born in 90 A. H.. Abû-Hanîfah an-Nu'mân b. Thâbit, who died in

¹ Al-Kur'ân XXXVI-25. See Rehatsek's T. of Rawḍat-as-Ṣafâ, Pt. I., Vol. II, p. 187. ² Al-Kur'ân III-163. ³ Idem XXVI-228.

Bagdād in the year 150 A. H. when he was seventy years of age. Abū-'Abd-Allāh Muḥammad b. Idrīs ash-Shāfi'ī, who died in Egypt at the end of Rajab in the year 204 A. H. and was born in the year 150 A. H.. And Abū-'Abd-Allāh Aḥmad b. Ḥanbal, who died in Bagdād in the month of Rabī' II in the year 164 A. H. .

(Names of the relaters (collectors) of trustworthy traditions.) Abū-'Abd-Allāh al-Bukhārī who was born on Friday the 13th of Shawwāl in the year 194 A. H. and died on the night of al-Fiṭr (1st of Shawwāl) 256 A. H.. Muslim who died in Nisābūr when there were five days wanting to complete the month of Rajab 261 A. H. and when he was 55 years of age. 'Abū-Dā'wūd who died in al-Baṣrah in Shawwāl 275 A. H.. Abū-'Isā at-Tirmidhī who died at Tirmidh on the 13th of Rajab 279 A. H.. Abū-'Abd-ar-Raḍḥmān an-Nasā'ī who died in 303 A.H.. And Abū'l-Ḥasan ad-Dāraḳuṭnī who died in Bagdād in Dhū'l-Ḳa'dah 385 A. H. and was born in 306 A.H. .

Historians relate that when 'Uthmān was slain, the people went to 'Alī, knocked at his door, and entering said to him, "This man has now been slain, and the people must have an imām ; we know not anybody with a better right to it than yourself." He refused their request, but they did not accept his refusal, whereupon he said, "If you insist on my election, it cannot take place in a concealed manner." They then went to the mosque where Ṭalḥah, az-Zubair, Sa'd b. Abī-Wakkās, and the principal men were present. The first one to take the pledge of allegiance to him was Ṭalḥah, then the people followed, and the Refugees and Helpers all agreed upon taking the pledge. Certain men, however, refused to do so, but he did not compel them to take it, and simply said, "They are a people who abstain from what is right though they do not stand by what is false." Mu'āwiyah and those who were with him in Syria also refused to take the pledge until that which occurred at their hands at the battle of Ṣiffin happened. Then the Khārijites (schismatics) turned against him, denied his sovereignty and of those who were with him, agreed upon fighting with him, effected disunion and dissension in the body of the Muslims (split their staff), raised the standard of revolt, shed blood, and caused the roads to be in a dangerous condition. He went out with those he had with him, to meet them, and wanted them to return ; but they refused and elected to fight. He fought with them at Nahra- .

wân, killed them, destroyed their main body, and only a few of them escaped. When 'Umar was stabbed, he said, "If they elect the bald one on the two sides of his head, he will lead them by the upright course," meaning 'Alî, and it was really as he said, for by God, he walked with them by the upright course.

He had compassion for his subjects and possessed humility, piety, and religious strength. His food used to consist of barley-flour of which he used to take a handful, put into a cup, and then pour water over it and drink it. The Kharijites separated from him. Some people had faith in his divinity, but he burnt them with fire. A man once asked Ibn-'Abbâs, if 'Alî led in person at the battle of Şiffin, and he replied, "By God, I have never seen one most reckless of himself at the time of danger like 'Alî ; I used to see him go forth bare-headed with the sword in his hand to a man clad in armour and kill him." It is related in *درة الغوامس* (*Durratal-Gawwâs*) regarding 'Alî's bravery, that when he was mounted (raised himself) he used to cut lengthwise (split), and that when he was on his own legs (placed himself across) he used to cut across.

An account of his assassination and his murderer has been already given. Ibn-Muljam assassinated him on the night of Friday the 17th of Ramadân 40 A. H. ; he jumped at him and struck him with his dagger over his brain, and he died after two days. The people seized him, tortured him, and cut him up limb by limb after 'Alî's death. 'Alî was the most honoured of the companions of the Prophet remaining at the time. He had many good and excellent qualities which have been collected together by the Ḥâfiḍ Abû-'Abd-Allâh adh-Dhahabî into a volume. More than one authority relate that when Ibn-Muljam struck him, he exhorted al-Ḥasan and al-Ḥusain with a long parting advice, in the last part of which he said, "O children of 'Abd-al-Muṭṭalib, do not wade through the blood of the Muslims; you will say that the Commander of the faithful has been assassinated, nay nobody but my own murderer is to be killed with me; strike him a stroke after stroke, but do not expose him as an example after mutilating him, because I have heard the Prophet say, 'Beware of showing up as an example by mutilating.'"

When 'Alî died, al-Ḥasan slew 'Abd-ar-Raḥmân b. Muljam, but he first cut off his hands and feet and then applied to his eyes a nail heated in the fire, as in the act of applying collyrium ;

and while all this was being done, he neither moaned nor showed any sign of impatience ; but when they wished to cut off his tongue he moaned and showed signs of impatience, and being therefore asked regarding it, he replied, " By God, I did not moan on account of any fear or impatience, but because there would yet pass over me an hour of this life, during which I may not be able to take the name of God." They then cut his tongue off, and he died soon after that.

It is related in a tradition that the Prophet once asked 'Alī, " Who was the most wretched man among the ancients ?" and he replied, " God and His Prophet know best." The Prophet then said, " The slaughterer of Ṣâlih's camel." He then asked him, " Who is the most wretched man among the modern people ?" and he replied as before, " God and His Prophet know best," whereupon the Prophet said, " He who strikes you over this by which this will become wet," and so saying he took his beard in his hand ; and 'Alī used to say, " By God, I would like it even if the greatest wretch out of them were sent." Ibn-Muljam al-Khârijî struck him as has been mentioned before.

His death took place according to some, when he was 57 years of age and according to others when he was 58 years of age ; but it is also said that he died when he was 63, and it is also said when he was 68 years of age. Ibn-Jarîr aṭ-Ṭabarî states that when 'Alī died his age was 65 years, but others state that it was 63 years. His khilâfah lasted for four years, nine months, and a day, and the period during which he remained in al-Madînah was four months, after which he went to al-'Irâq and was assassinated in al-Kûfah as has been mentioned. People, however, differ as regards his age and the period of his khilâfah.

(Khilâfah of the Commander of the faithful al-Ḥasan b. 'Alī.)

He was the sixth in succession and abdicated as will be presently mentioned. Historians relate that after 'Alī, the Commander of the faithful al-Ḥasan b. 'Alī b. Abî-Tâlib assumed the reins of government. His sobriquet was Abû-Muḥammad, and his designation was 'the Pure (الزكي).' His mother was Fâtimah az-Zahrâ' (الزهراء). He was elected after his father's death and then went to al-Madâ'in and remained there. While he was there, a cry was

raised that Kais was killed, and the people therefore fled. Al-Ḥasan had appointed Kais whose full name was Kais b. Sa'd b. 'Ubādah to the command of the army. When al-Ḥasan went out, al-Jarrāḥ (الجراح) al-Asadī rushed on him while going with him, and struck him with his dagger in the thigh in order to kill him. Al-Ḥasan said, "You killed my father only yesterday and you have rushed at me to-day with the intention of killing me, leaving the ranks of those who act justly and desiring to join the wrong-doers, but by God, you shall have His announcement before long." He then wrote to Mu'āwiyah surrendering the government to him on certain conditions, and Mu'āwiyah replied accepting his request and conditions. He then surrendered the government to Mu'āwiyah and took the pledge of allegiance to him when there were five days wanting to complete the month of Rabī' I. He did that, because he saw that it would be beneficial to unite al-Islām under one head and to leave off fighting.

This is illustrative of a miracle in the Prophet's saying, "This my son is a lord, and God will make him instrumental in bringing about peace;" or according to another version, "Perchance God may cause him to be instrumental in bringing about peace between two great factions of the Muslims." It is said that he took from him, that is to say Mu'āwiyah, a million dirhams; one party of historians states that he made peace with him at Adhrūḥ (a town in Syria) in the month of Jumāda' I and took from him a hundred thousand dīnārs, but others state that he took four hundred thousand dirhams. It is also said that the conditions he imposed on Mu'āwiyah were, to appoint for him a stipend from the public treasury necessary for his wants, and that he should be his (Mu'āwiyah's) heir-apparent to succeed him. Mu'āwiyah rejoiced at these conditions and accepted them, whereupon al-Ḥasan abdicated in his favour and surrendered the government to him. The two, he and Mu'āwiyah having made peace entered al-Kūfah. It is named the 'Year of Union' on account of the union of the people after separation, under one khalifah.

Ash-Sha'bī states, "I have seen the address delivered by al-Ḥasan when he made peace with Mu'āwiyah and abdicated in his favour. After thanking and praising God, he proceeded to say, 'The most acute of acuteness is piety and the most foolish of foolishness is vice; and in the matter of this affair in which Mu'āwiyah

and I have been at variance, if he is on the right side he has a greater claim to the government than I have, but if it rightly belongs to me, I have verily surrendered it to him, desiring the welfare of the nation and the preservation of the blood of the Muslims from being shed. "I know not, haply it is a trial for you and a provision for a season."¹ "

Al-Ḥasan then returned to al-Madīnah and stayed there. He was censured for this act but he replied, "I have chosen three things in preference to three others, namely, union in preference to separation, the preserving of blood in preference to its being shed, and dishonour in preference to the Hell-fire. It is related in an authentic tradition on the authority of Abū-Bakr who said, "I saw the Prophet in the pulpit and al-Ḥasan by his side ; the Prophet now looked at the assembly and now at al-Ḥasan and said, "This my son is a lord, and perchance God will make him instrumental in bringing about peace between two great factions of the Muslims." It is related regarding al-Ḥasan as having said, "I am ashamed to meet my Lord when I do not walk to His House." He then walked twenty times on foot from al-Madīnah to Makkah, and the camels used to be led with him. He spent twice his own fortune in charity, and thrice he divided his fortune in the cause of God ; (he was liberal) to such an extent that he used to give away one shoe and carry the other.

Ibn-Kh. states that when al-Ḥasan fell ill, Marwān b. al-Ḥakam wrote to Mu'āwiyah regarding his illness, upon which the latter sent a reply, "Send me the news of al-Ḥasan by a fast camel (special messenger)." When the news of al-Ḥasan's death reached Mu'āwiyah, the sound made by him in pronouncing the *takbīr* (as a sign of rejoicing) was heard to come forth from his palace, and the Syrians also therefore pronounced the *takbīr*. Fākhīyah bint Kuraidah said to him, "May God refresh your eyes ! What is it for which you have said the *takbīr*?" and he replied, "Al-Ḥasan is dead." She said, "Did you then say the *takbīr* over the death of a son of Fātimah?" and he replied, "I did not say the *takbīr* out of rejoicing at his death, but because my heart is now at ease." Ibn-Abbās happened to visit him, and Mu'āwiyah asked him, "Do you know what has occurred among the people of your house?" and he

¹ Al-Ḥur'ān XXI-111.

replied, "No, but I see you have accepted it as good tidings, and I have heard your *takbîr*." Mu'âwiyah then said, "Al-Ḥasan is dead," upon which Ibn-'Abbās said thrice, "May God have compassion on Abû-Muḥammad! By God, O Mu'âwiyah, his pit will not close your pit, nor will his age be added to yours, and if we abuse al-Ḥasan we abuse the Imâm of the righteous and the last of the prophets. May God cause that wound to be healed and that tear to be dried! After him God is our protector."

Al-Ḥasan was poisoned by his wife Ja'dah bint al-Ash'ath, and lingered for two months during which period such and such a number of times daily a basin full of blood used to be removed from under him. He said, "She has given me poison on several occasions, but it has had effect on me only on this occasion." He expressed his last will to his brother al-Ḥusain to the effect, "When I die bury me by the side of my grandfather if you find means of doing it, but if they prevent you from doing so, bury me in the cemetery of al-Ḡarḳad (in al-Madînah)." When he died, al-Ḥusain and his slaves armed themselves and went forth to bury him by the side of his grandfather, but Marwân b. al-Ḥakam who was then in charge of al-Madînah also went forth with the slaves of the Beni-Umayyah and prevented him from doing that.

Al-Ḥasan died in the month of Rabî' I in the year 49 A.H., but some say in 50 A.H.. Sa'îd b. al-'Âṣ said prayer over him, and he was buried by the side of his mother Fâtimah; but it is also said that he was buried in the cemetery (al-Baḳî') in a grave in the mausoleum of al-'Abbās; there are also buried in the same grave 'Alî Zain-al-'Âbidîn, his son Muḥammad al-Bâḳir, and his grandson Ja'far b. Muḥammad as-Şâdiḳ. All these four are buried in one grave which is, however, honoured on his account. His khilâfah lasted for six months and five days, but some say a few days wanting to complete six months. This fulfils the prediction of the Prophet regarding the period of the khilâfah, "Then there will be a tyrannical king, and then haughtiness and mischief will become rampant on earth." What now occurred was exactly as the Prophet had predicted. Al-Ḥasan died at the age of forty-seven.

(Khilâfah of the Commander of the faithful Mu'âwiyah
b. Abî-Sufyân.)

Historians relate that when al-Ḥasan abdicated, Mu'âwiyah remained the sole master of the situation, and the whole kingdom became his. The pledge of allegiance to him as a khalîfah was taken on the Day of Arbitration¹ by the people of Syria, but the people of al-'Irâk remained aloof from him till al-Ḥasan concluded peace with him, when all the people united in taking the pledge of allegiance to him. He was born in al-Khaif on the declivity of Mt. Minâ' and became a Muslim before his father Abû-Sufyân. He was a companion of the Prophet and used to write for him. He used to be in the army of his brother Yazîd b. Abî-Sufyân and became a governor in the time of 'Umar who appointed him to the government of Damascus, and thereafter whenever he used to visit the capital, he used to leave his brother as his substitute. 'Umar subsequently confirmed him in the appointment in the year 20 A. H., and he continued to be the governor of Syria for a period of twenty years, which included the remaining portion of the khilâfah of 'Umar and the khilâfah of 'Uthmân. In the khilâfah of 'Alî he became dominant over it until al-Ḥasan surrendered the khilâfah to him, when he sent his viceroy to it in the year 41 A.H., named the 'Year of Union' because in it the nation after its separation became united again under one imâm.

A woman had once consulted the Prophet regarding marrying him, when the Prophet replied, "He is a poor man and has no property;" then eleven years after these words were uttered, he became the viceroy of Damascus and after forty years the king of the world. He was of a comely form, had an imposing appearance, and was greatly honoured. He used to wear rich clothes and a complete set of arms, and used to ride horses bearing distinguishing marks; he was very liberal in his gifts and beneficent to his subjects, and possessed high aspirations. He was united with the Prophet in his origin in 'Abd-Manâf b. Qusayy and was descended from Umayyah b. 'Abd-Shams, for which reason he is called al-Umawî.

Murrah b. Nawfal al-Ashja'î al-Ḥarûrî, who was the first of the Khârijites, rose against him and reached al-Kûfah, when Mu'â-

¹ The arbitration between 'Alî and Mu'âwiyah at Siffin.

wiyah wrote to the people of al-Kûfah, "You will have no security with me until you get rid of this man's affair for me," whereupon they fought with him and slew him.

Mu'âwiyah was the first one to adopt private apartments for women, and to introduce the institutions of a guard and a curtain; he was the first one who had the captain of the guards to walk before him with a javelin. He was the first one to take to luxuries in eating, drinking, and dressing. He was mild in disposition, and there are many anecdotes told regarding his mildness. When he was on the point of death, he collected his people and said to them, "Are you not my people?" and they replied, "Yes, may God accept us as a ransom for you!" He then said, "It is binding on you to grieve for me, and all my trouble and gains are for you;" and they replied, "Yes, may God accept us as a ransom for you!" He then said, "This my soul has already gone out of my feet, return it therefore to me, if you can;" but they cried out, "By God, we have no means of doing it." He then raised his voice crying and said, "Whom will the world beguile after me?" More than one authority relate that when his weakness increased and people talked of its being a sign of approaching death, he said to his people, "Stuff my eyes with antimony and annoint my head with oil;" they did accordingly and made his face shine with oil; then having prepared the place for an assembly and after supporting him up, they permitted the people to enter. The people then entered and saluted him, while he remained standing, and when they went out, he recited these lines:—

"My affectation of strength is on account of those who rejoice at my misfortune,

That I may show them that I submit not to misfortunes."

One of the followers of 'Alî hearing them replied:—

"When the talons of death are fixed,

Every amulet that is employed availeth not."

He then directed the parings of the Prophet's nails to be powdered and placed in the openings in his face, and that he should be shrouded in the Prophet's cloak.

He died at Damascus in the middle of Rajab but some say on the first of Rajab in the year 60 A.H., and ad-Dahhâk al-Fihri prayed over his body on account of the absence of his son Yazîd at

Jerusalem. The authorities differ as regards his age; some say, it was 80 years, some say 75 years, and others say that it was 85 years, others again say that it was 88 years, and others still say that it was 90 years. The period of his khilāfah from the time that the government became solely his, was nineteen years, three months, and five days, and the period during which he was a governor and khalfah was altogether forty years, out of which four were in the khilāfah of 'Umar.

(Khilāfah of Yazīd b. Mu'āwiyah.)

Then after him his son Yazīd assumed the government and was elected to the khilāfah on the day that his father died, because his father had appointed him his heir-apparent to succeed him. He was at Ḥims at the time, but hastened back and proceeded first to visit the grave of his father, and then entering Damascus went to the palace (الخضراء), which was then the seat of government. He then addressed the people who thereupon took the oath of allegiance; he then wrote to the different provinces and dependencies and they all took the oath of fealty, but al-Ḥusain b. 'Alī and 'Abd-Allāh b. az-Zubair refused to do so and concealed themselves from his governor al-Walīd b. 'Uqbah b. Abī-Sufyān; they persevered in their refusal until al-Ḥusain was slain at Karbalā'.

The person who managed the affair of slaying him (al-Ḥusain) was ash-Shamir b. Dhī'l-Jawshan, but some say it was Sinān b. Anas an-Nakha'ī, and others state that ash-Shamir struck him in the face and Sinān reaching there at the moment, stabbed him and threw him down from his horse, then Khawlī b. Yazīd al-Aṣbaḥī dismounted to cut off his head, but his hands having begun to shake, his brother Shibl b. Yazīd dismounted, cut the head off, and threw it at his brother Khawli. The commander of the army on the side of Yazīd b. Mu'āwiyah was 'Ubaid-Allāh b. Ziyād b. Abīh. Historians relate that 'Ubaid-Allāh then prepared 'Alī b. al-Ḥusain and such of the women as were with al-Ḥusain for a journey to the hated Yazīd b. Mu'āwiyah who was then at Damascus, notwithstanding what they had expected, namely, the captivity of the women and the murder of the children, the very mention of which causes bodies to shudder and the sides of the body to tremble. He sent them with ash-Shamir b. Dhī'l-Jawshan and a party of his companions. They proceeded

till they arrived at a convent on the road, where they alighted to rest. There they found written on one of its walls the following :—

“O ye people who have killed Ḥusain, do you hope for

Mediation from his grandfather on the Day of Judgment ?”

They asked the monk regarding the distich as to who had written it, and he replied, “It was written here fully five hundred years before your Prophet came.” Some say that the wall clave asunder, and there came forth from it a palm of the hand on which this distich was written in blood. They then continued their journey until they arrived at Damascus and went to Yazîd b. Mu‘āwiyah with the head of al-Ḥusain, which ash-Shamir threw down before him, and he then said, “O Commander of the faithful, this one,” meaning al-Ḥusain “came against us with eighteen men from his household and sixty men from his followers ; we therefore went to them and asked them either to alight according to the orders of our commander ‘Ubaid-Allāh b. Ziyād or to fight ; but they elected to fight. We attacked them early in the morning at sunrise, and surrounded them on all sides ; and when the swords began to take their way, they sought refuge like pigeons from hawks. In less time than it takes to slaughter and skin a camel, or for a mid-day sleeper to have his siesta, we came to the last of them ; and there they lay with their bodies exposed, their clothes wrapped up, their cheeks defiled with dust, and the wind blowing on them, with eagles for their visitors and vultures for ambassadors at their court.” When Yazîd heard that, his eyes shed tears, and he said, “Ill-luck to you ! I should have been pleased with your obedience without the murder of al-Ḥusain. May God curse Ibn-Murjānah ! By God, if I were his companion (fellow) I should have pardoned him.” He then said, “May God have mercy on Abû-‘Abd-Allāh !” and quoted the following lines of a poet :—

“They (the swords) cleave the heads of men dear to us,

But they were the most undutiful and tyrannical of mankind.”

He then ordered the children of al-Ḥusain to be lodged in the house of his women, and whenever his breakfast used to be ready, he used to call ‘Alī b. al-Ḥusain and his brother ‘Umar b. al-Ḥusain, who ate with him. He then sent the children in the company of ‘Alī b. al-Ḥusain to al-Madīnah and sent with them a man in command of thirty horsemen to precede them, till they reached al-Madīnah.

Fifty years elapsed between the death of the Prophet and the day on which al-Ḥusain was killed. It is said that when al-Ḥusain reached Karbalā' he asked regarding the name of the place, and being told that it was Karbalā' said, "It is a place of grief and misfortune, for my father passed by it on his way to Şiffin and I was with him at the time; he halted here and asked regarding it, and having been told its name said, 'This is the place of depositing their camel-saddles and pouring out their blood,' and on being asked as to the meaning of it he replied, 'A body of people belonging to Muḥammad will alight in this place;'" al-Ḥusain then ordered the baggage to be deposited there. He was killed on the day of al-'Āshūrā' in the year 60 A. H. as related by Abû-Ḥanīfah in *الأخبار الطوال* (*al-Akḥbār at-tiwāl*). Under the letter ك in the art. *كتاب* will be mentioned what Ibn-'Abd-al-Barr has mentioned in *معرفة المجاليس و أنس المجاليس* (*Bahjat al-Majālis wa Uns al-Majālis*), namely, that Ja'far aṣ-Ṣādiq was asked, "How long would a dream be delayed in its accomplishment?" and he replied, "Fifty years, because the Prophet had dreamt as if a party-coloured dog had thrust its muzzle into his blood and lapped it; and he had explained it as meaning that a man would kill his daughter's son al-Ḥusain. Now ash-Shamir b. Dhi'l-Jawshan the murderer of al-Ḥusain was the party-coloured dog for he was leprous; and the dream thus remained to be accomplished for fifty years after the Prophet."

In this year, that is to say 60 A.H., Ibn az-Zubair assumed to himself the title of Khalīfah in Makkah, and charged Yazīd with the crimes of drinking wine, playing with dogs, and neglecting religion, and exposed his short-comings and vices. The people of Tihāmah and al-Ḥijāz took the pledge of allegiance to him. When Yazīd heard of this, he sent to him al-Ḥuṣayn b. Numair as-Sakūnī and Rawḥ b. Zinbā' al-Judhāmī and gave each of them a large force, appointing Muslim b. 'Uqbah al-Murri over them all as the commander of the commanders; when he bade them farewell he said, "O Muslim, do not prevent the people of Syria from doing what they like with their enemy, and now take your way to al-Madīnah; if they fight with you fight with them, and if you vanquish them give free license (to your soldiery) over the city for three days." Muslim b. 'Uqbah then proceeded until he reached al-Ḥarrah, when the people of al-Madīnah went forth after collecting an army in it

with 'Abd-Allāh b. Ḥaṇḍalah ar-Rāhib, the washed of the angels,¹ at their head. Muslim thrice called out to them to surrender, but they did not yield, and he therefore fought with them. The Syrians gained a victory and killed the commander of the people of al-Madīnah, 'Abd-Allāh b. Ḥaṇḍalah and seven hundred of the Refugees and Helpers. Muslim then entered al-Madīnah and gave free licence in it (to the soldiery) for three days. It is mentioned in a tradition regarding the Prophet that he said, "Whoever gives free licence (to the soldiery) in my sacred precincts, will surely be visited with my anger." After that Muslim marched with the army towards Makkah and wrote to Yazīd of what he had accomplished at al-Madīnah, but when he reached Harshī he fell ill and died, and the command passed on to al-Ḥusain b. Numair as-Sakūnī, who proceeded until he completed the march to Makkah where Ibn-az-Zubair had, as a defensive measure, taken his position with all those who were with him in the sacred mosque. In that direction therefore, al-Ḥusain set a balista over the heights of Abū-Kubais and threw with it missiles at the great Ka'bah. While they were thus engaged, the news of the death of Yazīd b. Mu'āwiyah was received by al-Ḥusain who thereupon sent to Ibn-az-Zubair asking for peace, which having been granted the gates of the city were thrown open, and both the armies mixed together and made the usual circuit of the sacred house. While al-Ḥusain was one night after dark making the circuit, Ibn-az-Zubair came from before him, whereupon al-Ḥusain taking him by his hand said to him secretly, "Will you go with me to Syria, where I shall invite the people to take the oath of allegiance to you, for their government has now become disordered, and I do not see any one to-day with a better right to it than yourself; in that matter I am not disobedient." Ibn-az-Zubair drew away his hand and said loudly, "After I shall have slain by the aid of every one of the people of al-Hijāz every ten of the people of Syria." Al-Ḥusain then said, "He certainly lies who alleges that you are one of the cleverest Arabs, for I talk to you secretly and you talk to me openly; I invite you to the khilāfah and you invite me to war." Al-Ḥusain then returned with those he had with him to Syria.

¹ Ḥaṇḍalah ar-Rāhib was so called, because the angels are supposed to have washed his body after death at the battle of Uḥud. Vide Lane's Arabic Lex. art. *غسل*, where, however, he is named Ḥaṇḍalah b. ar-Rāhib.

Yazîd b. Mu'âwiyah died in Rabî' I in the year 64 A.H., at the age of 39 years, and was buried in the grave-yard at the small gate (of Damascus). His khilâfah lasted for three years and nine months. Al-Ğazzâlî and al-Kiyâ al-Harrâsî have said something regarding him, which will be mentioned under the letter ج in the art. الجاهل.

(Khilâfah of Mu'âwiyah b. Yazîd b. Mu'âwiyah b. Abî-Sufyân.)

Then after him his son Mu'âwiyah assumed the government. He was better than his father and a religious and sensible man. He was elected to the khilâfah on the day of his father's death and remained in power for forty days, but some say for five months and a few days, and then abdicated. More than one authority relate that when Mu'âwiyah b. Yazîd abdicated, he mounted the pulpit and sat there for a long time, then thanking God and praising Him in the most eloquent manner, he mentioned the Prophet in the best manner possible and said, "O people, I am not desirous of carrying on the government over you on account of your enormities which I hate. I know that you hate us also on account of our being afflicted with misfortunes through you and your being similarly afflicted through us; but my grandfather Mu'âwiyah verily disputed in this matter the right (of government) of one who was better fitted for it than himself and others on account of his relationship to the Prophet, and his great excellence and superiority; one who was among the Refugees the greatest in rank, the boldest in heart, the most learned, the first one in faith, the noblest in rank, and the oldest one in the companionship of the Prophet; one who was the son of the Prophet's uncle, his son-in-law, and brother (in religion); one to whom the Prophet gave his own daughter Fâṭimah in marriage making him her husband by his own choice for her and giving her to him as a wife by her own choice for him; the father of his two grandsons—the lords of the youths of Paradise, the noblest ones of this nation, whom the Prophet himself brought up, the sons of Fâṭimah the chaste, the off-set of the good, the pure, and the pious tree. Against him my grandfather committed acts of transgression, of which you are aware, and against him you also committed acts of transgression, of which you are not ignorant,

so that the affairs settled themselves in favour of my grandfather, but when the time of his decreed destiny arrived and the hand of death cut him off, he remained pledged by his actions and solitary in his grave, found as his reward what his own hands had wrought, and saw what he had committed and transgressed. Then my father Yazid became the Khalifah and undertook your government on account of the state of hankering (after it) in which his father was. My father, on account of his evil actions and extravagance in his own personal affairs was not worthy to be a khalifah over the nation of Muḥammad; he followed his own natural desires, approved his own mistakes, showed what he did of daring against God and of oppression to the children of the Prophet, whom it was lawful to hold sacred; but his period soon came to an end and his footsteps were cut short, his actions clave to him, and he himself became the companion of his grave, a pledge to his mistakes and his sins, and their consequences have only remained behind. He has obtained as his reward what he himself put forth and has repented where repentance is of no avail to him. Our grief for his actions has prevented us from grieving over him (for his death). Would that I knew what he said and what was said to him! Is he now punished for his crimes and rewarded for his actions? These are my thoughts." The tears then choked him, and he cried loudly for a long time. Then continuing he said, "I have become the third of that party, and the number of those who are displeased with me is greater than that of those who are pleased with me, but I am not one to bear the load of your sins, and God will not see me with your sins round my neck, for I shall not meet Him with the consequences of your crimes hanging over me. Your government is your own business, take it then and appoint over you one with whom you are pleased, for I have verily freed your necks from the pledge given to me, and salām." Marwān b. al-Ḥakam who was under the pulpit said to him, "O Abū-Lailā, is this a practice or rule of 'Umar?" and he replied, "Depart from me, do you want to deceive me as regards my religion? By God, I have not tasted the sweetness of your government but have had constantly to drink its bitter draught. Bring me men like those of 'Umar, for he had nominated counsellors for a time and turned away the

power from the hands of one in whose justice there can be no suspicion of oppression. By God, if the khilâfah is a prize, verily my father has derived from it only torment and punishment, and if it is an evil the satisfaction he has obtained from it has thrown him into difficulties." He then descended from the pulpit, and his relations and mother went in to him and found him crying. His mother said to him, "Would to God you had proved to be only menstrual blood¹, and I had not heard this news of you!" and he replied, "I too wish I had proved to be so. Woe to me if my Lord does not have compassion on me!" The Beni-Umayyah then said to his preceptor 'Umar al-Makṣûs, "You have taught him this and put these words in his mouth; you have turned him away from the khilâfah and instilled into his mind the love of 'Alî and his sons; you have made him brand us with oppression and approve this novelty in religion, so that he has talked what he has talked and said what he has said." He replied, "By God, I have not done that, but he has been created so and is naturally endowed with love for 'Alî;" but they did not accept that explanation and took and buried him alive until he died.

Mu'âwiyah b. Yazîd died forty nights after his abdication, but some say after seventy nights; his age at the time was 23 years but according to some 21 and according to others 18 years. He did not leave any issue to succeed him.

(Khilâfah of Marwân b. al-Ḥakam.)

Then after him, Marwân b. al-Ḥakam b. Abî'l-Âs b. Umayyah b. 'Abd-Shams b. 'Abd-Manâf assumed the reins of government and was elected to the khilâfah in al-Jâbiyah. He then entered Syria and the people submitted and showed marks of obedience to him; after that, he entered Egypt after several fights, and the people there then took the pledge of allegiance to him. He used to be called Ibn-aṭ-Ṭarîd (the son of the banished one), because the Prophet had banished his father to aṭ-Ṭâ'if whence 'Uthmân when he came into power recalled him, as has been already mentioned. Marwân died in the year 65 A.H.; his wife

¹ "instead of your having been a product of conception." Or in other words, "Would to God I had not given birth to you!"

on account of his having abused her jumped over him while he was asleep and placed a large pillow on his face, over which she and her female slaves sat until he died.

He had seen the days of the Prophet when he was a boy, and on several occasions had acted as the governor of al-Madinah. He was the murderer of Ṭalhah, one of the ten (for whom the Prophet bore testimony to their going to Paradise), and was the private secretary of 'Uthmân, and what happened to 'Uthmân was on his account. His khilâfah lasted for ten months and his age was 83 years.

Al-Hâkim relates in the chapter كتاب الفتن والملاحم (*Kitâb al-Fitan w'l-Malâhîm*) of المستدرى (*al-Mustadrak*), on the authority of 'Abd-ar-Rahmân b. 'Awf, that there was nobody to whom a child was born who did not bring it to the Prophet that he might pray for it. Marwân b. al-Hakam was brought to him and he said, "He is a gecko the son of a gecko, a cursed one the son of a cursed one!" He adds that it is a tradition with authentic authorities. He then relates also on the authority of 'Amr b. Murrah al-Juhani, who was one of the companions of the Prophet, that al-Hakam b. Abî'l-Âs asked for permission to see the Prophet who knowing his voice said, "Allow him, may the curse of God be on him and on those he will beget excepting the faithful one out of them! There is a little that they enjoy in this world, but they will certainly lose in the next one; wily and deceitful, they are given in this world, but there is no share for them in the world to come." This will be mentioned again in the art. الوزغ.

(Khilâfah of 'Abd-al-Malik b. Marwân.)

Then after him, his son 'Abd-al-Malik assumed the reins of government and was elected Khalifah on the day of his father Marwân's death. He was the first one to be named 'Abd-al-Malik since the foundation of al-Islâm, and the first one to strike dirhams and dinârs with the die of al-Islâm. There used to be before that on dinârs a Greek inscription and on dirhams a Persian one.

The reason for the change was what I have seen in كتاب المعاصن والمساور (*Kitâb al-Maḥāsîn w'l-Masāwî*) by the Imâm

Ibrāhīm b. Muḥammad al-Baiḥakī, which states that al-Kisā'i related, "I happened to visit ar-Rashīd one day when he was in his balcony with a large quantity of money lying before him, over which the full moon which had just risen was shining. He had ordered it to be divided among his special servants, and there was in his hand a dirham, over the glistening inscription on which he was seriously thinking. He used to be in the habit of talking a good deal to me, and therefore said to me, 'Do you know who originated this writing on gold and silver?' and I replied, 'My lord, it was 'Abd-al-Malik b. Marwān.' He then said, 'What was the reason of it?' and I replied, 'I have no knowledge, excepting that it was he who first instituted it.' He said, 'I shall inform you. The right of manufacturing paper used to belong to Greece (ar-Rūm), and most of the inhabitants of Egypt were Christians following the religion of the king of Greece (ar-Rūm); there used to be therefore on it a Grecian (Rūmī) pattern which was, the Father, the Son, and the (Holy) Ghost. This was the state of things at the commencement of al-Islām until 'Abd-al-Malik became the sovereign. He had his attention directed to it, and he was a sagacious man. One day there happened to pass before him a paper, and looking at its pattern he ordered it to be translated into Arabic, which was accordingly done; he disapproved it and said, "What a churlish thing to have in the matter of religion! when al-Islām ought to be the pattern on the paper, for it is borne on pots and cloths which are manufactured in Egypt, and also on other things which bear a pattern such as curtains and other things out of the manufactures of that country, notwithstanding its extent and great wealth, besides that is the country from which this paper which travels over all lands and countries is exported, and it has stamped on it as a pattern an indelible line." He then ordered a letter to be written to 'Abd-al-'Azīz b. Marwān, who was his governor in Egypt to cancel that pattern on all such cloths, paper, curtains, and other things as had a pattern on them, and to order the manufacture of paper with the chapter of Unity (توحيد—al-Ḥur'ān CXII) bearing testimony to there being no deity but God, stamped on it. This is still the pattern used to this day especially for paper, without undergoing any diminution or increase or change in it. He also wrote to all his governors of the

different provinces to cancel in their governments whatever of paper there might be bearing the Rûmî pattern, and ordered as the punishment of every person with whom any such paper might be found after that prohibition a painful beating and long imprisonment.

When the paper with the new design of the unity of God on it became an established thing and was carried to the country of ar-Rûm, the news of it spread and reached the ears of their king who having had it translated for him considered it churlish and became highly indignant. He then wrote to 'Abd-al-Malik saying, "The right of manufacturing paper in Egypt and everything that bears a design on it, belongs to ar-Rûm, and until you cancelled it, they have been all along stamped with the pattern of ar-Rûm. If those who have preceded you as khalifahs have been in the right, you are certainly in the wrong, but if you are in the right, they have all been in the wrong; choose therefore out of these two conditions whichever you like. I send you a present befitting your position and desire you to consider the restoration of the old design on all kinds of garments a want (on my part), for the accomplishment of which I shall thank you; order the present to be received." The present was a large one, but when 'Abd-al-Malik read the letter, he sent the messenger back together with the present and informed him that there was no reply to it. The messenger went back with it to his master, and when he reached him, he doubled the present and sent the messenger back again saying, "I think you have considered my present too small and have not therefore accepted it or replied to my letter. I have now doubled the present and desire from you the restoration of the pattern to its old design in the same manner as you desired in the matter of the present." 'Abd-al-Malik read the letter but did not reply to it and returned the present as before. The king of ar-Rûm then wrote to him demanding replies to his letters and saying, "You disdained to send me a reply, to accept my present, and to accomplish the object of my want; I therefore thought that you considered my present too small and doubled it, but you have again acted in the same way as on the first occasion. I have now doubled the present a third time and I swear by the Messiah, that you will order the old pattern to be restored, or that I shall order dinârs and dirhams which you know are not

stamped with an engraving anywhere but in my country, and which have never been stamped in the kingdom of al-Islâm, to be stamped with abusive language towards your Prophet, so that when you read it, perspiration will break out on your forehead. I want you therefore to accept my present and to cause the old pattern to be restored, which action on your part will be considered by me as a return present to me, and our relations with each other will remain unaltered."

When 'Abd-al-Malik read that letter, the affair seemed to him to be a serious one, and feeling confused he said, "I shall reckon myself to be the most unlucky man born in al-Islâm, for I shall have sinned against the Prophet during the remainder of time, on account of the abusive language of this unbeliever (if I allow it), nor will it be possible to wipe it off from all the dependencies of the Arabs, because the transactions between the people are effected with the Rûmî dînârs and dirhams. He therefore assembled the principal Muslims and consulted them but did not succeed in obtaining from any of them, an opinion which could be practised. Rawḥ b. Zinbâ' said, "You know the man who will show you the way out of this difficulty, but you trust to leaving him alone," to which he replied, "O fortunate one, who?" Rawḥ said, "You ought to send for al-Bâḳir out of the people of the house of the Prophet." He replied, "You have said truly," but he felt confused in his opinion about him. He then wrote to his governor at al-Madînah, "Send me Muḥammad b. 'Alî b. al-Ḥusain in a respectful manner and provide him with a hundred thousand dirhams for his preparations and three hundred thousand for his expenses, and help him and such of his companions as will accompany him in making their preparations." He then detained the messenger of the King of ar-Rûm with him, until Muḥammad b. 'Alî could arrive. When he arrived 'Abd-al-Malik informed him of what had happened, and Muḥammad replied, "Do not consider this a serious affair, because there is really no difficulty in it; out of the two conditions, as regards one God will not allow to be done what the king of ar-Rûm threatens with in the matter of the Prophet, and as to the other condition there is a stratagem for it." 'Abd-al-Malik said, "What is it?" and he replied, "Call this moment stampers who will

stamp in your presence dies for dirhams and ~~dirhams~~ ^{dinârs}, and have as an engraving on them the chapter of Unity, and the name of the Prophet, one on each of the two faces of the dirhams and dinârs, and on the circumference the name of the country and the year, in which those dinârs and dirhams will be stamped. Now take the weight of thirty of those dirhams in number of the three different kinds, namely, ten of the kind which weigh ten mithkâls, ten of the second kind which weigh six mithkâls, and the remaining ten of the kind which weigh five mithkâls, so that the weight of all the thirty put together will be twenty-one mithkâls which is to be the weight to be assigned for thirty of them, so that every ten of them will weigh seven mithkâls. You ought also to have scales made of glass which will not turn either way. Then have the dirhams stamped of the weight of ten mithkâls and the dinârs of the weight of seven mithkâls."

The dirhams current in those days used to be *al-Kasrawiyah* but which are now called *al-Baghiyah* because Râ's-al-Bagl stamped them for 'Umar with the die of the *Kasrawiyah* in the days of al-Islâm; there used to be engraved on them the picture of the king and underneath the throne there was engraved in Persian *نوش خور* (*nosh khôr*) that is to say, "Eat with a good digestion." The weight of each of those dirhams before the time of al-Islâm used to be a mithkâl; and the dirhams, ten of which weighed six mithkâls, and those, ten of which weighed five mithkâls, were called the heavy and the light *Sumriyah*; there used to be the Persian inscription on them.

'Abd-al-Malik did accordingly, and Muhammad b. 'Alî b. al-Husain ordered him to strike the coins for all the countries of al-Islâm, to direct the people to carry on their transactions with them only, threatening with death every one who persisted in having transactions with any other kind of dirhams and dinârs, and to cancel all other kinds of coins which were to be returned to the mints to be converted into the Islâmîc coins. 'Abd-al-Malik did all that and sent back the messenger of the king of ar-Rûm saying, "God has verily prevented you from doing what you wished, for I have issued such and such orders to my officials in the several provinces and ordered them to cancel all the coins and patterns of the Rûmî design. It was said to the king of ar-Rûm, "Now do what you had

threatened the king of the Arabs with," and he replied, "I wanted to excite him to anger with what I had written, because I was able to overcome him when the money and other things were according to the Rūmī pattern, but now I shall not do that, because the people of al-Islām will not deal with it." He was therefore prevented from carrying out what he had said. What Muḥammad b. 'Alī b. al-Husain suggested has remained an established thing to this day.' Then he, that is to say ar-Rashīd, threw the dirham to one of the slaves."

'Abd-Allāh b. az-Zubair had established himself in power, the people of Makkah, al-Madīnah, al-Yaman, and al-'Irāq had all taken the pledge of allegiance to him, and he had appointed his brother Muṣ'ab b. az-Zubair his viceroy over al-'Irāq and all the neighbouring territory, so that the body of al-Islām was now divided into factions, and there existed at the same time two khalīfahs, the greater of the two being Ibn-az-Zubair. 'Abd-al-Malik was continually engaged in opposing him until he vanquished and killed him after several severe engagements, which occurred in this way. He ('Abd-al-Malik) marched from Damascus to al-'Irāq where the viceroy Muṣ'ab b. az-Zubair came forth to meet him, but 'Abd-al-Malik having written secretly to his soldiers promising them rewards, they deceived and left Muṣ'ab, who therefore had to go out with only a few men. An engagement took place between them, in which Muṣ'ab continually showed great bravery, until he was slain. 'Abd-al-Malik then took up the government of al-'Irāq and Khurāsān, and having appointed over them as his viceroy his brother Bishr b. Marwān, returned to Damascus. He then prepared and sent al-Ḥajjāj b. Yūsuf ath-Thakāfi with an army to fight with Ibn-az-Zubair whom they besieged and reduced to an extremity; they then placed a catapult in position on Mt. Abū-Kubais. Ibn-az-Zubair who was proverbially noted for his bravery, used to attack them singly, break their ranks, and drive them out of the gates of the mosque; he continued to fight with them for four months at the end of which, while engaged in sallying out against them, one of the pinnacles of the mosque fell over his head, and he lay prostrate, whereupon the enemy rushed at him and cut off his head. The accursed al-Ḥajjāj, may God cause him to be degraded and vilified! ordered his body to be crucified.

'Abd-al-Malik before he became a khalifah was devoutly religious and virtuous ; he was learned, a jurisconsult, and possessed extensive knowledge. He had a long neck and a slender face, and had his teeth tied with gold. He was wise, provident, never trusting his business to any one else, and a great miser, having been nicknamed 'the sweat of the stone (رَشْعُ الْحَجَرِ)' on account of his niggardliness ; he was also nicknamed 'the father of the fly (أَبُو ذَبَابٍ)' on account of his fetid breath. He was very fond of dignity and show, and was dauntless in shedding blood, and so also were his officers al-Ḥajjāj in al-'Irāq, al-Muhallab b. Abī-Ṣufrah in Khurāsān, Hishām b. Isma'īl and 'Abd-Allāh his son in Egypt, Mūsā b. Nuṣair in Morocco, Muḥammad b. Yūsuf the brother of al-Ḥajjāj in al-Yaman, and Muḥammad b. Marwān in Mesopotamia ; according to Ibn-Kh. every one of them was very cruel, oppressive, and tyrannical.

One of the most wonderful things ever heard is what Ibn-Kh. has related, namely, that 'Alī b. 'Abd-Allāh b. 'Abbās and his son Muḥammad happened once to go to 'Abd-al-Malik when he had a physiognomist sitting with him ; he asked them to sit down and then asked the physiognomist, "Do you know this one?" and he replied, "No, but I know this much about him that the young man who is with him is his son, and that there will spring from his loins several Pharaohs destined to rule the earth and slay him out of us whoever attempts to resist them." The colour of 'Abd-al-Malik's face changed, and he said, "A monk from Ailiyā who once saw him with me, asserted that there will spring from his loins thirteen kings and gave me a description of them."¹

Abū-Ḥanīfah relates in *الْأَخْبَارُ الطَّوَالُ* (*al-Akhhbār at-tiwāl*) that when 'Abd-al-Malik b. Marwān's illness took a serious turn he instructed his son al-Walīd saying, "When you will have placed me in my grave, do not keep squeezing out your eyes like people distracted with grief, but button up your shirt, tuck up your garment, and become rancorous (put on the skin of a leopard), and then call the people to take the pledge of allegiance ; to him who says with his head thus, meaning 'No,' say to him 'So' with your sword," meaning "strike off his neck."

¹ For a further account see DeSlane's *T. of Ibn-Kh.'s*, B.D., Vol. II., p. 592 *et seq.*

‘Abd-al-Malik used to be called by the sobriquet of ‘the pigeon of the mosque (حمامة المسجد),’ and it was Ibn-‘Umar who gave him that name. The news of his having become a khalīfah reached him while he was in the act of reading the *Kur’ān*, but on hearing it, he closed the book and said to it, “Adieu to thee! this is now a separation between thee and me.” Ibn-‘Umar was once asked, “Have you thought as to whom we are to ask (about the traditions regarding the Prophet), when all the companions of the Prophet will have passed away?” and he replied, “Ask this youth,” meaning ‘Abd-al-Malik. ‘Abd-al-Malik b. Marwān died in Shawwāl in the year 86 A.H. when he was 63 years of age, but some say 60 years of age. He left behind him seventeen sons, four of whom became khalīfahs. His khilāfah lasted for twenty-one years and fifteen days, out of which the first eight years were spent in fighting with Ibn-az-Zubair, after which he became the sole ruler of the world until his death.

(Khilāfah of ‘Abd-Allah b. az-Zubair, who was the sixth one in succession and was dethroned and slain as will be presently related.)

It has been already related that Mu‘āwiyah b. Yazīd b. Mu‘āwiyah b. Abī-Sufyān abdicated: how could therefore Ibn-az-Zubair be the sixth one in succession? But it was related before it that al-Ḥasan also abdicated, so according to this arrangement the argument that Ibn-az-Zubair was the sixth one, is not right. Ibn-az-Zubair was elected Khalīfah at Makkah when there were seven days wanting to complete the month of Rajab in the year 64 A.H., during the reign of Yazīd b. Mu‘āwiyah as has been already related. The people of Egypt and al-‘Irāq took the pledge of allegiance to him and so also did some of the people of Syria until they elected Marwān after several fights. Al-‘Irāq continued to belong to Ibn-az-Zubair till 71 A.H. the year in which ‘Abd-al-Malik killed his brother Muṣ‘ab b. az-Zubair and destroyed the palace of government in al-Kūfah.

(The reason of its destruction.) He was seated in it and the head of Muṣ‘ab was placed before him, when ‘Abd-al-Malik b. ‘Umayr said to him, “O Commander of the faithful, I remember sitting here with ‘Ubaid-Allāh b. Ziyād in this place when the head of al-Ḥusain was lying before him; then I sat here with al-Mukhtār b. Abī-‘Ubaid

when the head of 'Ubad-Allâh b. Ziyâd was lying before him ; then I sat here with this very Mus'ab when the head of al-Mukhtâr was lying before him ; and then I am sitting now with the Commander of the faithful when the head of Mus'ab is lying before him. I pray for the preservation of the Commander of the faithful from the evil of this place, by invoking God !" 'Abd-al-Malik shuddered and rising up immediately ordered the palace to be pulled down.

Mus'ab was brave and generous, and had a handsome face like the moon on the night of the full moon. When he was killed his followers broke up, but 'Abd-al-Malik b. Marwân called them back, and they took the pledge of allegiance to him. Then 'Abd-al-Malik went to al-Kûfah, entered it, and became established in the government of al-'Irâk, Syria, and Egypt. He then prepared and sent al-Ḥajjāj in the year 73 A.H. against 'Abd-Allâh b. az-Zubair. Al-Ḥajjāj besieged Ibn-az-Zubair in Makkah and threw stones at the House (of God) with a catapult, and then having vanquished him killed him. He then cut his head off and crucified his body upside down, but after a time had it taken down and buried in the burial place of the Jews. It is said that al-Ḥajjāj did not have his body lowered down until his mother Asmâ' interceded, which occurred in this manner : the body had remained in that state for a long time when his mother passing by it one day said, "Has not the time arrived for this horseman to walk ?" Al-Ḥajjāj having heard of it had the body taken down and given to his mother Asmâ', a daughter of Abû-Bakr as-Ṣiddîq ; she then took it and buried it. An account of the manner in which he was slain will also be given under the letter ش in the art. الشاة. His khilâfah in al-Hijâz and al-'Irâk lasted for nine years and twenty-two days, and when he was slain he was 73 years of age, but some say 72 years.

(Khilâfah of al-Walîd b. 'Abd-al-Malik.)

Then after 'Abd-al-Malik b. Marwân, his son al-Walîd assumed the reins of government, because he was his heir-apparent. He was short in stature with a running nose, proud, and self-conceited in his gait ; he possessed only a little knowledge, and used to finish the reading of the *Qur'ân* in the morning. He used to say, "He used month of . . ."

among the pious." It is related regarding al-Walīd as having said, "Had not God mentioned the subject of اللواط (*al-liwāt*)¹, I should not have thought that any body committed that act."

He was elected to the khilāfah on the day of his father's death, and he did not enter the house until he (first) mounted the pulpit and said, "Praise be to God! Verily, we are God's and, verily, to Him do we return." God will help us in our misfortune of becoming the Commander of the faithful, but thanks be to Him for His having favoured us with the khilāfah, now rise up." They then took the pledge of allegiance to him. The Ḥāfiḍ Ibn-'Asākir states that in the opinion of the people of Syria, he was the best of their khalīfahs. He built mosques in Damascus, gave gifts to the people, assigned an allowance for lepers and told them not to beg from people, gave every lame person a servant and every blind person a leader, and used to be beneficent to persons knowing the Ḳur'ān by heart and to pay off their debts. He built the Umawī congregational mosque and destroyed the church of Mar Yūḥanā, which he added to it in the month of Dhū'l-Ḳa'dah in the year 86 A.H.. It is said that he was inside the congregational mosque and that twelve thousand of its slabs of marble were erected in position in his time, but at the time of his death, the mosque was not completed; his brother Sulaimān completed it. The total amount of money expended in building it was four hundred chests of treasure, each containing twenty-eight thousand dinārs; there were in it six hundred chains of gold for hanging lanterns, which remained there till the time of 'Umar b. 'Abd-al-'Azīz, who had them placed in the public treasury and substituted brass and iron ones for them. He also built the 'Dome of the Rock (Ḳubbat aṣ-Ṣakhrāh)' in Jerusalem, and the Prophet's mosque which he extended so as to include in it the Prophet's chamber.

He had a great many good traits of character in him, but notwithstanding that, 'Umar b. 'Abd-al-'Azīz is related to have said, "When I buried al-Walīd, he struggled with his feet in his winding-sheet, and his hands were confined to his neck." During his khilāfah some important conquests were made, such as those of Sind, India, Spain, and other well-known places. He used to ride an excellent

¹ The act of the people of Lot. * Al-Ḳur'ān II-151.

horse and abstain from riding, travelling, and fighting on certain days which will be presently mentioned, and used to prohibit (others) to do it. This is a very important piece of information. 'Alḡamah b. Ṣafwān relates, tracing the tradition to the original source on the authority of Aḡmad b. Yaḡyā who said, "The Prophet said, 'Be cautious of twelve days in the year, because they are such as cause the loss of property and bring on disgrace or dishonour.' We asked, 'O Prophet, what are they?' and he replied, 'The 12th of al-Muḡarram, the 10th of Ṣafar, the 4th of Rabī' I, the 18th of Rabī' II, the 18th of Jumādā I, the 12th of Jumādā II, the 12th of Rajab, the 16th of Sha'bān, the 14th of Ramaḡlān, the 2nd of Shawwāl, the 18th of Dhū'l-Ḳa'dah, and the 8th of Dhū'l-Ḥijjah.'"

The statement that al-Walīd built the 'Dome of the Rock' requires consideration ; it was 'Abd-al-Malik who built it at the time of the revolt of Ibn-az-Zubair, because he prevented the people of Syria from going to the Ḥajj fearing that Ibn-az-Zubair might get them to take the pledge of allegiance to him ; the people therefore on the day of 'Arafah used to stand on the 'Dome of the Rock', until Ibn-az-Zubair was slain, as will be mentioned hereafter on the authority of Ibn-Kh. and others ; but perhaps it had become dilapidated and al-Walīd might have pulled it down and rebuilt it.

Al-Walīd b. 'Abd-al-Malik died at Dair Marwān on the 15th of Jumādā II, 96 A. H. at the age of 46 years, but some say at the age of 48 and others say at the age of 50 years. He left behind him fourteen sons. His body was carried on the necks of people, and his burial which was arranged by 'Umar b. 'Abd-al-'Azīz took place in the cemetery of the small gate. His khilāfah lasted for nine years and eight months, but some say ten years.

(Khilāfah of Sulaimān b. 'Abd-al-Malik.)

Then after him, his brother Sulaimān assumed the reins of government, because their father had ratified the compact for government after him, for both of them. He was elected to the khilāfah on the day his brother al-Walīd died ; he was at the time at ar-Ramlah. When the khilāfah devolved on him, he made up his mind to assume the government, and proceeded to Damascus where he completed the building of the Umawī congregational mosque, as has been already

related. He then prepared and sent in the year 97 A. H., for a raid on ar-Rûm, his brother Maslamah b. 'Abd-al-Malik, who proceeded as far as Constantinople and invaded it. An allusion to this raid will again be made under the letter ج in the art. *الجراد* ¹.

Among the stories told regarding his good actions it may be mentioned that a man once went and said to him, "I adjure you by God, and the call to prayer," to which Sulaimân replied, "As to 'I adjure you by God,' we understand, but what is the meaning of 'by the call to prayer'?" whereupon he recited the words of the *Qur'ân*, "And a crier from amongst them will cry out, 'The curse of God is on the unjust.'"¹ Thereupon Sulaimân said, "What is your grievance?" He replied, "My such and such landed property has been seized by such an officer of yours by force." Sulaimân then descending from the couch raised the carpet and placed his cheek on the ground saying, "By God, I shall not remove my cheek from the ground until an order is written for him, to return his landed property." The writer then wrote the order, and all that time Sulaimân remained with his cheek on the ground, for when he heard the words of his Lord who had created him and conferred on him His favour, he was afraid for himself of His curse and His driving him away.

It is said that he set at liberty from the prison of al-Ḥajjâj three hundred thousand persons between men and women, amerced the people of al-Ḥajjâj, took his cousin 'Umar b. 'Abd-al-'Azîz as his minister and adviser, and desired to take Yazîd b. Abî-Muslim the minister of al-Ḥajjâj as his writer, but 'Umar b. 'Abd-al-'Azîz said to him, "I ask you, O Commander of the faithful, by God, not to revive the memory of al-Ḥajjâj by taking Yazîd as your writer," and he replied, "O 'Umar, I have not found any unfaithfulness on his part with regard to a single dirham or dînâr." 'Umar said, "O Commander of the faithful, even Iblîs is more honest in the matter of a dirham or dînâr than he, and yet he misled and ruined all mankind." Sulaimân thereupon changed his intention. It is related in the *كامل* (*Kâmil*) of al-Mubarrad and other books that this Yazîd who was a short and ugly man went to Sulaimân b. 'Abd-al-Malik, and the latter said to him, "May God render that man abominable who allowed you to do as

¹ Al-*Qur'ân* VII-42.

you would and who made you a partner in his state of security!" He replied, "Do not say so," and Sulaimân having asked him, "Why?" he replied, "Because you see me when the affair is finished, but had you seen me when the affair had yet to be completed, you would have approved what you consider now to have been abominable on my part, and would have considered magnificent what you consider now so contemptible on my part." Sulaimân said, "Woe betide you! Has al-Ḥajjāj settled down fairly at the bottom of Hell or not yet?" and he replied, "Do not say that regarding al-Ḥajjāj." Sulaimân asked him, "Why?" and he replied, "Because he prepared for you pulpits and humbled for you tyrants and oppressors, and on the Day of Judgment, he will come to the right of your father and to the left of your brother; wherever they two are, he is."

Sulaimân was rhetorical, eloquent, courteous in manners, just, fond of enigmatical language, possessed extensive knowledge of Arabic, used to devote himself to religious things, the doing of good actions, the following of the *Kur'ân*, and the exposition of the sacred observances of al-Islâm, and held himself aloof from the shedding of blood. He was a glutton and given to venereal excesses. Ibn-Kh. states in his biography that he used to eat every day nearly a hundred Syrian pounds weight of food, and that he had a natural lameness in him. When he assumed the government, he caused the saying of prayer to be restored to the first moment it became due, whilst the khalîfahs before him belonging to the Beni-Umayyah dynasty used to postpone it to the last moment, and on that account Muḥammad b. Sîrîn says that Sulaimân commenced his khilâfah by doing good, and also ended it similarly, for he commenced it by observing the rule of saying prayer at the first moment it became due, and ended it by appointing as his successor 'Umar b. 'Abd-al-'Azîz.

Al-Mufaddal and others relate that Sulaimân b. 'Abd-al-Malik came out of a hot bath one Friday, dressed himself in green clothes, put on a green turban, and sat on a green bed, the carpet round about which was also green; then looking into a looking-glass and being handsome he was pleased with his own beauty, and tucking up his sleeves from his forearms he said, "We had amongst us our Prophet Muḥammad as a prophet and an apostle, Abû-Bakr a faithful witness of the truth (*Ṣiddîq*), 'Umar a discriminator of truth

from falsehood (Fârûk), 'Uthmân a bashful and modest man, 'Alî a brave man, Mu'âwiyah a modest and element man, Yazîd a patient man, 'Abd-al-Malik an administrator, Walîd a tyrant, but I am the youthful king." He then came out to say the Friday congregational prayer and on his way in the hall of the house, he found a favourite concubine of his who recited these lines :—

"Thou art the best of (merchandise) joys, if thou can only remain,
But surely there is no remaining for mankind ;
There is no blemish to be found in whatever thou hast shown us,
With which people can find fault, but surely thou art perishable !"

When he finished the prayer he entered his house and said to that concubine, " What did you say to me in the hall of the house when I was going out?" and she replied, " I neither said anything nor saw you, and whence could I have gone out to the hall of the house?" He then said, " To God we belong and to Him we shall return ! then I have announced my death to myself." Before another Friday could pass over him, he was dead. But it is also said that he mounted the pulpit and preached a sermon, but he was seized with fever and his voice which could be usually heard from the most distant part of the mosque continued on that day to fall lower and lower until at last even those immediately under him could not hear him ; he then entered his house dragging his feet between two men, and another Friday had not passed over him when he was dead. Ibn-Kh. states that he was attacked by fever and died the same night. Some say that he died of pleurisy. He died on the 10th of Şafar in the year 98 A.H., but some say in the year 99 A.H. at Marj Dâbiķ in the land of Kinnasrîn at the age of 39 years, but according to some 45 years. His khilâfah lasted for two years and eight months.

(Khilâfah of the Commander of the faithful 'Umar b. 'Abd-al-'Azîz.)

Then after him, the Khulîfah, the pious, the Imâm, the learned, Abû-Hafs 'Umar b. 'Abd-al-'Azîz assumed the reins of government and was elected to the khilâfah on the day that Sulaimân b. 'Abd-al-Malik died, on account of a pledge given to him by him. He used to be called 'the broken-headed one out of the Beni-Umayyah (أشحم بني أمية)'. His mother was Umm-Âşim bint 'Âşim b. 'Umar b. al-Khaţţab, so that 'Umar was his grandfather on the mother's side.

He was an illustrious Tâbi'î. He related traditions on the authority of Anas b. Mâlik and as-Sâ'ib b. Yazîd, and the collectors of traditions have related traditions on his authority. He was born in Egypt in the year 61 A.H.. The Imâm Aḥmad states that the words of none of the Tâbi'îs are conclusive excepting those of 'Umar b. 'Abd-al-'Azîz. It is related in the *طبقات* (*Ṭabaqât*) of Ibn-Sa'd on the authority of 'Umar b. Kaïs, who said that when 'Umar b. 'Abd-al-'Azîz assumed the reins of government a voice was heard without the speaker being known saying :—

“From now henceforward will its (of the khilâfah) state become good
and its stability fixed,
For on 'Umar the guide to the right road rests its prop.”

'Umar b. 'Abd-al-'Azîz was an abstainer from all forbidden things and from the pleasures of the world, and devoutly religious, and he devoted himself to the worship of God. He was a firm believer, pious, and truthful. He was the first khalifah to adopt the system of 'house of hospitality' and to assign an allowance for travellers. He also caused the words of imprecation which the Beni-Umayyah used to mention with the name of 'Alî from the pulpits, to be discontinued, and substituted for them the words of the *Kur'ân*, “Verily, God bids you do justice and good, and give to kindred (their due), and He forbids you to sin, and do wrong, and oppress; He admonishes you, haply ye may be mindful!”¹ [The author here gives some lines of Kuthayyir the lover of 'Azzah about him.] He wrote to his officers not to place fetters on prisoners, for that might prevent them from saying their prayers, and he wrote to his governor at al-Baṣrah, 'Adî b. Arṭâh, “You are to observe as sacred four nights, for the Mighty and Blessed God extends boundless mercy on those nights: they are the first night of Rajab, the night of the middle of Sha'bân, and the nights of the two 'îds.” He also wrote to his governors, “If your power invites you to oppress people, remember the power of God over you, and that what you will take of good actions to Him will soon be exhausted, whilst what He will deal to you in the shape of punishment on their account will remain permanently.” It is related by more than one authority on the authority of Muḥammad al-Marwazî who said, “I have

¹ Al-*Kur'ân* XVI-92.

been informed that when 'Umar b. 'Abd-al-'Azīz buried Sulaimān b. 'Abd-al-Malik and left his grave, he heard a loud noise coming from the earth, and on asking what it was and being told that they were the steeds of the khilāfah approaching that the Commander of the faithful might ride them, he said, 'What have I to do with them? Turn them away from me and bring me my own beast, which having been brought to him he mounted it. When the captain of the guards came to walk before him with a javelin, as was the custom with the khilāfahs before him, he said to him, 'Turn away from me, what have I to do with you? I am only one of the Muslims.' " He then mixed with the people and proceeded until he entered the mosque and mounted the pulpit, when the people collected round him. He then thanked God, mentioned the Prophet's name, and said, "O people, I have been afflicted with this affair without my opinion being asked, without my desiring it, and without the body of the Muslims being consulted, but I now relieve you of the responsibility which lies on you, on account of your pledge to me. Choose therefore for yourself some other person," but the Muslims shouted out with one loud cry, "We have chosen you, O Commander of the faithful, and have accepted you as our ruler, as good fortune and a blessing." When they ceased speaking, he thanked and praised God, prayed for the Prophet and said, "I commend to you the fear of God, for the fear of God can supply the place of everything else, but nothing can be a substitute for the fear of God; do good actions for your future existence, for whoever does good for his future, God will reward him with the things of this world and the next; let your secret actions be incorrupt, and God will render your outward condition good; constantly remember death and make fitting preparations for it before it overtakes you, because it is the destroyer of pleasures. Verily, by God, I shall neither give any body any thing to which he is not entitled, nor prevent any body from obtaining his just claim. O people, obedience to him who obeys God is lawful and obligatory, but there ought to be no obedience to him who rebels against God; so long as I obey God, obey me, but if I rebel against Him, obedience to me on your part is not obligatory." Then descending from the pulpit, he entered the house of government. He ordered the curtains to be

torn, which was accordingly done, and the carpets to be taken up, which were accordingly removed; he also ordered them to be sold and their price to be placed in the general public treasury of the Muslims. He then went away to prepare to have the noonday nap, when his son 'Abd-al-Malik came to him and said to him, "My father, what do you wish to do?" and he replied, "O my son, I want to sleep," whereupon the son said, "Would you sleep and not return the rights and things taken wrongfully?" He replied, "O my son, the affair of your uncle Sulaimân kept me awake last night; as soon as I shall have said my noonday prayer, I shall return the things taken wrongfully," but the son said, "O Commander of the faithful, how do you know that you will live till noonday?" He then said, "Approach, O my son," and when he came near him, he kissed him between his eyes and said, "Thanks be to God, who has caused to come forth from my loins one who confirms me in my religion!" He then went out without having a nap and ordered his crier to notify, "Whoever has had any thing or any right taken from him wrongfully, let him bring the same to notice." A Dhimmi¹ out of the people of Hims advanced and said, "O Commander of the faithful, I ask you of the Book of God," and he said, "What is it?" He replied, "Al-'Abbâs b. al-Walid has taken my land by force." Al-'Abbâs was then seated there, and 'Umar said to him, "What say you to that, O 'Abbâs?" He replied, "The Commander of the faithful al-Walid decided that piece of land to be mine, and here is the paper with his decision," 'Umar then said, "What do you say, O Dhimmi?" and he replied, "I ask you, O Commander of the faithful, regarding the Book of God," whereupon 'Umar said, "The Book of God is worthier to follow than the writing of al-Walid; O 'Abbâs, return to him his land." Al-'Abbâs accordingly did so. He then commenced to return one after another the things taken wrongfully, which were in the hands of the people of his house.

When the Khârijites heard of his conduct and of his having returned the things taken wrongfully, they assembled together and said to themselves, "We ought not to fight with this man." When 'Umar b. al-Walid heard of the Dhimmi having had his land

¹ One tolerated by the Muhammadan law, on paying an annual poll-tax.

restored to him, he wrote to 'Umar b. 'Abd-al-'Azīz, "You have certainly lowered in estimation your predecessors in the khilāfah, found fault with them, and have followed a way different to theirs, out of hatred for them and as a disgrace to their sons after them. You have cut asunder what God has ordered to be joined, since you have aimed at the property and inheritances of Qurāish, which you have introduced into the public treasury forcibly and out of enmity, but they shall certainly not be left to remain in that state and salām." When he read his letter, he wrote to him, "In the name of God the Compassionate, the Merciful! From the slave of God 'Umar b. 'Abd-al-'Azīz to 'Umar b. al-Walīd. Peace and salutation on the apostles and praise to God, the Lord of the worlds! Now to begin, I have received your letter. As to your first business, O son of al-Walīd, your mother Banānah was a female slave of as-Sakūn and used to wander about in the market of Ḥimṣ and enter the taverns there, and God knows best what she did; then Dhibyān purchased her with money from the public treasury of the Muslims and presented her to your father; she then conceived you in her womb—miserable the child!—then you grew up to be an obstinate tyrant, and you now contend that I am a tyrant, because I have withheld from you and from the people of your house, the property of God which properly speaking belongs to the relations (of the deceased), the poor, and the widows; but he was a greater tyrant and a greater breaker of compact with God than myself, who appointed you, a mere boy, a fool, over the army of the Muslims, that you might govern them according to your own views, with no other object than the love of a father for his son. Woe to your father! What greater enemies can he have on the Day of Judgment, and how on that day will your father be saved from his enemies? He was a greater tyrant and a greater breaker of compact with God than myself, who appointed al-Ḥajjāj to shed blood and to take unlawful property; he was a greater tyrant and a greater breaker of compact with God than myself, who appointed a frog of a cruel Arab over Egypt and gave him permission to indulge in musical instruments, play, and drink; he was a greater tyrant and a greater breaker of compact with God than myself, who assigned to Ḡāliyah al-Barbariyah a share in the fifth part (of the

spoil) due to the Arabs. Gently, O son of Banānah, had the affair been severe (had the two rings of a camel's belly-girth met) and had spoil returned to its owners, I should have applied myself exclusively to you and the people of your house and placed them on the right course (of religious law). Since a long time, you have left the way of justice and taken to the unlawful and vain, and as a consequence of that, I hope to be of opinion that your neck may be sold (as a slave) and the price of it be divided among the orphans, the poor, and the widows, because to every part of you there is a just claim. Salutation to him who follows the right direction, and may there be no safety and security from God to the unjust!"

It is related that in his time a severe famine occurred, and a large body of Arabs went to him; they selected one of them to address him and he said, "O Commauder of the faithful, we have come to you on account of an important want we have, whilst the only relief we can have is to be found in the public treasury which belongs to God, or to His servants, or to you; if it belongs to God then God is independent of it (rich without it), if to His servants then give it to them, and if to you give it as alms to us, for verily, God rewards the giver of alms." Tears flowed incessantly from the eyes of 'Umar b. 'Abd-al-'Aziz, and he said, "It is as you mention." He then ordered their wants to be satisfied, but just as the Arab was thinking of departing, 'Umar said to him, "O man, just as you have brought to my notice the wants of the servants of God, so in like manner bring to the notice of God my need and represent to Him my want." The Arab said, "O God, do unto 'Umar b. 'Abd-al-'Aziz as he has done unto Thy servants!" Before he had finished his words, there rose a large cloud, and heavy rain fell from the sky, and with the rain there also fell a large hail-stone over a jar, which broke and from which a paper came forth; on it there was written, "This is an immunity conferred by God on 'Umar b. 'Abd-al-'Aziz from the fire of Hell."

Rajā' b. Hayāt stated that 'Umar b. 'Abd-al-'Aziz was one of the greatest and most prudent men, and as regards his mode of walking and dress, one of the most graceful men; but when he became a khalifah his clothes, turban, shirt, vesture (قباء), wrapper, and cloak were all valued and found to be worth only twelve

dirhams. Ibn-'Asâkir and others relate that 'Umar b. 'Abd-al-'Azîz was very severe towards his relations and took by force a good deal of what was in their hands; they were therefore disgusted with him and poisoned him. It is also related that he called his slave, the one who had poisoned him, and said to him, "Woe to you! what led you to give me poison to drink?" and the slave replied, "A thousand dinârs which have been given to me." He then said, "Bring them;" and the money having been produced, 'Umar ordered it to be thrown into the public treasury of the Muslims and said to the slave, "Go away where nobody can see you." It is related regarding Fâtimah bint. 'Abd-al-Malik, the wife of 'Umar b. 'Abd-al-'Azîz, as having said, "By God, 'Umar never washed himself on account of a (wet) dream or ceremonial uncleanness (جَنَابَة) since he assumed the reins of government, and his days used to be spent in the business of men and in returning things wrongfully taken, and his nights in the worship of his Lord." Maslamah b. 'Abd-al-Malik stated, "I visited the Commander of the faithful 'Umar b. 'Abd-al-'Azîz during the illness of which he died, when he had a dirty shirt on, and I said to Fâtimah bint 'Abd-al-Malik, 'O Fâtimah, wash the shirt of the Commander of the faithful;' she replied, 'We shall do it,' but I visited him again and found the shirt in the same condition; I therefore said to her 'O Fâtimah, did I not order you to wash the shirt of the Commander of the faithful because the people come to visit him?' and she replied, 'By God, he has no shirt beside that.'" 'Umar used to be in the habit of often reciting these lines:—

"O deluded one, thy day is wasted in errors and neglect,
And thy night in sleep, whilst destruction is inseparable from thee.
What is perishable deludes thee, and thou rejoicest at thy aspirations,
In the same manner as a dreamer is deluded by pleasures in his sleep.
Hereafter thou wilt detest the result of thy business,
For in the same manner do also the brutes live in the world."

The qualities of 'Umar b. 'Abd-al-'Azîz were very excellent. He who desires to have knowledge of them should read *مِيزَانُ الْعَمَلِ* (*Strat al-'Umarain*), *الحيلة* (*al-Hilyah*), and other books. His illness occurred in Dair Sim'an in the land of Hims, and when he was on the point of death he asked to be made to sit up. After having been placed in the sitting posture, he said, "O God, I am one whom Thou didst order, and I have fallen short; and

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For in the same manner do also the brutes live in the world."

The qualities of 'Umar b. 'Abd-al-'Azîz were very excellent. He who desires to have knowledge of them should read *سيرة العمرين* (*Strat al-'Umarain*), *الحلية* (*al-Hilyah*), and other books. His illness occurred in Dair Sim'ân in the land of Hims, and when he was on the point of death he asked to be made to sit up. After having been placed in the sitting posture, he said, "O God, I am one whom Thou didst order, and I have fallen short; and

I am one whom Thou didst prohibit, and I have rebelled ; but there is no deity but God !” He died according to some on the 5th or 6th of Rajāb, but according to others when there were ten days wanting to complete that month, in the year 101 A.H., at the age of 39 years and some months, but according to some at the age of 40 years. He was fair, beautiful, graceful, and dignified ; he had a thin body and a beautiful beard, and there was on his forehead the scar of a wound which was received when he was young from the hoof of a horse. He possessed an extreme degree of learning, wisdom, dignity, piety, sociability, and the quality of administering justice. Through him God caused for the nation its religion to be renewed, and he followed in it the footsteps of his maternal grandfather ‘Umar b. al-Khaṭṭāb. His khilāfah was of the same length as that of Abū-Bakr as-Siddīq, and his grave is situated in Dair Sim‘ān and is still visible and visited. Ash-Shāfi‘ī states that the orthodox khalfahs, those who followed the right course were five, namely, Abū-Bakr, ‘Umar, ‘Uthmān, ‘Alī, and ‘Umar b. ‘Abd-al-‘Azīz. The Ḥafīd Ibn-‘Asākir relates that when he was placed in his grave in the convent of Sim‘ān, a very strong wind blew, and there fell from it a paper on which was written in a beautiful hand, “In the name of God the Merciful, the Compassionate, immunity is conferred by God the Mighty, the Powerful, on ‘Umar b. ‘Abd-al-‘Azīz, from the fire of Hell ;” they took it and placed it in his grave-clothes. His khilāfah lasted for two years and five months.

(Khilāfah of Yazīd b. ‘Abd-al-Malik.)

Then after him Yazīd b. ‘Abd-al-Malik b. Marwān assumed the government and was elected on the same day that his cousin ‘Umar b. ‘Abd-al-‘Azīz died, in accordance with the pledge given to him by his brother Sulaimān. When he became a khalfah he told them to follow the same course as ‘Umar b. ‘Abd-al-‘Azīz, which they did for forty days, when forty of the shaikhs of Damascus visited him and informed him on oath that there was no giving of account or punishment for the khalfahs in the next world, with which doctrine they deceived him, and he was accordingly misled by them. There was a class of ignorant people in Syria, who used to believe in it. He was of a fair complexion, corpulent, and had a handsome face. Some of the historians relate that this Yazīd was the person well-known as ‘the immoral one (الفاسق)’, but it is a mistake, for ‘the immoral one’ was his son al-Walīd, as will be presently mentioned.

The Ḥāfiḍ Ibn-ʿAsākir and others relate that Yazīd b. ʿAbd-al-Malik had purchased in the time of his brother Sulaimān a female slave from ʿUthmān b. Sahl b. Ḥunāif for four thousand dīnārs ; her name was Ḥubābah, and he loved her exceedingly. His brother Sulaimān having heard of it said, "I have thought of prohibiting Yazīd from wasting his property," which having reached the ears of Yazīd, he sold her out of fear of his brother Sulaimān. When, however, the khilāfah fell to his lot, his wife one day said to him, "O Commander of the faithful, is there anything in the world you still desire to have ?" and he replied, "Yes." She asked him, "What is it?" and he replied, "Ḥubābah." She therefore bought her for him without his knowledge, adorned her and placed her behind her curtain ; then she asked him, "O Commander of the faithful, is there anything in the world you still desire to have ?" and he replied, "Have I not already informed you that it is Ḥubābah ?" Then raising the curtain she said, "Here are you and Ḥubābah," and left them. She (Ḥubābah) became a great favorite with him and overpowered his intellect, so much so that it was of no use to him any longer in carrying on the government. He said one day, "Some people say that no king can have a complete day of peace and ease, but I want to prove them to be liars in that respect." He then took to his pleasures, and closing himself up with Ḥubābah ordered to be concealed from his hearing and sight, every thing he might dislike. While he was in this condition, in the enjoyment of the pleasures of life and excess of delight and joy, one day Ḥubābah had a grain (seed) of pomegranate put into her mouth while she was laughing, with which she was choked and died. Yazīd thereupon lost his senses, his life became miserable, his joy departed, and his anguish for her became great. He left her for days unburied and kept kissing her and sucking her lips, until she began to stink when he ordered her to be buried ; but he had her disinterred from the grave and did not survive her more than fifteen days. His disease was consumption. He said the following lines regarding her :—

"If my heart is consoled for your loss or gives up love,
It is so from sheer despair and not from hardness ;
Every friend that visits me says, on your account,
'This one will die to-day or to-morrow.'"

A similar thing will be mentioned under the letter ʾ in the art. **ا** in connection with Sulaimān b. Dāʾwūd.

Yazīd b. 'Abd-al-Malik died at Arbela (Irbil) in the land of al-Balkā', but some say at Jawlān, and his body was carried on the necks of men to Damascus and buried between the gate al-Jâbiyah and the small gate. He died when there were five days wanting to complete the month of Sha'bân in the year 105 A. H. at the age of 29 years, but according to some at the age of 38 years and a month. His khilâfah lasted for four years and a month.

(Khilâfah of Hishâm b. 'Abd-al-Malik.)

Then after him his brother Hishâm b. 'Abd-al-Malik b. Marwân assumed the government and was elected to the khilâfah on the day that his brother Yazīd died, in accordance with a pledge given to him by the latter. When the khilâfah fell to his lot, he was at ar-Ruṣāfah, and when the good news was communicated to him, he prostrated himself, and so did his companions; he then went to Damascus. Muṣ'ab az-Zubairī states that it is asserted that 'Abd-al-Malik saw in a dream that he urinated in the niche of the mosque four times; he thereupon confided it secretly to somebody who asked Sa'īd b. Musayyab, who was in the habit of interpreting dreams, regarding it, and he interpreted that four of his sons would become kings. Hishâm was the last of them.

Hishâm was prudent, intelligent, and possessed great administrative capacity. He was fair, handsome, corpulent, squint-eyed, used to dye his hair black, and was endowed with great judgment, sagacity, and prudence. He was gentle and not addicted to excesses. He devoted all his energy to the cause of the government. He used to collect wealth, and is described to have been avaricious and a miser. It is said that he collected wealth as no khalīfah had ever done before him, but when he died, al-Walīd b. Yazīd seized all his property, and his body had therefore to be washed and dressed in a shroud by borrowing money and drawing a loan. He had a squint in his eye. He died at ar-Ruṣāfah near Damascus in the month of Rabī' II, 125 A. H. when he was 53 years of age, but according to some 54 years of age. His khilâfah lasted for nineteen years and nine months, but according to some twenty years.

(Khilāfah of al-Walīd b. Yazīd b. ‘Abd-al-Malik; he was the sixth one in succession and was deposed.)

Then after him his brother's son al-Walīd b. Yazīd al-Fāsiḳ (the immoral) assumed the government. His father when on the point of death had willed the khilāfah to his brother Hishām and after him to his son al-Walīd b. Yazīd, who was therefore elected on Hishām's death. The pledge of allegiance to him was taken on the day of his uncle Hishām's death when he was in the desert, having fled from his uncle on account of a difference between them owing to his holding religion in a light estimation, his habit of drinking wine, and his committing acts of immorality publicly. Hishām had on that account determined upon putting him to death, for which reason he had fled from him and did not remain in any one place (for a long time) out of fear of Hishām. On the night that the post arrived with the news of the khilāfah having fallen to his lot, he was affected with great mental distress, and so said to one of his companions, "Woe betide you! I am overtaken by great mental distress to-night: let us ride out, so that we may become cheerful." They two therefore went to the distance of two miles, and while they were talking regarding Hishām and the letters from him containing threats and warning, they looked about and heard a loud clatter and then a voice, which they found to be coming from the postmen seeking him. He thereupon said to his companion, "Woe betide you! these are the messengers of Hishām. May God give us good news with them!" When the postmen drew near and were satisfied that he was al-Walīd, they halted and coming up to him saluted him as Kkhalīfah. He was perplexed and said, "Mercy on you! has Hishām then died?" They replied in the affirmative, and gave him the letters which he read; he then immediately proceeded to Damascus. He remained at the head of the government for a year, after which the people of Damascus conspired together in deposing and murdering him on account of his doing the forbidden things publicly and showing signs of unbelief and heresy.

The Ḥāfiḍ Ibn-‘Asākir and others state that al-Walīd devoted himself entirely to the drinking of wine, and to the enjoyment of pleasures, and abandoning the future world behind him, took to playing, amusements, and indulgence in pleasures with his companions and singers. He used to play on the lute, sing tunes with

the sound of the drum, and walk with the sound of the tambourine. He used to violate the divinely ordained sacred things, so much so that he was nick-named al-Fâsik (the immoral). He was, however, the most accomplished of the Beni-Umayyah in manners, elocution, grammar, language, and traditions, and was liberal and graceful; but with all this there was none among them more given to drinking and hearing songs and music, more impudent, more disgraceful, and a greater holder of the affairs of the nation in a light estimation than al-Walîd b. Yazîd. It is said that he had once sexual intercourse with a female slave of his while he was drunk, when the callers to prayer having come to call him to prayer, he swore that none but that woman would pray with the people; so she putting on his clothes disguised herself and prayed with the Muslims, while she was in a state rendering total ablution obligatory, and drunk. It is also said that he had a tank of wine built, and that when he used to be excited with mirth, he used to fling himself into it and drink till the diminution in the quantity of the wine could be seen at the sides of the tank. [The author here relates the incident given by al-Mâwardî in *Kitâb Adab ad-dîn wa'd-dunyâ*, of his looking for an omen once in the Qur'ân, and the lines he said when he found that it was directed against tyrants. This will be given under the letter ط in the art. الطير.] There are many anecdotes like this told of him in books on history, but we shall not prolong our subject by mentioning them here. It is mentioned in a tradition, "There will be among this nation a man called al-Walîd who will be worse than Pharaoh," and the learned have explained that to be this al-Walîd b. Yazîd.

When the people of Damascus deposed him, they elected his cousin Yazîd b. al-Walîd b. 'Abd-al-Malik, who said, "Whoever produces the head of al-Walîd will get a hundred thousand dirhams," Al-Walîd was at the time in the fort of al-Bahrah which the followers of Yazîd besieged; the followers of al-Walîd were determined upon fighting, but he dissuaded them from doing so, and they therefore departed from him, whereupon the others entered the palace, when he said to them, "This is like the day of 'Uthmân (the day on which 'Uthmân was slain)," and he was told, "Not of the same kind though." His head was then cut off, paraded through Damascus, and placed first on the top of his palace and subsequently on the highest wall of Damascus. When al-Walîd was slain, the country

became excited, the enemies of the Beni-Umayyah sought for help against them, and their power became unstable after him. He was slain in the month of Jumâdâ I in the year 126 A.H., and his khilâfah lasted for a year, but some say for a year and two months. He was one of the handsomest, most powerful, and the best in knowledge, of men, but he was also well-known for his immorality, was addicted to vices, and had a damaged reputation. They (the people) rose against him on account of his immorality and the commission of sinful actions. His cousin Yazîd b. al-Walîd b. 'Abd-al-Malik nicknamed an-Nâkîs (the curtailer) rose against him in obedience to the commands of religion and seized Dammâs by force while al-Walîd was in the environs of Tadmur engaged in the chase. Yazîd prepared an army and fought with him, until he was besieged in the fort of al-Bahrâh in the land of Tadmur. Then having deceived him, they slew him, brought his head on a spear, and placed it on the wall of Dammâs.

(Khilâfah of Yazîd b. al-Walîd b. 'Abd-al-Malik b. Marwân.)

Then after him, Yazîl b. al-Walîl b. 'Abd-al-Malik assumed the government, and the oath of allegiance to him was taken on the day that his cousin al-Walîd b. Yazîd was deposed. He was the first khalfah whose mother was a slave. The Beni-Umayyah used to be cautious of that circumstance out of respect for the khilâfah, and when they heard that their kingdom would pass away by the agency of a khalfah whose mother would be a slave, they were afraid of it, until the time that Yazîd b. al-Walîd was elected Khalîfah, when they knew that their dynasty was then over. Yazîd was nicknamed an-Nâkîs (the curtailer or defective) on account of his curtailing the gifts for men and reducing them to the state in which they used to be in the days of Hishâm; but it is also said that he was so called on account of a deficiency or defect in his toes. The first one to name him so was Marwân b. Muḥammad.

While he reigned as a khalfah, the affairs of the state were in a disturbed condition. He used to display piety, was given to the reading of the Qur'ân, and possessed the qualities of 'Umar b. 'Abd-al-'Azîz; he was religious and pious, but did not live long to enjoy the khilâfah. Death came upon him suddenly, and he died on the 18th of Jumâdâ II in the year mentioned above, when he was 40 years of

age, but according to some 46 years of age. Ash-Shâfi' states that when Yazîd b. al-Walîd became a khalîfah he invited the people to accept the doctrine of the denial of predestination¹ and compelled them to do so. His khilâfah lasted for five months and a half and according to some for six months.

(Khilâfah of Ibrâhîm b. al-Walîd.)

When Yazîd died, his brother Ibrâhîm b. al-Walîd was elected Khalîfah in accordance to a pledge given to him by his brother Yazîd b. al-Walîd : but he never became established in power, for whilst one party saluted him as a khalîfah, another saluted him as a governor, and a third one did not salute him at all either as a khalîfah or a governor. All the time he remained at the head of the government, the affairs of the state were in a disturbed condition, until Marwân b. Muḥammad slew and crucified him. His government lasted for two months and ten days, but there is a difference of opinion in this matter, for when Marwân b. Muḥammad b. Marwân al-Ḥimâr (the Donkey), who was then the viceroy of Adharbaijân and surrounding parts and who had made great conquests, heard of his election, he proceeded immediately, claimed for himself the khilâfah, and advanced on Syria. Ibrâhîm b. al-Walîd prepared his two brothers Bishr and Masrûr to meet him, and an encounter having taken place, Marwân defeated them and turning his course descended upon Marj 'Adhrâ' where Sulaimân b. Hishâm b. 'Abd-al-Malik opposed him but was defeated. The Khalîfah Ibrâhîm b. al-Walîd then advanced against him in person and collected a force outside Damascus, but his troops behaved treacherously and turned against him, notwithstanding his having given them a large sum of money. The state in which his troops were having become known, the people took the pledge of allegiance to Marwân who then became firmly established in his position. Ibrâhîm then came out, visited him, and abdicated in his favour.

(Khilâfah of Marwân b. Muḥammad.)

When Ibrâhîm b. al-Walîd was slain, Marwân b. Muḥammad nicknamed al-Ḥimâr (the Donkey) was elected to the khilâfah. • In his days Abû-Muslim al-Khurâsânî the pretender made his appear-

¹ The doctrine of the Kadarites (القدرية), namely, the denial of destiny as proceeding from God and the attributing of it to man.

ance, and so also did as-Saffāḥ at al-Kūfah where the pledge of allegiance having been taken to him, he prepared and sent his uncle 'Abd-Allāh b. 'Alī b. 'Abd-Allāh b. 'Abbās to fight with Marwān b. Muḥammad. The two armies met on the Zāb near al-Mawṣil, and a severe engagement took place, in which Marwān was defeated, and countless numbers of his men were slain and drowned. 'Abd-Allāh then followed him as far as the river al-Ardan (Jordon) where meeting a party of the Beni-Umayyah more than eighty in number, he slew them all to the last man: ordering them to be dragged he had a carpet spread over them, over which he and his companions sat; then sending for food they all ate it, whilst from underneath them they heard the groans of the dying. 'Abd-Allāh then said, "This day is like the day of al-Ḥusain (the day on which al-Ḥusain was slain), but not quite of the same kind."

Then as-Saffāḥ sent his uncle Ṣāliḥ b. 'Alī with an army on the road to as-Samāwah, where he joined his brother 'Abd-Allāh who had advanced against Damascus, taken it by force, and given free licence to the soldiery in it for three days. 'Abd-Allāh then pulled down its wall stone by stone. Marwān fled to Egypt, but Ṣāliḥ followed him and killed him at Abū-Ṣīr a town in as-Ṣa'īd (Upper Egypt), as will be mentioned hereafter under the letter **س** in the art. **المر**. He (Marwān) had resolved upon entering Abyssinia, but they took him by surprise at night, and at the time of his being slain he said, "Our dynasty has now become extinct."

He was strong, hardy, brave, of an imposing appearance, had a fair body, and was of a middle stature; he was grey-eyed, stout, and thick-bearded; he was prudent, and had administrative ability, and by his death the dynasty of the Beni-Umayyah came to an end. Marwān al-Ja'dī was slain in the year 133 A.H. when he was 56 years of age; his khilāfah lasted for five years, but according to some for five years, two months, and ten days. He was the last of the Beni-Umayyah khalfahs who were all fourteen in number, the first one being Mu'āwiyah b. Abī-Sufyān b. Ṣakhr b. Ḥarb b. Umayyah b. 'Abd-Shams b. 'Abd-Manāf, and the last of them Marwān al-Ja'dī, nicknamed al-Ḥimār (the Donkey). The total period during which their dynasty lasted was over eighty years or a thousand months. When their dynasty came to an end, what al-Ḥasan had said in reply to what was said to

him, "You have left the khilāfah to Murāwiyah," namely, "One night of destiny (ليلة القدر) is better than a thousand months (of power)," became intelligible. With the reign of Marwān there is a breach in the order of every sixth khaliḥah abdicating or being deposed, because that number was not reached, owing to al-Walīd b. Yazīd who was deposed, having been followed by only three khaliḥahs of the Beni-Umayyah dynasty, namely, Yazīd b. al-Walīd b. 'Abd-al-Malik, then his brother Ibrāhīm, and then Marwān b. Muḥammad b. Marwān b. al-Ḥakam, with whom the dynasty of the Beni-Umayyah went out and the 'Abbāsi dynasty came in.

(The 'Abbāsi dynasty.)

(Khilāfah of Abū'l-'Abbās as-Saffāḥ.)

Historians relate that when God caused the 'Abbāsi dynasty to come into power, the first khaliḥah of that dynasty was as-Saffāḥ whose proper name was Abū'l-'Abbās 'Abd-Allāh b. Muḥammad b. 'Alī b. 'Abd-Allāh b. 'Abbās al-Ḥashimī. He was elected to the khilāfah in the year 132 A.H. on Friday the 13th of Rabī' I, and he appointed as his wazīr Abū-Salamah Ḥafṣ al-Khallāl who was the first one to be styled a wazīr. The title of wazīr continued after him to the time of the Ṣāḥib Ibn-'Abbād who was called as-Ṣāḥib because he was the companion of Ibn-al-'Amīd, since when all the wazīrs have continued to assume that title after him to our own time.

The Imām Abū'l-Faraj b. al-Jawzī and others relate that one day while as-Saffāḥ was preaching, his stick fell from his hand, and he took a bad omen from it; one of his companions got up and having wiped and handed over to him the stick recited these lines :—

"She has thrown away her stick and ceased troubling herself about travelling,

In the same manner as the eye of a traveller is refreshed by his return (to his place)."

This incident then passed away from his mind. Ibn-Kh. relates in his biography that he happened to look one day into a mirror, and though beautiful in face said, "O God, I do not say like Sulaimān b. 'Abd-al-Malik, but I say, 'O God, grant me a long life in Thy obedience and in the enjoyment of good health!'" Before, however, he had completed his words, he heard a slave say to

another slaye, "The term between me and you is two months and five days;" he augured a bad omen from the slave's words and said, "God is sufficient for me, there is no strength nor power but in God, and I trust in Him and ask assistance from him!" The above mentioned period had not elapsed, when he was seized with fever and taken ill; he died after two months and five days, of small-pox at Anbâr in his city which he had himself built and named al-Hâshimîyah, at the age of 32 years and a half. His khilâfah lasted for four years and nine months. He was fair in complexion, beautiful, and elegant with a handsome beard and body.

(Khilâfah of Abû-Ja'far al-Manşûr.)

Then after him his brother Abû-Ja'far 'Abd-Allâh b. Muḥammad al-Manşûr assumed the government, and the pledge of allegiance to him was taken on the day of his brother's death in accordance with a pledge given to him by his brother. As-Saffâh had appointed him to preside over the ceremonies of the Ḥajj, and the news of his having become a khalîfah reached him at a place known by the name of as-Sâfiyah. On receiving the news he said, "God willing, our affair has become free from difficulties (*sa'ûd*)!" The people took the pledge of allegiance to him there and then, and he performed the ceremonies of the Ḥajj with them. When he returned and entered al-Hâshimîyah, he was universally elected, and all the people took the oath of allegiance. He performed the pilgrimage a second time, and when he drew near Makkah he saw these two distiches written on a wall:—

"O Abû-Ja'far the time for thy death has arrived, thy term of life is completed,
 Whilst the order of God there is no escape from.
 O Abû-Ja'far, hast thou a soothsayer or an astrologer
 Who will repel to-day the messenger of death?"

When he read them, he was convinced that his term of life had expired, and he died after three days. He had also dreamt in his sleep before his death of a voice saying:—

"As if I was in this palace, but its people have now perished,
 And it is now bare of its people and its rooms;
 And the chief of the people has gone after splendour,
 To the grave over which stones have been built up!"

His death took place in the year 158 A.H. at the well of Maimûnah

some miles from Makkah while he was in the state of *ihrâm* for the **Hajj**, at the age of 63 years, and his *khilâfah* lasted for twenty-one years, eleven months, and fourteen days. His mother was a native of Barbary; he was tall in stature, dark, thin, and thin-bearded, and had a wide forehead, and his two eyes were as if like two tongues talking sharply and awe-inspiring. He was fond of pomp and possessed power, sagacity, good judgment, bravery, complete intellect, wisdom, learning, and the knowledge of the religious law and history. The hearts of people used to be drawn to him, and men used to fear him. He used to mix the grandeur of dominion with the dress of piety, but was miserly with his wealth excepting at the time of great misfortunes.

(*Khilâfah of Muḥammad al-Mahdî.*)

Then after him his son Abû-'Abd-Allâh Muḥammad al-Mahdî bi'llâh assumed the government and was elected on the day of his father al-Manṣûr's death according to a pledge given to him; he was at the time at Bagdâd, and the general pledge of allegiance to him was taken on the 11th of Dhû'l-Hijjah in it. He died in one of the villages of Mâsabadhân where he had been riding hard after game, and happening to enter a house in ruins his back struck against the door of the ruined house on account of the great speed with which he had been urging his horse; he died instantaneously. It is, however, said that his female slave poisoned him; she had placed some poison in the food for her rival, and when he came in he extended his hand to it and ate of it as she could not venture to tell him that it was poisoned. His death took place when there were eight days wanting to complete the month of al-Muḥarram in the year 169 A.H.. A bier could not be found to carry him on, so he was carried on a door and buried under a walnut tree. He was at the time of his death 42 years and a half of age, but some say that he was 43 years of age. His *khilâfah* lasted for ten years and a month. He was liberal, praiseworthy, friendly towards his subjects, and of a good form and good qualities. It is said that his father had left in the treasuries one hundred and sixty millions of dirhams which all he spent away, and that he once gave a poet a reward of a hundred thousand dirhams.

(Khilāfah of Mūsā al-Hādī.)

Then after him his son Mūsā al-Hādī assumed the government, and the pledge of allegiance to him was taken on the day of his father's death, when he was at Jurjān fighting with the people of Tabaristān, but the pledge was taken at Māsabadhān; then his brother ar-Rashīd took the pledge of allegiance to him in Bagdād and wrote to him condoling with him on account of his father's death, and congratulating him on his accession to the khilāfah. He then proceeded on a post-horse to Bagdād and on meeting the people there, they took the oath of allegiance to him. He next resolved upon removing his brother ar-Rashīd from the position of heir-apparent, but the kādīs were before him and thwarted him in his design. Al-Hādī's death took place at Bagdād on the 14th of Rabī' I, in the year 170 A.H. at the age of 24 years, but according to some nearly 25 years, from a wound which he had received. His khilāfah lasted for a year and forty-five days, but according to some a year and two months. He was tall, handsome, stout, and inclined to be tyrannical and pompous.

(Khilāfah of Hārūn ar-Rashīd.)

Then after him his brother Hārūn ar-Rashīd b. Muḥammad al-Mahdī assumed the reins of government. Their father had appointed both of them together his heirs-apparent. He was elected to the khilāfah on the same night that his brother died, and there was born to him also on the same night his son al-Ma'mūn. That was a wonderful night, the like of which was never again seen in the dynasty of the Beni'l-'Abbās; a khalīfah died, a khalīfah was born, and a khalīfah assumed the government on that night. When he was elected Khalīfah, he invested Yahyā b. Khālīd b. Barmak with the office of his wazīr. Under the letter *ع* in the art. *العقاب* the doings of ar-Rashīd with the Barāmakah will be related, and also the subject of his having slain Ja'far b. Yahyā b. Khālīd b. Barmak and imprisoned Yahyā and his son al-Faḍl until their death, the reason for which will there be shown clearly.

As a strange thing which happened to Hārūn ar-Rashīd, it may be mentioned that when his brother Mūsā al-Hādī assumed

the reins of government, he asked for the ring possessing wonderful powers, which belonged to his father al-Mahdī; on hearing that ar-Rashīd had taken it, he demanded it from him, but Hārūn refused to give it up, and his brother pressed upon him for it. Ar-Rashīd was therefore very angry with him and passing over the bridge at Bagdād threw it into the Tigris. When, however, al-Hādī died and he became the khalifah, he came back to that very spot with a ring made of lead, which he threw into the river at that place and then ordered the divers to seek for it. They did as they were told and brought out the first ring. This was considered a sign of his good luck and of the long continuance of his reign.

Another incident like this is related by Ibn-al-Athīr among the events of the year 560 A.H.. When the victorious king the Sultān Ṣalāḥ-ad-dīn Yūsuf b. Ayyūb took the fort of Bānyās from the Europeans (Crusaders), he stocked it with provisions, ammunition, and men, and returned to Damascus. He used to wear on his finger a ring set with a ruby worth eleven hundred dīnārs; this ring fell from his hand among the trees at Bānyās which was thickly covered with trees and their branches. When he went some distance from the place where he had lost the ring, he became aware of the loss and sent back some of his companions to look for it, giving them directions as to the place where he thought it had fallen; they went back and found it in that place.

Ar-Rashīd notwithstanding the vastness of his empire used to fear God. The very learned, the Imām. Muḥammad b. Ḍafar and others relate as an instance of it, that a Khārījite had revolted against him, slain many of his brave soldiers, and plundered his property several times. Then on one occasion he collected a large army who fought with him, defeated him after a severe struggle, and having seized him brought him to ar-Rashīd who was then sitting in the public assembly. He ordered the Khārījite to be brought in, and when he was in his presence, he asked him, "O you, what do you wish me to do with you?" whereupon the Khārījite replied, "What you wish God to do unto you when you stand before Him." He therefore pardoned him and ordered him to be released. When the Khārījite went away, some of the people in the assembly said to him, "O Commander of the

faithful, the man has killed your brave soldiers and plundered your property, and you let him go with one word ! Ponder over this affair, for it will cause the wicked to revolt against you." Ar-Rashîd therefore said, "Cause him to return." The man knew that ar-Rashîd was talked to about his affair, and said, "O Commander of the faithful, do not listen to them, for had God listened to the people in respect of you, He would not have appointed you a king even for a moment." Ar-Rashîd then said, "You have said the truth," and ordering a present to be given to him sent him away. Under the letters **پ** and **ع** there will be mentioned what happened to him (ar-Rashîd) with al-Fudail b. 'Iyâd and Sufyân ath-Thawrî.

Ar-Rashîd died in the year 193 A.H. at Tûs on the night of Saturday the third of Jumâ-lâ II, at the age of 47 years but according to some 45 years. His khilâfah lasted for twenty-three years and a month, but according to some only twenty-three years. He was born at ar-Ray. He was liberal, praiseworthy, a conqueror, a warrior, brave, of an imposing appearance, handsome, fair, tall, and stout in body with a sprinkling of white hairs. It is said that from the time he became a khalîfah, he used to pray every day and night with a hundred bowings of the head and body and to give away in charity out of his own money a thousand dirhams. He had an extensive knowledge of the sciences.

(Khilâfah of Muḥammad al-Amîn ; he was the sixth one in order and was deposed and slain, as will be mentioned here.)

Then after him his son Muḥammad al-Amîn was elected to the khilâfah on the day that his father died at Tûs. His brother al-Ma'mûn was then the viceroy of Khurâsân, and he himself at the time was at Bagdâd where the ring, the mantle, and the sceptre of the khilâfah were brought to him, and then the universal pledge of allegiance to him was taken in all the places. Ar-Rashîd had renewed at Tûs the pledge given to his son al-Ma'mûn of his becoming the heir-apparent after al-Amîn, and willed on oath that all the wealth and arms which were with him, and all the forces belonging to him in Khurâsân were to belong after him to al-Ma'mûn.

When ar-Rashîd died, al-Faql b. ar-Rabî' ordered the whole army to proceed to Bagdâd in direct opposition to ar-Rashîd's will. Al-Ma'mûn felt it severely and wrote to al-Faql reminding him of the pledges taken by ar-Rashîd and warning him against disobedience; he asked him to fulfil the promises. But al-Faql did not mind him, and that was the cause of the disaffection between al-Amîn and al-Ma'mûn.

Abû-Hanîfah in *الآخبار الطوال* (*al-Akhbâr at-tiwâl*) and others relate on the authority of al-Kisâ'i who states, "Ar-Rashîd had appointed me to instruct al-Amîn and al-Ma'mûn in polite accomplishments, and I used to be very severe with them in the matter of politeness and used to take them to task about it, especially al-Amîn. One day, Khâlîṣah the female slave of Zubaidah came to me and said, 'O Kisâ'i, my mistress sends you her salutation and says, "I want you to be gentle with my son Muḥammad, for he is the refresher of my eye and the core (fruit) of my heart, and I am very gentle with him."' I replied to Khâlîṣah, 'Muḥammad is being trained for the khilâfah to succeed his father, and no shortcoming can be allowable in his case, but Khâlîṣah said, 'There is a reason for this tenderness on the part of my mistress towards him, which is that on the night she gave birth to him, she saw in her sleep four women approaching him and encircling him from the right, left, before, and behind.' She continued, 'The one before him was an angel with a short life, great in haughtiness, straitened in the chest, weak in power, great in the commission of sins, and highly treacherous; the one behind was an angel bulky in appearance, prodigal, lavish, with little justice, and great in extravagance; the one on the right was an angel great in haughtiness, with little humility, great in the commission of sins, and a separator of ties of relationship; and the one on the left was an angel treacherous, highly sinful, and quick in ruining.' Then Khâlîṣah cried and said, 'O Kisâ'i, is precaution of any use against destiny?'"

Al-Ma'mûn deposed al-Amîn from the khilâfah, and sent for waging war with him Tâhir b. al-Husain and Harthamah b. A'yan, who went to him and besieged him in Bagdâd after several engagements; they then employed catapults against him, and several encounters extending over many days took place between them. The affair then took a serious turn and the calamity became

so great, that many of the mansions in the city (on account of the catapults) were destroyed, and the mischievous seized the property of the people and plundered it. The siege having lasted for a year, al-Amīn became straitened in his position, most of his companions deserted him, and Ṭāhir wrote secretly to the principal men of Bagdād promising them rewards if they helped him, and threatening them with vengeance if they did not obey him. They sent him an agreeable reply, and publicly announced the deposition of al-Amīn, whereupon most of his party deserted him. He then fled for refuge to the city of Abū-Ja'far, to which therefore, Ṭāhir laid siege and cut off access of every thing to him, so much so that he and his companions were on the point of death from starvation and thirst. When al-Amīn saw that, he wrote to Harthamah b. A'yan and asked of him a guarantee for safety till he could go and see him. Harthamah agreed to it, but Ṭāhir when he heard of it, disliked it, and suspected that victory might be attributed to Harthamah only, without his having any share in the honour of it. When there were five days wanting to complete the month of al-Muḥarram in the year 198 A.H. on Thursday, al-Amīn went forth to Harthamah who met him in a fire-ship (حرارة) on board of which al-Amīn went with him, whilst Ṭāhir had caused a party to lie in ambush for him. No sooner had al-Amīn gone on board the fire-ship, than Ṭāhir's ambuscade rushed forth against him and pelted the ship with stones, in consequence of which all those that were on board were drowned. Al-Amīn, however, tore his clothes and swam to Bustān where he was overtaken, seized, and carried mounted on a pack-horse to Ṭāhir who sent a party to him with order to slay him. They therefore attacked him with swords in their hands and overpowering him slew him from behind; then taking his head they carried it to Ṭāhir who ordered it to be placed on high, so that when the people saw it, the mischief came to an end. Then Ṭāhir sent it to al-Ma'mūn together with the ring of the khilāfah, the Prophet's mantle, and his rod (sceptre). When the head was placed before al-Ma'mūn, he fell down prostrate, thanked God for His having granted him the victory, and ordered a million dirhams to be given to the messenger.

It is related on the authority of al-Aṣma'i who states, "I visited ar-Rashid after having been to al-Baṣrah and after having

been absent from him for a year, and saluted him as a khalifah. He beckoned to me to sit near him, which I did for a short time, and then I got up, but he beckoned to me again to sit down, and I did so again until the people departed, when he said to me, 'O Aṣma'ī, do not you wish to see Muḥammad and 'Abd-Allāh my two sons?' and I replied, 'I do wish to do that and had intended doing that shortly, for paying my respects to them.' He said, 'That will do,' and called for them, when the messenger went and told them, 'Answer the call of the Commander of the faithful, whereupon they came looking like the full moon on the horizon, and both of them drawing near with their eyes down-cast on the floor, stood before their father and saluted him as a khalifah. He beckoned to them to sit down, and accordingly Muḥammad sat on his right and 'Abd-Allāh on his left. He then ordered me to hold a discussion with them on the science of *belles-lettres*, and they gave a proper and correct answer to every question I put to them on all the branches of the science. He asked me as to what I thought of their knowledge of that science, and I replied, 'I have never seen the like of them in sagacity, brightness of capacity, understanding, and intellect. May God cause them to live long and the nation to be profited by their commiseration and favour for it!' He then pressed them to his bosom and his eyes were filled with tears; he cried until tears flowed over his beard and then ordered them to stand up, which they did. When they went out he said to me, 'O Aṣma'ī, how will it be with them when their oppression over, and their hatred for, each other show themselves, and a war takes place between them with such a severity that blood will be shed and many of those who will be alive will wish that they were dead!' I said, 'O Commander of the faithful, is this what the astrologers have decided at the time of their birth or what the learned have related regarding them?' He replied, 'No, but it is what the learned have related regarding their affair on the authority of saints (الأوصياء) as received by them from the prophets.'" Al-Ma'mûn used to say during his khilāfah, "Ar-Rashīd used to hear whatever passed between us from Mûsâ b. Ja'far, and that is the reason of his saying what he did."

The author of *عيون التواريخ* (*Uyûn at-Tawârîkh*) and others relate that al-Ma'mûn happened one day to pass by Zubaidah the

mother of al-Amīn and saw her moving her lips, as if saying something which he could not understand. He said to her, "O mother (أمّ), are you invoking a curse on me for having slain your son and snatched away his kingdom from him?" She replied, "No, by God, O Commander of the faithful." He said, "Then what was it you said?" and she replied, "The Commander of the faithful must excuse me," but he pressed upon her and told her that there was no escape for her from telling it. She then said, "I said, 'May God cause the quality of insisting or pressing to be shameful!'" and he asked her, "Why is that?" to which she replied, "I was one day playing with the Commander of the faithful ar-Rashīd the game of chess known as *الحكم والرضا*; he won et jussit me vestimenta mihi ipsi detrudere and to walk about the palace in that state; I begged to be excused from doing it, but he would not excuse me; denique vestimenta mihi ipsa detraxi et nuda in regia inambulavi, whilst I was very angry with him. We then returned to the game, and this time I won, whereupon I ordered him to go to the kitchen and inire with the ugliest and most objectionable female slave there; he begged to be excused from doing that, but I would not excuse him, and he offered to give me the revenues of Egypt and al-'Irāq as a present instead, which I refused to accept. I said to him, 'By God, you shall do that;' he, however, refused, and I insisted on it; then taking him by the hand, I went to the kitchen and there finding no female slave uglier, more objectionable, and filthier than your mother Marājil, I ordered him inire cum ea; he did accordingly, and she conceived as the result of that you, who have been the cause of my son's death and the snatching away of his kingdom from him." Hearing that, al-Ma'mūn turned away saying, "May God curse the spirit of insisting!" that is to say, the spirit with which he insisted on her telling him, so that she informed him of this affair.

Al-Amīn was slain when he was 28 years of age or as some say 27 years. He was tall in stature, fair in complexion, and excellent in beauty. His khilāfah lasted for four years and eight months, but some say three years and some days, because he was deposed in Rajab 196 A. H.; but those that count his khilāfah up to the day of his death, calculate it to have lasted for five years wanting a few months. He used to waste his money in play and not devote it to the cause of

the khilâfah, for he used to indulge in amusements, play, and the enjoyment of pleasures. A poet has said regarding it :—

“ When a king takes to play and devotes himself to it,
 You may safely predict that affliction and war will befall his
 kingdom.
 Do not you see the sun when he is going and when he has gone into
 the sign Libra,
 Which is the celestial sign indicative of play and excitement ? ”

(Khilâfah of ‘Abd-Allâh al-Ma’mûn.)

Then after him his brother ‘Abd-Allâh al-Ma’mûn assumed the government, and the general pledge of allegiance to him as Khalîfah was taken on the morning following the night on which al-Amîn was put to death, by all factions excepting the governor of Andalusia (Spain), for he and both his successors and predecessors in the government of that province refused to acknowledge the sway of the ‘Abbâsî dynasty, on account of the distance at which their province was situated. It is related in *الاخبار الطوال* (*al-Akhlâb at-tiwâl*) that al-Ma’mûn was active, bold, far-aiming in purpose, and haughty. In the matter of knowledge and philosophy he was the star of the ‘Abbâsî dynasty, and he used to acquire knowledge by selecting a portion of it and obtaining a share of it. He it was who brought to light the book of Euclid (*اقليدس*), and he ordered it to be translated and annotated. During his reign he established societies for discussing religious matters and opinions, and his teacher (master) in this matter was Abû’l-Hudhail Muḥammad b. al-Hudhail al-Baṣrî al-Mu’tazilî, who was called al-‘Allâf and mention of whom will be again made under the letter ب in the art. *البرزون*.

In his khilâfah the doctrine that the *Qur’ân* is *created* was first promulgated, but others say that this opinion was first expressed in the khilâfah of ar-Rashîd and that the people were in a state of suspense whether to accept or reject it, until the time of al-Ma’mûn who, however, forced them to accept it, and punished most severely every one who refused to do so. The Imâm Aḥmad, the imâm of the Sunnis, who was one of those who rejected this doctrine, was being taken in fetters to al-Ma’mûn, but the latter died before he could arrive, and the trials he underwent will therefore be mentioned under the khilâfah of al-Mu’taṣim.

It is related that al-Ma'mûn went to Mesopotamia and Syria, and after remaining there for a long time invaded ar-Rûm and made several conquests, and God conferred on him great blessings and benefits. He died on the river Baradâ, when there were twelve nights wanting to complete the month of Rajab, but some say on the 8th of that month in the year 218 A.H., being at the time 49 years, and according to some 39 years of age; the former age is, however, the correct one, but he is also said to have been 48 years of age. His khilâfah lasted for twenty years and five months. He was buried at Tarsûs. Ibn-Kh. relates that al-Ma'mûn was of a very forgiving nature, liberal in gifts, learned in astrology, grammar, and other branches of science, especially in astrology. He used to say, "If people only knew what pleasure I find in forgiving, they would draw near me with their crimes." Another authority states that there was none among the Beni'l-'Abbâs more learned than al-Ma'mûn and that he used to be mostly engaged with the science of the stars. A poet says regarding that :—

"Have the sciences of the stars stood al-Ma'mûn in stead of any thing,
Or his happy kingdom either?
They (the people) remained behind after leaving him on the open
plains of Tarsûs,
In the same manner as they did after leaving his father at Tûs."

He was fair in complexion, elegant in face, a middle-sized man, and had a long beard. He was religious, learned in knowledge, sagacious, and possessed administrative ability.

(Khilâfah of Abû-Ishâk Ibrâhîm al-Mu'tasîm.)

Then after him, his brother Abû-Ishâk Ibrâhîm al-Mu'tasîm b. Hârûn ar-Rashîd assumed the government, and the pledge of allegiance to him was taken on the day his brother died, in accordance with a pledge given by him. He ordered such portions of Tawânâh (Tyana) as were already built, to be pulled down, invaded 'Amûrîyah (Amorium) and advancing against it laid a close siege to it. There was nobody among the Beni'l-'Abbâs like him in strength, valour, and boldness in advancing. It is said that one morning it was intensely cold, and there was snow falling; nobody was able to put his hand out and to handle his bow; on that day al-Mu'tasîm strung four thousand bows. He carried on the siege of the city of Amorium.

until he took it by force, gathered all the wealth and other things there were in it, and made its inhabitants prisoners.

When he assumed the reins of government, he sent for the Imâm Aḥmad who was in al-Ma'mûn's prison as has been already related, and tried him on the subject of the creation of the Kūr'ân, as we shall presently describe. The explanation of his case was as follows:—Hârûn ar-Rashîd had never said during the whole of his khilâfah that the Kūr'ân was created, and on this account al-Fudail b. 'Iyâd used to wish that ar-Rashîd's life might be prolonged, for it had become evident to him that after ar-Rashîd's death there would be mischief. During his khilâfah itself there was no mischief, but people were divided in their opinions between accepting and rejecting the doctrine as we have just mentioned, until his son al-Ma'mûn assumed the reins of government and declared that the Kūr'ân was created; but he continued to advance one foot and retard the other in the matter of inviting the people to accept that doctrine, until he made up his mind to it the year he died, when he forced the people to accept that doctrine, punishing severely every one who refused to accept it. He then sent for the Imâm Aḥmad b. Ḥanbal and called for an assembly, but while he was being taken to him and was still on the way, al-Ma'mûn died, promising the khilâfah to his brother al-Mu'tasim whom he instructed to force the people to accept the doctrine of the Kūr'ân being created. The Imâm Aḥmad remained in prison till the oath of allegiance to al-Mu'tasim was taken, when he sent for him to be brought to Bagdâd where he held a large meeting to discuss the question. There were present 'Abd-ar-Rahmân b. Ishâk, the Kâdî Aḥmad b. Abî-Duwâd, and others, who discussed the question with him for three days and contended with him continually till the fourth day when al-Mu'tasim ordered him to be beaten, which was accordingly done with whips, but he did not swerve from the right course until he fainted, whilst 'Ujaif goaded him with a sword, and a mat was thrown over him in which state he was trodden over and carried to his place. The period during which he was confined in prison was twenty-eight months, after which he used to lead men in the Friday congregational and other prayers, give decisions on religious law, and relate traditions until Mu'tasim died and al-Wâthik succeeded him. He also submitted him to similar trials as those inflicted by al-Ma'mûn and al-Mu'tasim, and told him

not to let any people come to him or to live in the same town in which he (al-Wāthik) was. The Imām Aḥmad remained after that in concealment, and did not go out for prayers or any other purpose until al-Wāthik died and al-Mutawakkil succeeded him. He removed from him the restraint and state of persecution in which he was. He ordered the Imām to be brought before him and to be treated with honour; he gave him also a large sum of money as a present, which he refused to accept, but which he distributed among the poor and the needy. Al-Mutawakkil also caused to be paid to his people and his son four thousand dirhams every month, which, however, the Imām Aḥmad did not like.

Al-'Irāḳī in *مجمع الأخبار* (*Majma' al-Akhbār*) and others relate that a discussion with him was held for three days, and al-Mu'tasim used to be closeted alone with him and say to him, "Woe betide you, O Aḥmad! By God, I pity you and have compassion for you in the same manner as I have for my son Hārūn," that is to say al-Wāthik, "give me an affirmative reply, and I shall undo your fetters with my own hand, tread the threshold of your door, and ride out to you with my army," but he used to reply, "O Commander of the faithful, give me something out of the Book of God or the traditions of the Prophet." When the sitting used to extend over a long time, he (al-Mu'tasim) used to get vexed and leave, ordering Aḥmad to be taken back to the place whence he was brought. The messengers of al-Mu'tasim then used to go to him repeatedly and say to him, "O Aḥmad, the Commander of the faithful asks you as to what you say to the Qur'ān," and he used to reply in the same manner as he did the first time. When it was the third day, he was brought up for discussion, and when he entered where al-Mu'tasim was with Muḥammad b. 'Abd-al-Malik az-Zayyāt and the Kādī Aḥmad b. Abī-Duwād, al-Mu'tasim told them to talk and discuss with him. They kept on continually contending with him until at last they said, "O Commander of the faithful, slay him, and his blood will rest on our shoulders (necks)." Al-Mu'tasim thereupon raising his hand slapped the Imām Aḥmad in the face, who then fell down in a swoon, whereupon the faces of the leaders of Khurāsān among whom was Aḥmad's uncle, changed colour from anger, and the Khalifah was afraid of them for his own safety. He therefore called for water and sprinkled it on Aḥmad's face. When he came to his

senses after recovering from the swoon, he raised his head towards his uncle and said to him, "O uncle, perhaps this water which has been sprinkled on my face, has been wrongfully taken from its owner." Al-Mu'tasim said, "Woe betide you! Do not you see what he is taunting me with, while I am related to the Prophet? I shall not take off the whip from him until he declares that the *Kur'ân* is created." Then turning round to Ahmad he asked him the same question again, and Ahmad gave him the same reply as at first. This continued for some time until he was vexed, and the sitting having become prolonged he said, "May God curse you! I had hoped to gain by you, before this; take him, strip him, and drag him," which was accordingly done. Al-Mu'tasim then said, "Now for the whips." The Imâm Ahmad relates, "I had with me at the time some hair belonging to the Prophet, which I had tied in a sleeve of my shirt, and when one of the people came to my shirt to burn it, al-Mu'tasim said to him, 'Do not burn it, but pull it off from him,' and so the shirt was saved from burning by the virtue contained in the hair of the Prophet." They then bound his hands so firmly that their joints became loose, and Ahmad ever afterwards suffered from a pain in them until his death. Al-Mu'tasim then called out to the whippers to advance, and looking at the scourges said, "Bring others;" then turning to one of them he said, "Censure him and cause him pain, may God cut off your hand (otherwise)!" The whipper advanced, gave him two strokes and turned aside. Al-Mu'tasim then said to another whipper, "Censure him and attack him, may God cut off your hand (otherwise)!" and he acted similarly to the first one. Al-Mu'tasim continued to call them in this manner one after another, and each of them gave him two strokes and turned aside. Then rising up, he came to him while he was surrounded by the whippers and said to him, "O Ahmad, will you kill yourself? Answer me in the affirmative, and I shall undo your shackles with my own hands." One of them said, "O Ahmad, your Imâm is standing before you (at your head); answer him in the affirmative," whilst 'Ujaif kept on goading him with the sword and saying, "Do you want to overpower all of them?" Another said, "O Commander of the faithful, place his blood on my shoulders (neck)." Al-Mu'tasim then went back to his seat and said to the whipper, "Censure him, may God cut off your hand (otherwise)!" then rising up and coming to him a second time said

to him, "O Aḥmad, answer me in the affirmative," but he replied as on the first occasion; then al-Mu'taṣim returning to his seat said to another whipper, "Attack him, may God cut off your hand (otherwise)!" Aḥmad relates, "I then lost my senses and did not know what happened until I found myself unbound in a cell by myself." When all this occurred he was fasting and had not broken his fast. He was thus beaten in all eighteen strokes; while he was in the act of being beaten his nether garment slipped off; he made an inaudible sound with his lips, and tried to put forth his hands, but they were both tied up. He was asked regarding this action after his release and he replied, "I said, 'O God, if I am on the side of truth, do not cause me to be disgraced.'" Al-Mu'taṣim then sent a man to examine the effects of the beating and the wounds, and to treat him. When that man looked at him he exclaimed, "By God, I have seen (before this) the effects of a whipping with a thousand whips but have never seen anything severer than this whipping." He then treated him for it, but the scars of the beating remained visible on his back to his dying day. Ṣāliḥ (b. Aḥmad b. Ḥanbal) stated, "I have heard my father say, 'I exerted to the utmost of my power and desired to escape clear from this affair without anything being due against or to me.'"

It is related that ash-Shāfi'ī while he was in Egypt, saw the Prophet in a dream saying to him, "Give the good tidings to Aḥmad b. Ḥanbal that he will be admitted to Paradise on account of the persecution that will befall him for being called upon to declare that the Qur'ān is created; he will refuse to do so and declare that it has been revealed without being created." On the following morning ash-Shāfi'ī wrote out what he had seen in his dream, and sent it to Aḥmad at Bagdād with ar-Rabī' who having arrived there went to Aḥmad's house and asked leave to be admitted, which was accordingly given. When he went in to him, he said, "This is a letter from your brother (in religion) ash-Shāfi'ī." Aḥmad then asked him if he knew what it contained, and on his telling him that he did not, Aḥmad opened and read it, and then cried and said, "What God hath willed, there is no strength nor power but in God!" He then informed ar-Rabī' as to what it contained. Al-Jā'izah related that he had two shirts on at the time, one next to his skin and the other over it; he pulled off the one next to his body and threw it towards him

(ar-Rabî'), having taken which the latter returned to ash-Shâfi'î who asked him as to what kind of a present Aḥmad had given him ; he replied that he had given him the shirt next to his body. Ash-Shâfi'î said, "I shall not distress you by depriving you of it, but wash it and bring me its water." He then washed it and brought him the water, and ash-Shâfi'î then poured it all over his own body.

Ibrâhîm al-Ḥarbî states that the Imâm Aḥmad b. Ḥanbal declared as free from guilt and responsibility, all who were concerned in beating him, or were present in the assembly, or helped against him, excepting Ibn-Abî-Duwâd, regarding whom he said, "If he was not given to inventing heretical doctrines, I would have forgiven him too, but if he still repents of his heresy and turns away from it, I should forgive him." Aḥmad b. Sinân states that he has heard that Aḥmad b. Ḥanbal declared al-Mu'taṣim to be free from guilt and responsibility on the day of the conquest of Babylon or the conquest of 'Amûriyah and said, "He is now forgiven for having beaten me."

'Abd-Allâh b. al-Ward stated, "I saw the Prophet in a dream and asked him, 'O Apostle of God, what did Aḥmad b. Ḥanbal do ?' and he replied, 'Mûsâ b. 'Imrân will come to you, ask him regarding it.' Very soon after that, I saw Mûsâ b. 'Imrân and said to him, 'O Speaker with God, what did Aḥmad b. Ḥanbal do ?' He replied, 'Aḥmad b. Ḥanbal was tried under a happy as well as an adverse condition of life, and was found both patient and truthful ; he has now joined the faithful witnesses of the Truth.' " The wisdom of the Prophet referring to Mûsâ for these affairs, lies in several things, one of which is the relation of the superiority of Muḥammad's sect over all the other sects, so much so that Mûsâ might declare and confirm it ; so also the relation of the excellence of the Imâm Aḥmad b. Ḥanbal and of the reward he received for the persecution which he underwent, so that a noble prophet (Mûsâ) might bear testimony to his great excellence and high position ; and in like manner the relation of the persecution of the Imâm Aḥmad with regard to the Kūr'ân which is the Word of God being created, for Mûsâ b. 'Imrân, the Speaker with God, who had personally talked to Him knew that the Kūr'ân was the Word of God and that it was not created. For these reasons these things were referred to Mûsâ, so that the people might know it and their belief in the Kūr'ân being uncreated might increase.

Ibn-Kh. relates in his biography that Aḥmad was born in 164 A. H. and died in 241 A. H., that the number computed by conjecture as present at his funeral was of men eight hundred thousand and of women sixty thousand, and that on the day he died twenty thousand of the Jews, Christians, and Majûs (Fire-worshippers) became Muslims. The Imâm an-Nawawî relates in تهذيب الاسماء واللغات (*Tahdhīb al-Asmâ' wa'l-Lugât*) that al-Mutawakkil ordered to calculate the number of the people who prayed over the Imâm Aḥmad from the ground over which they stood, and it was found to be two million and five hundred thousand; the mourning on his account was observed by the four sects, the Muslims, Jews, Christians, and Majûs.

Muḥammad b. Khuzaimah relates, "When I learnt of the death of the Imâm Aḥmad b. Ḥanbal, I was overpowered with great grief, and I saw him that night in a dream walking with an elegant and proud gait and inclining his body from side to side, whereupon I said to him, 'O Abû-'Abd-Allâh, what is this gait?' and he replied, 'This is the gait of the servants in the *Abode of Safety*.' I then asked him, 'What has God done with you?' and he replied, 'God pardoned me, crowned me, provided me with two golden shoes to wear, and said to me, "O Aḥmad, this is because you have said that the *Kur'ân* is my word and that it is uncreated;" and added, "O Aḥmad, beseech me with those prayers which you learnt to use from Sufyân and which you used to make use of in the world." I then said, "O Lord of every thing, I ask of Thee by Thy power which is over every thing, ask me not regarding any thing but pardon me of every thing!" Then God said, "O Aḥmad, this is Paradise, enter it." I then entered it, and lo, there was Sufyân ath-Thawrî with two green wings with which he was flying about from one date-plam to another and saying, "'Praise be to God, who hath made good His promise to us, and hath given us the earth to inherit! We establish ourselves in Paradise wherever we please; and goodly is the reward of those who work!"' I then asked him, 'What has God done with 'Abd-al-Wahhâb al-Warrâḳ?' and he replied, 'I left him in the Sea of light, in a boat of light, that he might visit in her the Forgiving King.' I then asked him, 'What has God done with Bishr b. al-Hârith?' and he replied, 'How excellent (بِخَيْرٍ)! and who is there like Bishr?

I left him before God whose glory is great, with a table spread with viands before him, and God facing him and saying, "Let him eat who has not eaten (in the world), let him drink who has not drunk (in the world), and let him enjoy who has not enjoyed (in the world)." "

In the year 227 A.H. al-Mu'tasim had himself cupped at Surra-man-ra'â, was attacked by fever, and died on the 12th night of the month of Rabî' I, when he was 48 or 47 years of age. His reign lasted for eight years, eight months, and eight days; he was the eighth khalfah of the 'Abbâsî dynasty, and left behind him of gold eight thousand dînârs, of dirhams eighteen million, of horses eight thousand, of camels and mules the same number, of male slaves eight thousand, and of female slaves eight thousand; he is therefore called 'the one with the number eight.' He was illiterate and uneducated, and the reason of his remaining so was:—he had a young slave who used to go with him to school. The slave having died, ar-Rashid said to him, "O Ibrâhîm, your slave has now died," and he replied, "Then he has now no bother of going to school, O Commander of the faithful!" Ar-Rashid said, "Has the school then arrived at this stage with you? Leave my son alone, do not teach him." He was fair in complexion, had a sandy beard, and was middle-sized. He was brave, had a grave appearance, and was extremely strong in body. He made several great conquests like the taking of 'Amûriyah the most distant town of the kingdom of ar-Rûm, and several nations came to be under him, but he was tyrannical and rigorous, and on that account was the most feared of enemies.

(Khilâfah of Hârûn al-Wâthik bi'llâh.)

Then after him, his son Hârûn al-Wâthik bi'llâh assumed the reins of government, and the pledge of allegiance to him was taken at Surra-man-ra'â on the day of his father's death; this taking of the pledge of allegiance to him extended to Bagdâd where and in other places his rule became established. When he came to the throne, he slew Ahmad b. Naṣr al-Khuzâ'i over the question regarding the creation of the Qur'ân and placed his head in the direction of the east; but it turned round in the direction of the kiblah (Makkah); he therefore had a man with a spear or a reed to sit near it, and he used to turn it to the east every time it turned towards the kiblah. It is related that he (Ahmad) was seen in a dream and

having been asked, "What did God do with you?" replied, "He pardoned me and had compassion on me; but I was sorrowful on three occasions." He was asked, "Why?" and he replied, "Because the Prophet passed by me twice and turned away his noble face, which saddened me; when, however, he passed by me the third time I asked him, 'O Apostle of God, am I not on the right side and they in the wrong?' and he replied 'Yes.' I then asked him, 'What is it that makes you turn away your face from me?' and the Prophet replied, 'Because I feel ashamed before you, for one of the people of my house has slain you.'"

I have, however, come across a narrative which shows that al-Wâthik had given up this belief and persecution on account of it, which is as mentioned by al-Khatîb al-Bagdâdî in his History in the biography of al-Wâthik; he states, "I have heard Tâhir b. Khalaf say that he had heard Muḥammad b. al-Wâthik, who was called al-Muhtadî bi'llâh say, 'When my father wanted to slay any body, he used to cause us to be present in the assembly, and while we were thus present with him one day, an old man (shaikh) in fetters was brought. My father said, "Let Abû-'Abd-Allâh," that is to say, Ibn-Abî-Duwâd, "and his companions come," and the shaikh was then made to enter the prayer-room, upon which he (the shaikh) said, "Peace be on you, O Commander of the faithful!" but my father replied, "No safety from God for you!" whereupon the old man said, "O Commander of the faithful, how bad are the manners which your instructor in manners has taught you! for God says, "And when ye are saluted with a salutation, salute with a better one than it or return it."'¹ but by God, you have neither saluted me with a better salutation nor with the same one," upon which Ibn-Abî-Duwâd said, "O Commander of the faithful, the man is a talker," and my father replied, "Make him talk." Ibn-Abî-Duwâd then asked him, "O shaikh, what do you say regarding the *Qur'ân*?" and the old man replied, "Decide for me first a question," whereupon Ibn-Abî-Duwâd said, "Ask," and the old man said, "What do you yourself say regarding the *Qur'ân*?" and he said, "It is created." The shaikh then said, "Did the Prophet, Abû-Bakr, 'Umar, 'Uthmân, 'Alî, and the rightly directed khalîfahs know this or not?" and Ibn-

¹ Al-*Qur'ân* IV-88.

ignorant of something which you and your companions only know?" He then called out, "O Aḥmad," and I replied, "Here I am," but he said I do not mean you but Ibn-Abī-Duwād who then jumped up. He then said to him, "Pay this shaikh his expenses and send him away from our country." "This shows that al-Muhtadī's name was Aḥmad on account of the words, "I do not mean you, &c.:", but perhaps it may be argued that al-Muhtadī's answering his father's call was only out of good manners whilst his (the father's) saying, "I mean Ibn-Abī-Duwād," refutes that argument, for his name was also Aḥmad. We shall mention this narrative again in the biography of al-Muhtadī in a different form, with the latter part of it different from this. This, however, namely what the shaikh said is the true conviction, whilst it is for the Mutazilites to dispute and argue over it.

Al-Wāthiq used to be greatly given to sexual pleasure. He asked his physician to prepare an aphrodisiac, and the physician replied, "O Commander of the faithful, do not ruin your constitution by sexual excesses; fear God for yourself;" but he said that he must have it, whereupon the physician directed him to take the flesh of a lion, to boil it seven times with the vinegar of wine, and then to take out of it when it was required to be used the weight of three dirhams, which dose was not to be exceeded. He therefore ordered a lion to be killed, which was accordingly done and its flesh cooked: he then set about eating it like sweets after drinking wine, but within a short time he was affected with dropsy, and the physicians agreed in the opinion that there was no remedy for it but tapping his abdomen and leaving him to sit in an oven heated with olive-wood so burnt as to be converted into cinders. This was done, and water was withheld from him for three hours; but he then commenced to beg and ask for water which, however, was refused to him; then blisters each of the size of a melon formed on his body, whereupon they took him out, and he kept on saying, "Return me to the oven or I shall die." He was therefore returned to the oven, where he became quiet; the blisters then burst, and water oozed out of them, after which he was taken out of the oven, and his body was found to have become quite black; he died an hour after that. When he was on the point of death he kept on saying these lines:—

“ All the people have to share alike in death,
 Neither the lowest subject nor a king is to remain behind.
 Neither does their poverty injure the people,
 Nor do their possessions avail kings in their graves.”

He then ordered the carpet to be folded up, which having been done, he placed his cheek on the ground and kept on saying, “ O Thou, whose kingdom vanisheth not, have compassion on one whose kingdom has verily vanished ! ” -

When he died, he was covered over with a cloak, and while the people were engaged in taking the pledge of allegiance to al-Mutawakkil, a field-rat came out of the garden, pulled out his eyes, and went away with them ; nobody knew anything of it till they came to wash his body. This is a very wonderful thing that has been heard of. It is related that there was a reason for it, which was as al-Wâthikî relates, “ I went to visit al-Wâthikî in his illness and finding him in a swoon, I suspected that he was dead ; some of us asked others to advance, but none of us would venture to do so, until I myself advanced, but just as I wanted to place my fingers on his nose he opened his eyes. I very nearly died from fright and therefore retraced my steps backwards, when the pommel of my sword getting entangled in the threshold I stumbled, and the sword broke and very nearly entered my flesh. I went out and asked for another sword, and then returning stood near him ; I then found him truly dead, without any doubt. I then closed his jaws and eyes and covered him with a garment ; the carpet spreaders then took away the costly bed to return it to the treasury, and his body alone was left in the room. Ahmad b. Abî-Duwâd the Kâdî then said to me, ‘ We are going to be busy with the election, look after it (the body) till it is buried.’ I therefore returned and sat at the door, when in about an hour I heard some movement which frightened me ; I entered the room and found that a field-rat had come in, pulled out his eyes and was eating them, I then said, ‘ There is no deity but God ! this is the very eye which he opened an hour ago and which caused me to stumble and my sword to break, out of fear for it.’ ”

Al-Wâthikî died at Surra-man-ra'â in the month of Rajab 232 A.H. at the age of 36 years and some months. His reign lasted for five years and nine months. He was fair, handsome with the yellow colour prevailing in him, had a fine beard and a spot in his eyes.

He was learned, courteous, well-versed in poetry, brave, grave in appearance, wise, and pompous like his father.

(*Khilāfah* of Ja'far al-Mutawakkil.)

Then after him, his brother Ja'far al-Mutawakkil assumed the reins of government, and the oath of allegiance to him was taken at Surra-man-ra'â on the day of his brother al-Wâthik's death, in accordance with a pledge from him, in the month of Dhû'l-Hijjah 232 A. H. . He stopped the persecution on account of the doctrine of the creation of the Kur'ân, revived the original orthodox law and doctrines, and ordered the diffusion of the knowledge of the traditions of the Prophet.

Ibn-Kh. relates in his biography that he is known to have said, "I went up to the house of al-Wâthik in his last illness, the one of which he died, to visit him, and sat in the hall waiting for permission to enter; while I was thus seated I heard the cry of wailing over him, and Îtâkh (Îdâkh?) and Muḥammad b. 'Abd-al-Malik az-Zayyât consulting each other about me. Muḥammad said, 'We shall kill him in the oven, but Îtâkh said, 'No we shall leave him in cold water until he dies, and there will be no trace of murder on his person.' While they were thus talking, there came Aḥmad b. Abî-Duwâd to them and talked to them something which I did not understand on account of my having been overpowered with fear and my mind being busy in thinking over some artifice to flee away. While I was in that state, the slaves came there saying, 'Rise, O our master;' I then made it sure that I was wanted inside to take the pledge of allegiance to al-Wâthik's son, and then what was destined regarding me would come to pass. 'But when I went inside, they took the pledge of allegiance to me, and on my asking what the matter was, I learnt that Ibn-Abî-Duwâd was the cause of it." Then al-Mutawakkil slew Îtâkh with cold water and Ibn-az-Zayyât in the oven. This was a wonderful coincidence and a strange victory. It is also strange that Muḥammad b. 'Abd-al-Malik az-Zayyât was the very person who had adopted the oven for the punishment of the people in it. The oven¹ was made of iron, and

¹ *الطنور*. This is explained to mean a lantern by De Slane at p. 256, Vol. III, of his T. of Ibn-Kh.'s B. D., but I disagree with him, as what follows gives the idea of its having been an oven.

inside it there were unbent spikes (nails); it used to be heated with olive-wood until it became like cinders, and then the man (to be punished) used to be introduced into it. We pray to God for safety in this world and in the world to come!

When al-Mutawakkil assumed the government, he revived the orthodox doctrine, caused the new heretical doctrine to die, and wrote in all directions to proscribe persecution and to spread orthodoxy. In his public assemblies he used to speak bearing in mind the institutes of the Prophet, honour the Sunnis, and put down the Mu'tazilites who were in power and ascendancy until his reign. They (the Mu'tazilites) then subsided, and in the whole range of al-Islām there were no schismatics worse than they. We take refuge with God from the evil of their doctrine and pray to Him to be saved from error and corruption! Al-Mutawakkil used to hate 'Alī and find fault with him; one day the conversation turned to the subject of 'Alī whom he aspersed in his reputation, whereupon the colour of the face of his son al-Muntaṣir changed (from anger) on that account; al-Mutawakkil therefore abused him (his son) and repeated before him the lines:—

"The young man became angry on account of his cousin,

In the state of whose unlawfulness lies the safety of his own head"

This caused rancour in al-Muntaṣir's mind and incited him to assassinate his father on account of his hating 'Alī immoderately, slandering him excessively, and holding him in low estimation. While al-Mutawakkil was one day in his palace drinking with his boon companions, and when he was quite drunk, the younger (junior) Bugā entered and ordered the companions to depart; they all thereupon went away, and nobody remained with him but al-Faṭḥ b. Khakān. The slaves whom al-Muntaṣir had appointed to assassinate him then entered with drawn swords in their hands and attacked him, whereupon al-Faṭḥ b. Khakān said to them, "Woe betide you,—the Commander of the faithful!" and threw himself over him. They then slew them both together, and going out to al-Muntaṣir saluted him as Khalīfah.

The assassination of al-Mutawakkil took place in the month of Shawwāl in 247 A.H. when he was 40 years of age; and his reign lasted for fourteen years and ten months, but according to some fifteen years. He was of a dark complexion, thin, and had handsome

eyes and a thin beard which was not long. He was full of play and given to amusements and disagreeable things, but he revived the orthodox institutes of the Prophet and caused the heretical doctrine of the Kur'ân being created to die out. He was highly benevolent. He had resolved upon removing his son al-Muntaşir from the position of his heir-apparent and on advancing his son al-Mu'tazz on account of his excessive love for his mother. He therefore took to correcting him and threatening him (al-Muntaşir) if he did not himself abdicate that position. Al-Muntaşir confided the secret of his rivalry and treatment to Waşif and Bugâ, who contrived a plot to assassinate al-Mutawakkil. They five went in the middle of the night while he was in his assembly of amusement, attacked him unawares, assaulted him, and slew him with their swords and with him his wazîr Fathî Khâkân also, as mentioned before.

(Khilâfah of Muḥammad al-Muntaşir bi'llâh.)

Then after him, his son Muḥammad al-Muntaşir bi'llâh assumed the government, and the oath of allegiance to him was taken on the night his father was assassinated, whilst on the following morning the general oath of allegiance to him was taken. His reign did not last long, and he did not enjoy the possession of the kingdom. It is related that there was a carpet spread before him, on which something was written, which he did not understand; he ordered therefore some one to be brought who could read it, and it was found that the writing was in Greek letters and that there was written on the carpet, "This carpet was manufactured for the king Kubâdh b. Kâs, the assassinator of his father, and was spread before him, but he did not remain for more than six months and died." Al-Muntaşir augured it as an evil omen and became anxious on that account; he then ordered the carpet to be removed. He died at the end of six months; his reign lasted for six months and some days, and his age (at the time of his death) was 26 years. His mother was a Greek. He was middle-sized and fat, with large eyes and a hooked-nose. He was handsome, grave in appearance, perfect in intellect, and loved to do good. It is said that the Turkish nobles were afraid of him, and when he was attacked by fever they secretly bribed the physician with a purse containing a thousand dinârs; he thereupon bled him with a poisoned lancet (feather); but some say that he was

poisoned in his food. He said to his mother, "Both this world and the next one have vanished for me ; I hastened my father (to his grave), and I am now myself hastened (to my grave)!"

(Khilāfah of Aḥmad al-Musta'in bi'llāh ; he was the sixth one, and he abdicated and was slain.)

Then after him, his cousin (the son of his paternal uncle) Aḥmad al-Musta'in bi'llāh b. Muḥammad al-Mu'tasim assumed the government, and the pledge of fealty to him was taken on Monday night the sixth of Rabī' II, when he was 28 years of age. He was much given to sexual pleasure and drowned in the love of women. He had a very handsome and pretty cousin whom he asked of her father marriage in, but was refused ; he then called al-Aṣma', ar-Rakāshī, and Abū-Nuwās before him and told them, "I shall give a large reward to him who recites a poem in accordance with my desire regarding my cousin." [The author here gives the lines composed and recited by Abū-Nuwās on the occasion.] Al-Musta'in then testified that he abdicated the throne, and released the people from their pledge to him on certain conditions, after which the prayers (from the pulpits) were offered up for al-Mu'tazz b. al-Mutawakkil. Al-Musta'in was then removed to the palace of al-Ḥasan b. Wāḥb, where he was confined for nine months with a person to watch over him ; he was then removed to Wāsiṭ where al-Mu'tazz caused Sa'īd the chamberlain to conceal himself, and the latter then killed him forcibly after binding him hand and foot, on the 1st of Ramaḍān 252 A. H. . His head was brought to al-Mu'tazz while he was playing a game of chess, and when he was told that that was the head of the dethroned one, he replied, "Leave it there till I finish the game." When he had finished the game he had it brought before him, and after looking at it, he ordered it to be buried. His reign lasted for two years and nine months, and he was 31 years of age. He was middle-sized and had a handsome countenance with the marks of small-pox on it. He used to stammer in his speech and pronounce س (s) as ث (th) ; but he was liberal and lavish with his wealth.

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Then after him, his cousin (the son of his paternal uncle) Aḥmad al-Mustaʿīn bi'llāh b. Muḥammad al-Muʿtasim assumed the government, and the pledge of fealty to him was taken on Monday night the sixth of Rabīʿ II, when he was 28 years of age. He was much given to sexual pleasure and drowned in the love of women. He had a very handsome and pretty cousin whom he asked of her father marriage in, but was refused ; he then called al-Aṣmaʿī, ar-Rakāshī, and Abū-Nuwās before him and told them, "I shall give a large reward to him who recites a poem in accordance with my desire regarding my cousin." [The author here gives the lines composed and recited by Abū-Nuwās on the occasion.] Al-Mustaʿīn then testified that he abdicated the throne, and released the people from their pledge to him on certain conditions, after which the prayers (from the pulpits) were offered up for al-Muʿtazz b. al-Mutawakkil. Al-Mustaʿīn was then removed to the palace of al-Ḥasan b. Wabb, where he was confined for nine months with a person to watch over him ; he was then removed to Wāsiṭ where al-Muʿtazz caused Saʿīd the chamberlain to conceal himself, and the latter then killed him forcibly after binding him hand and foot, on the 1st of Ramaḍān 252 A. H.. His head was brought to al-Muʿtazz while he was playing a game of chess, and when he was told that that was the head of the dethroned one, he replied, "Leave it there till I finish the game." When he had finished the game he had it brought before him, and after looking at it, he ordered it to be buried. His reign lasted for two years and nine months, and he was 31 years of age. He was middle-sized and had a handsome countenance with the marks of small-pox on it. He used to stammer in his speech and pronounce س (s) as ث (th) ; but he was liberal and lavish with his wealth.

(Khilâfah of Abû-'Abd-Allâh Muḥammad al-Mu'tazz bi'llâh b. al-Mutawakkil.)

Then after him, his cousin Muḥammad al-Mu'tazz b. al-Mutawakkil assumed the government, and the pledge of allegiance to him was taken on the day that al-Musta'in abdicated the throne, in the beginning of the year 252 A. H. . Then his chamberlain Ṣâliḥ b. Waṣîf turned against him and proceeded to him with a body of men ; he sent to him asking him to come out, but he apologized on the ground of his having taken medicine. Ṣâliḥ next ordered some of his men to enter, who having done so, dragged him out with his foot to the door of the room, where he was left in the burning sun. He kept on raising one foot and lowering the other, and they kept on slapping him in the face and saying to him, " Abdicate," which he refused to do and tried to guard against the blows with his hands. Then at last, he consented to abdicate. Ṣâliḥ b. Waṣîf left him alive but cut off from him all food and drink for three days, after which he was taken down into a cellar plastered with gypsum, which was then built (covered) up until he died. Then Ṣâliḥ had the body brought out, and bore testimony that there were no marks of violence on it. But it is also said that five days after he had abdicated, he was put into a hot bath-room, and water was withheld from him until he was about to die, when some salt water was given to him ; directly he drank it, he fell down dead. This occurred in the month of Rajab in the year 255 A. H. when he was 23 years of age. His reign lasted for four years and six months. He was astonishingly handsome.

(Khilâfah of Ja'far al-Muhtadî bi'llâh b. Hârûn.)

Then after him, his cousin Ja'far b. Hârûn al-Wâthik b. al-Mu'tasim assumed the government. I have noticed in another place that al-Muhtadî's name was Muḥammad ; his sobriquet was Abû-Ishâk. The pledge of allegiance to him was taken on the day that his cousin al-Mu'tazz abdicated. When he assumed the reins of government, he expelled all musical instruments, proscribed the hearing of songs and the use of wine, and ordered the singing girls, dogs, and wild beasts to be banished (from the kingdom). He took upon himself the duty of personally examining the account-books and of sitting in court to hear the complaints of the people, to remove their grievances, and to alter unlawful practices. He said, " I am ashamed

before God, that there should not be among the Beni'l-'Abbās one like 'Umar b. 'Abd-al-'Azīz among the Beni-Umayyah."

Bābak the Turk who was tyrannical and oppressive was disgusted with him, and al-Muhtadī therefore ordered him to be slain; when he was slain, the Turks became excited, and a war was declared between them and the Westerns. Four thousand men were killed on both sides, and al-Muhtadī went forth in person with the Qur'ān hanging from his neck, in the company of the Westerns and some of the common people, calling the people to his aid, upon which he was attacked by Tayyibgā the brother of Bābak, who defeated him. Al-Muhtadī then turned away with the sword in his hand and with two wounds on his person, and fled until he entered the house of Muḥammad b. Yazdād, where the Turks joined together, attacked him, and made him a prisoner. Aḥmad b. Khāḥān then mounted him on a horse and caused to ride behind him on the same animal a horse-keeper with a dagger in his hand. He was in this state led to the house of Aḥmad b. Khāḥān, where they commenced to slap him on the neck and body saying to him, "Abdicate;" but he refused to do so and was therefore delivered over to a man who trod over his genitals and killed him. This occurred in the month of Rajab 256 A. H. when he was 37 years of age. His reign lasted for eleven months, but according to some for a year. He was of a dark complexion, and had a handsome countenance; he was religious, full of religious fear, devout, just, wise, brave, and born to govern, but without a supporter. He used to fast uninterruptedly, and on some nights he used to break the fast on bread, vinegar, and olive-oil; he put a stop to playing, musical entertainments, and singing, prevented the nobles from oppressing the people, and himself used to sit and examine the accounts of the collectors.

Among the narratives regarding his laudable actions may be mentioned what is related by the Ḥāfiḍ Abū-Bakr Muḥammad b. al-Ḥusain b. 'Abd-Allāh al-Baghdādī in his book, namely, that Abū'l-Faḍl Ṣāliḥ b. 'Alī b. Ya'qūb b. al-Manṣūr al-Hāshimī, who was one of the leaders of the Beni-Hāshim, one of the people of the khilāfah, and the foremost among them said, "I was present one day in the assembly of al-Muhtadī when he was engaged in looking into the affairs of the people in the room of the public assembly. I saw that petitions were read out to him from beginning to end,

and he would order the royal signet to be put to them, and letters to be written out for the petitioners, which when ready and sealed were thrown in his presence to the respective petitioners. All this delighted me, and I kept on looking at him, but having taken notice of my action he would look at me, whereupon I would turn away my eyes from him ; this my action of looking at him and his subsequent looking at me took place several times ; whenever he used to look at me I would turn my eyes away, and when he took his eyes away from me, I would again look at him. He eventually said, 'O Şâlih,' and I replied, 'Here I am, O Commander of the faithful,' and I rose up, upon which he said to me, 'Is there anything in your mind regarding me which you wish to speak of?' I replied, 'Yes, my lord,' and he said, 'Return to your place.' We then recommenced to look at each other until at last he rose and said to the chamberlain, 'See that Şâlih does not go away?' The people then departed, and I received permission to go in, whereupon emboldening myself, I rose up, entered, and prayed for him. He then told me to sit down and I did so. He then said, 'Will you state what passed in your mind, or shall I state what occurred to me as having passed in your mind?' and I replied, 'What you may decide on and what you may order; may God prolong your life!' He then said, 'As if I was you and you were pleased with what you saw of us; I said to myself, "What khalîfah of ours would be a khalîfah if he did not say that the K̲ur'ân is created;" this made my heart heavy and anxious; then I said to myself, "O self, hast thou to die more than once, and hast thou to die before thy (destined) time, and is a lie allowable in a serious matter or a joke either?"' I said, 'O Commander of the faithful, by God, nothing but what you have just mentioned passed in my mind.' Then looking for a long while at me he said, 'Woe betide you! hear from me what I have to say, for by God, you will verily hear the truth; take it therefore from me.' I replied, 'My lord, it is better that the words of truth should come from you who are the Commander of the faithful, the vicegerent of the Lord of the worlds, and a cousin of the lord of all the apostles both those sent first and last.' He then said to me, 'I always used to declare that the K̲ur'ân was created, from the beginning of the reign of al-Wâthiq until Aḥmad b. Abî-Duwâd brought to us a shaikh (an old man) out of the people of Syria, one of the

inhabitants of Adanah. The shaikh came to al-Wāthik with fetters on ; he was handsome of a full stature, and had a beautiful hoary beard. I saw that al-Wāthik felt ashamed before him, and his heart softened for him ; he therefore continued calling him nearer and nearer until he had him quite close to him ; the shaikh then saluted him with the best of salutations, prayed for him in the most appropriate manner, and tried to retrace his steps, but al-Wāthik told him to sit down and said, " O shaikh, discuss with Ibn-Abī-Duwād on the subject which he discusses with you." The shaikh replied, " O Commander of the faithful, Ibn-Abī-Duwād will fall short, come off small, and be wearied in the discussion." Al-Wāthik thereupon became angry, and anger took the place of the compassion he had felt for him in his heart. Abū-'Abd-Allāh b. Abī-Duwād then said, " Will he fall short, come off small, and appear wearied in a discussion with you ?" The shaikh then said, " Soften a little, O Commander of the faithful, give me permission to discuss with him ;" and al-Wāthik replied, " I have not called you here excepting for a discussion with him." The shaikh then said, " O Aḥmad b. Abī-Duwād, to do what do you invite the people and me ?" and he replied, " To declare that the Qur'ān is created, for every thing beside God is created." The shaikh said, " O Commander of the faithful, I am of opinion that you ought to bear in mind what he and I have to say," and he (al-Wāthik) replied, " I shall do it." The shaikh then asked, " O Aḥmad, inform me regarding this your declaration, is it an obligatory doctrine in the completion of the religion, that is to say, cannot the religion be complete until what you state is declared ?" and he replied, " Even so." The shaikh then said, " O Aḥmad, inform me regarding the Apostle of God, when He sent him, did he conceal anything out of what God had commanded him in the matter of His religion ?" and he replied, " No." The shaikh then asked, " Did the Prophet invite the people to accept this your (declaration) doctrine ?" whereupon Ibn-Abī-Duwād remained quiet, but the shaikh said to him, " Speak ;" he, however, remained quiet. The shaikh then turning towards al-Wāthik said, " O Commander of the faithful, this is number one" and al-Wāthik replied, " Number one." The shaikh then said, " Inform me, O Aḥmad, as to the last thing which God revealed to the Prophet in the Qur'ān," and he replied, " 'To-day I have perfected your religion for you, and com-

pleted my favour upon you, and I am pleased for you to have al-Islâm for a religion.'¹" The shaikh then asked, "Was God truthful in His statement regarding the completion of His religion, or are you so in your statement regarding its short-coming, for the religion cannot be perfect until this doctrine of yours is added to it?" Ibn-Abî-Duwâd thereupon remained silent, and the shaikh asked him to reply, but he did not do so. The shaikh then said, "O Commander of the faithful, this is number two," and al-Wâthik replied, "Number two." The shaikh then said, "Inform me, O Aḥmad, regarding this (declaration) doctrine of yours, did the Prophet know of it or was he ignorant of it?" Ibn-Abî-Duwâd replied, "He knew it," and the shaikh asked him, "Did he invite the people to accept it?" Ibn-Abî-Duwâd again remained quiet, and the shaikh said to al-Wâthik, "This is number three." Al-Wâthik replied, "Number three." The shaikh then asked, "O Aḥmad, did the Prophet have patience, as you allege that he did not invite his nation to accept it?" and he replied, "Yes." The shaikh said, "Did Abû-Bakr, 'Umar b. al-Khaṭṭâb, 'Uthmân b. 'Affân, and 'Alî b. Abî-Tâlib too have patience about it?" and Ibn-Abî-Duwâd replied, "Yes." The shaikh then turning away from him and facing al-Wâthik said, "O Commander of the faithful, I have already told you that Aḥmad would fall short, come off small, and be wearied in the discussion; O Commander of the faithful, if you have no patience to withhold yourself from this doctrine about which the Prophet, Abû-Bakr, 'Umar, 'Uthmân, and 'Alî had patience, then may God have no patience with him who has no patience about what they had patience!" Al-Wâthik replied, "Yes, if we do not find patience in withholding ourselves from this doctrine about which the Prophet, Abû-Bakr, 'Umar, 'Uthmân, and 'Alî had patience, may God have no patience with us! Cut off the fetter of the shaikh." When they cut away his fetter, the shaikh stretched forth his hand to take it, but the blacksmith drew it to himself, whereupon al-Wâthik said, "Let the shaikh take it." The shaikh then took it and placed it in his sleeve, and on being asked as to why he had snatched it, replied, "Because I have intended to take it to the person to whom I am to make my last will, that when I die he is to place it between me and my shroud, so that on the Day of Judgment, I should be able to stand before God as the enemy of this tyrant, and to say, 'O Lord, ask this slave

¹ Al-Kur'ân V-5.

of Thine, why he fettered me and threatened my people, my son, and my brethren, without any claim being due against me.” The shaikh then cried, so did al-Wâthik, and so did I. Al-Wâthik then asked him to forgive him for the treatment he had received at his hands, and the shaikh replied, “O Commander of the faithful, I have forgiven you from the first day, out of respect for the Prophet, for you are one of his people.” Al-Wâthik said, “I have a thing to ask of you,” and the shaikh replied, “If it is possible to be done, I shall do it.” Al-Wâthik said, “Will you stay with us to profit us by your legal decisions?” but the shaikh replied, “O Commander of the faithful, your returning me to the place whence this tyrant has brought me, will profit you more than my staying with you, and I shall inform you the reason of it; I shall go to my people and my son, and stop them from praying against you any further, for I left them behind doing that.” Al-Wâthik then said, “Will you accept from us some present which will be a help to you in your adverse circumstances?” The shaikh replied, “O Commander of the faithful, it will not be lawful for me to do so, for I can afford to be independent of it, as I am quite rich.” Al-Wâthik then said, “Will you then yourself ask for any thing?” and he asked, “Will you grant the request, O Commander of the faithful?” Al-Wâthik replied, “Yes;” whereupon the shaikh said, “Will you let me go on my journey this moment and give me permission to that effect?” and al-Wâthik replied, “I have given you permission to do that.” The shaikh then bade adieu and went away.” Şâlih added, “Al-Muhtadî then said, ‘Since that day I have turned away from this doctrine, and I think al-Wâthik also turned away from it from that time.’” I have given other versions of it which are somewhat different from this, and in the biography of al-Wâthik, what points to his having turned away from this doctrine has been already mentioned.

(Khilâfah of Abû'l-Kâsim Ahmad al-Mu'tamid 'ala'llâh b. al-Mutawakkil.)

Then after him, his cousin Ahmad al-Mu'tamid b. al-Mutawakkil b. al-Mu'tasim assumed the government, and the pledge of allegiance to him was taken on the day that his cousin al-Muhtadî was slain, at Surra-man-ra'â, but he had the khilâfah only in name, whilst his brother al-Muwaffâk b. al-Mutawakkil had in his hands the manage-

ment of the affairs of the state ; when al-Muwaffak died his son al-Mu'taqid b. al-Muwaffak took his place in the management of the state, and overpowered his uncle Mu'tamid in the same manner as his father had done. If al-Mu'tamid asked for anything, however small, he could not get it, and he had nothing but the bare name of Khalifah. He said these lines regarding his treatment :—

“ Is it not a strange thing that one like me,
Should see myself debarred from even a small thing ?
In his name the whole world should be taken,
And yet not a particle of it should be in his hands ? ”

It is said that one day he drank a good deal of wine, became insensible and died ; but some say that he became very sad and died in bed while he was asleep ; others, however, say that he was poisoned in his meat. This occurred in the month of Shawwâl 279 A. H. when he was 50 years of age, and his reign lasted for 23 years. He died in Bagdâd. He was of a dark complexion, middle-sized, and thin with a round face, pretty eyes, and a small beard ; he had become gray-haired at an early age. He was passionately fond of play and pleasures, and used to get drunk and bite his hand.

(Khalîfah of Abû'l-'Abbâs Ahmad al-Mu'taqid bi'llâh. b. al-Muwaffak.)

The oath of allegiance to him was taken on the day his uncle al-Mu'tamid died, when he became the independent (sole) ruler of the kingdom. He was brave, just, excessively grave, and possessed firmness, strength, wisdom, good judgment, and great sagacity in the management of affairs, instances of which will be mentioned hereafter. He was much given to sexual pleasure, which gave rise to a corruption of his constitution, and that was the cause of his death. He was fond of justice which he closely followed. There are some rare narratives regarding him in this matter. He died in the year 290 A.H., when there were seven days wanting to complete the month of Rabi' II. at the age of 46 or according to some only 40 years. His reign lasted for nine years and nine months, but some say for ten years. He was of a dark complexion. grave appearance, and a middle stature.

(Khalîfah of Abû-Muhammad 'Alî al-Muktafi bi'llâh b. al-Mu'taqid.)

Then after him, his son 'Alî Abû-Muhammad al-Muktafi assumed the government, and the oath of fealty to him was taken on the day

that his father al-Mu'taḍid died. He died in Bagdād in the year 293 A.H. when 34 years of age, but some say 30 years, and his reign lasted for two years and eight months. This is what is related as regards his death, age, and reign ; but from what I have seen in the books of adh-Dhahabī, his death appears to have occurred in the month of Dhū'l-Ḳa'dah 299 A.H. when he was 31 years of age, and his reign to have lasted for six years and a half. He was thin, beautiful, extremely handsome, of a shining colour, and middle-sized with black hair. He was strong in his faith and disliked the shedding of blood. His father al-Mu'taḍid had already smoothed the affairs for him. Al-Muktafi was inclined to the love of 'Alī b. Abī-Tālib and was kindly disposed towards his progeny (children). It is related that Yahyā b. 'Alī the poet recited at ar-Raḡḡah a poem in which he mentioned the superiority of the house of al-'Abbās over that of 'Alī, whereupon al-Muktafi stopping him from proceeding with the recital, said, "O Yahyā, as if they were not cousins; I do not wish our people to be addressed with anything out of it (that description) even if they were khaliḡahs;" he did not hear the poem and did not allow him to proceed with it.

(Khilāfah of Abū'l-Faḡl Ja'far al-Muḡtadir bi'llāh; he was the sixth one and dethroned twice as will be mentioned.)

Then after him, his brother Abū'l-Faḡl Ja'far al-Muḡtadir b. al-Mu'taḍid assumed the government, and the oath of fealty to him was taken in Bagdād on the day of his brother's death, when he was thirteen years and forty days of age ; it is said that nobody of a younger age than he ever assumed the reins of the khilāfah before him or after him. In his reign the rule of the khilāfah was greatly weakened.

The author of النشوان (*an-Nashwān*) and others relate on the authority of Ṣāfi the slave of al-Mu'taḍid, who stated, "I was one day walking before al-Mu'taḍid when he was going to the quarters of the women, but when he reached the door of al-Muḡtadir's room he stood still ; one could hear and see through a rent in the curtain. There was al-Muḡtadir who was then five years of age or thereabouts, seated with about ten servant-girls out of his companions of about the same age as himself around him ; and there was before him a silver tray with a cluster of grapes which were then

very valuable (being out of season); the boy would eat a grape and then feed the rest of the company with a grape each the whole round, until when the turn came to himself again he would eat a grape in the same manner as they did, till the whole cluster was finished, whilst al-Mu'tadid was all that time bursting with rage. He then returned without going inside that room, and I saw that he was very sad. I therefore asked him, 'O my master, what was the reason of your acting so?' and he replied, 'O Šâfi, if there were no disgrace and the Hell-fire to be afraid of (in the act), I would have killed to-day this boy,' that is to say al-Mukṭadir, 'for I see that slaying him would prove beneficial to the nation.' I said, 'O my master, what has he done? O my master, I recommend to you to take refuge with God from such an action,' and he replied, 'Woe to you! I perceive what I say. I am a man who has arranged the administration of affairs and reformed the world after its having been in a highly corrupt state, and there is no escape for me from death; but I know that after me the people will not select anybody else in preference to my son 'Alī,' meaning al-Mukṭafī, 'whom they will then place on the throne, and I do not think he can last long on account of the disease from which he is suffering,' that is to say the glandular swellings which were in his neck (throat). 'He will therefore die early, and the people will not see fit to remove the succession to the khilāfah from my son, and will not find after him any body more eligible for it than Ja'far' meaning al-Mukṭadir 'who will be then merely a boy and who possesses this nature and generous disposition, an instance of which I have just seen, for he gave the servant-girls to eat in the same manner as he himself ate, and placed them on an equal footing with himself in the matter of a thing which is just now very dear to men. The avaricious will then overpower one like him possessing the nature of children, the women will gather around him on account of his being near them (owing to his age), and he will distribute among them what wealth I have collected in the same manner as he did the grapes, whilst the improvement in the world will vanish, the frontiers will be deranged, the affairs will take a serious turn, the Khârijites will come forth, and causes will arise which will lead to the kingdom passing away from the hands of the Beni'l-'Abbâs altogether.' I said, 'O my master, may God spare you till he grows up in your life-time and becomes middle-aged in your

days, so that he may learn your manners, and assume your qualities, and what you have just thought of may not come to pass !' But he replied, ' Woe to you ! Remember what I tell you as coming from me, for it will surely happen as I have said.' " Šāfi added, " He (al-Mu'tadid) then remained sad and melancholy the whole day, and fortune brought about among its events to pass, that al-Mu'tadid died and al-Muktafi came to be a khalifah, but he did not live long, and al-Mukṭadir then came to the throne. The whole scene occurred exactly in the manner that my master al-Mu'tadid had described ; and the more I remember his words, the more I wonder at them, for verily, by God, one day as I was standing at the head of al-Mukṭadir when he was in his assembly for play, he called for money and I placed it before him, whereupon he commenced to distribute it among the slave-girls and women, to play with it, to squander it away, and to give it away in presents. I then remembered the words of my master al-Mu'tadid." After that the army attacked his wazîr al-'Abbās and slew him, and bringing in 'Abd-Allāh b. al-Mu'tazz, took the pledge of allegiance to him, and dethroned al-Mukṭadir.

(Khilāfah of 'Abd-Allāh b. al-Mu'tazz, al-Murtaḍī bi'llāh.)

The oath of allegiance to him was taken after the dethronement of al-Mukṭadir who had made a condition with them that there should be no war and no shedding of blood. When the oath of fealty was taken to him, he wrote to al-Mukṭadir ordering him to confine himself together with his mother and female slaves in the house of Ibn-Ṭāhir, and ordered al-Ḥasan b. al-Ḥamdān and Ibn-'Amrawaih the captain of the guards to go to the house of al-Mukṭadir. They two went there, and the slaves came out to meet them and threw stones at them, whereupon a severe engagement took place, the end of which was that the friends of al-Mukṭadir gained a victory over the other party who together with al-Murtaḍī bi'llāh were defeated. Al-Murtaḍī's friends then deserted him, and he concealed himself with Ibn-al-Jassās. The government did not remain in his hands more than a day and a night, and for that reason historians do not reckon his reign during that period.

Al-Mukṭadir then returned to his former condition and vanquishing al-Murtaḍī bi'llāh, slew him by strangulation, but gave out that he had died a natural death ; he was then taken dead out of the

royal palace and buried in a piece of waste land opposite to his house. He was fifty years of age. Ibn-Kh. states in his biography that he was a poet, learned, and eloquent, and possessed superior qualities ; he used to mix with the learned and to employ metaphors in which he excelled, nobody having preceded him who could overtake (excel) him in that respect. A faction of the people conspired with him, and they deposed al-Muḩṩadir, took the oath of allegiance to him, and gave him the surname of al-Murtaḩḩ bi'llāḩ ; he reigned a day and a night. Then the partisans of al-Muḩṩadir joined together and fought with the allies of Ibn-al-Mu'tazz, who were dispersed, and he remained concealed until he was taken a prisoner at night. When he was led before al-Muḩṩadir, the latter ordered him to be thrown on the snow, whereupon they threw him naked on the snow and stuffed his trousers also with it, in which condition he remained until he died, whilst al-Muḩṩadir kept on drinking. This occurred in the month of Rabī' II. 296 A. H., but he is not reckoned among the khalfahs, because he was not established in the government. Al-Muḩṩadir thereafter continued to reign until the slave Mu'nis who was the commander of his army heard that al-Muḩṩadir intended seizing him suddenly ; but al-Muḩṩadir on learning what was reported to Mu'nis, swore that it was false. Mu'nis, however, kept it a secret with himself, and on an affray taking place between the people and some of his men, thought that it was by the order of al-Muḩṩadir and therefore arrived at the palace with twelve thousand horsemen ; entering where al-Muḩṩadir was and seizing him and his mother, the lady, he carried them off to his own palace. The soldiery then plundered the royal palace, and al-Muḩṩadir abdicated the throne writing to that effect to all the provinces. On the following day the seditious faction of the army deposed him and slew the captain of the guards ; and the wazīr Ibn-Muḩḩah and the chamberlain fled. Al-Muḩṩadir then came out and sat, and caused his brother al-ḩāḩir to be brought before him ; then making him sit before him and kissing him on the forehead said, " You are not to blame," but al-ḩāḩir kept on saying, " By God, by God, spare me, O Commander of the faithful!" Al-Muḩṩadir said, " By God and by the truth of the Prophet, I have never committed any evil action against you." Then the wazīr Ibn-Muḩḩah returned and wrote to the provinces of the continuance of the reign of al-Muḩṩadir. After

that hostilities broke out between al-Muḫtadir and the slave al-Mu'nis, and the former having jumped over the river as-Sakrān was surrounded by a party of Barbarians one of whom slew him ; they then took his head, all the spoil that was on his person, and his clothes, and went away to Mu'nis the slave. A Kurd who happened to pass by the body of al-Muḫtadir covered his private parts with straw, buried it, and concealed its traces. He was slain on Wednesday, when there were three days wanting to complete the month of Shawwāl in the year 316 A.H. at the age of 38 years and a month. His reign lasted for twenty-four years and eleven months, during which period he was twice deposed ; he was eventually slain as has been mentioned above. Adh-Dhahabī relates that his reign lasted for twenty-five years and that he lived for 38 years. He was extravagant, a squanderer of wealth, and wanting in judgment. He gave a female slave of his a precious pearl the weight of which was three mithḳāl̄s and which was considered priceless. It is said that he squandered away of gold coin eighty million dīnār̄s during his time. He left behind several sons, out of whom were ar-Rāḍī bi'llāh, al-Muḫtafī bi'llāh, Ishāḳ, and al-Muḫṭi' li'llāh.

(Khilāfah of Muḥammad al-Ḳāhir bi'llāh.)

Then after him, his brother Abū-Manṣūr Muḥammad b. al-Mu'tāḍid assumed the government, and the pledge of allegiance to him was taken at Bagdād when there were two nights wanting to complete the month of Shawwāl. When he ascended the throne he seized the son of his brother al-Muḫtafī, whom he ordered to be taken into a room which was subsequently by his order built up with bricks and gypsum, so that he died of grief. He also seized the lady the mother of al-Muḫtadir, from whom he demanded her wealth which she could not produce ; he therefore threatened her, beat her with his own hands, and punished her in several ways ; he then made her hang upside down so that her urine flowed over her face, whilst she kept on saying to him, "Am I not your mother according to the Book of God, and did I not set you free from my son on the first occasion ? And you punish me in this manner when there is no wealth left with me !" Then after that she died.

The army then rebelled against him and marching to his house attacked him from all the gates, but he fled to the top of a Turkish

bath and concealed himself there ; they, however, followed him there, seized him, imprisoned him, deposed him, and pulled out his eyes. This occurred in the month of Jumâdâ II in the year 322 A.H. .

Ibn-al-Biṭrîk relates in his History, that al-Ḳâhir used to commit atrocious acts the like of which have not been heard of in the history of al-Islâm, and has given a long account of them. He relates that a man said, "I was once saying my prayer in the congregational mosque of al-Mansûr at Bagdâd, when I saw a man with a quilted coat on of a carnation-colour, the facings of which had disappeared and only some of the quilted cotton of the lining was remaining, saying, 'O people, believe what I say that only yesterday I was the Commander of the faithful and to-day I am only a Muslim beggar.' I made an enquiry regarding him and was told that he was al-Ḳâhir bi'llâh." There is a great lesson to be learnt from this story. We take refuge with God from His wrath and the vanishing away of His favours !

His reign lasted for six years, six months, and seven days. He used to be rash, volatile, a great shedder of blood, and constantly in the state of intoxication. He had a javelin which he used to take up with his hand, and which he did not leave down until he had killed a man ; and were it not for the chamberlain as a means of safety, the people would have perished.

(Khilâfah of Abû'l-'Abbâs Aḥmad ar-Râḍî bi'llâh b. al-Muḥtadir.)

Then after him, his nephew Abû'l-'Abbâs Aḥmad ar-Râḍî b. al-Muḥtadir b. al-Mu'taḍid assumed the government, and the plodge of allegiance to him was taken on the day his uncle al-Ḳâhir was deposed. He took for his wazîr Abû-'Alî b. Muḥlah and released every one that was in al-Ḳâhir's prison. He then invited the Commander Muḥammad b. Râ'îk who was then at Wâsiṭ after having conquered it, for necessity owing to the confusion of affairs and the weakness of the person whom the wazîr used to appoint to hold it, had driven him to do that. Ibn-Râ'îk proceeded to Bagdâd where ar-Râḍî appointed him to be the head of all the commanders, and entrusted him with the management of the kingdom ; he also gave him a robe of honour and a standard, and from that day the power of the wazîrs in Bagdâd disappeared, and nothing remained for them but the bare title, whilst the whole authority was transferred to the com-

manders and the powerful kings. His (Ibn-Râ'ik's) arrival at Bagdâd took place when there were five days wanting to complete the month of Dhû'l-Hijjah in the year 324 A.H.. Then with the opening of the year 325 A.H., the world was in the hands of the dominant who became the kings of the earth ; every one who had a province in his hands became its king and defended it ; thus al-Basrah, Wasit, and al-Ahwâz fell into the hands of 'Abd-Allâh al-Barîdî and his two brothers ; Fârs into the hands of 'Imâd-ad-dawlah b. Buwaih ; al-Mawasil, Diyâr-Bakr, Diyâr-Rab'ah, and Diyâr-Muḍar into the hands of the Beni-Hamdân ; Egypt and Syria into the hands of al-Ikhshîd b. Tugj ; Morocco and Africa into the hands of al-Mahdî ; Andalus (Spain) into the hands of the Beni-Umayyah ; Khurâsân and its neighbourhood into the hands of Naṣr b. Aḥmad as-Sâmânî ; al-Yamâmah, Hajar, and al-Bahrain into the hands of Abû-Tâhir al-Karmatî ; Tabaristân and Jurjân into the hands of ad-Dailam ; and nothing remained in the hands of ar-Râdî and Ibn-Râ'ik but Bagdâd and its neighbourhood. The public registers of the kingdom became null and void, the authority of the khilâfah was reduced and its sovereignty weakened, and ruin spread all over on that account.

Ar-Râdî died on the night of Saturday the 15th of Rabî' I, 329 A. H. from dropsy and a rumbling sound in the throat (cough), principally brought on by excessive sexual pleasure. He was thirty-two years and some months of age, and his reign lasted for six years and ten months. He was forgiving, liberal, wide in his sympathies, learned, a poet, and eloquent in exposition. Some say that his age was 32 years, and his reign lasted for six years and ten days. He was short, dark, and lean, and he composed excellent poems which have been collected into a book (dîwân). He delivered an address to the people at Sâmirâ in an eloquent and excellent manner, then fell ill for some days, vomited a large quantity of blood, and died.

(Khilâfah of Ibrâhîm al-Muttaḥî bi'llâh.)

Then after him, his brother Abû'l-'Abbâs Ibrâhîm al-Muttaḥî b. al-Muḥtadir b. al-Mu'tadid assumed the government, and the pledge of allegiance to him was taken on the day of his brother ar-Râdî's death. He said a prayer with two *rak'ahs* and mounted the

throne. He was religious and God-fearing and was for that reason surnamed al-Muttaḥi bi'llāh. The management of the affairs was in the hands of the Commander Ḥakam the Turk, and al-Muttaḥi possessed nothing but the bare title. Nawroz then obtained the supreme control at Bagdād, deposed al-Muttaḥi, and delivered him into the hands of his cousin al-Mustakfi who deported him to an island near as-Sindiyaḥ (between Bagdād and al-Anbār) and had his eyes pulled out, after having got him to testify his having abdicated the throne. This occurred on Saturday when there were ten days wanting to complete the month of Ṣafar in the year 333 A.H.. His reign lasted for three years and eleven months, but some say for four years. He died in the year 357 (377 ?) A.H. and was born in the year 297 A.H.. His father was older than himself by fifteen years. He was greatly given to fasting and keeping awake at night for reading the *Qur'ān*; he did not drink wine. He lived after his dethronement twenty-four years.

(Khilāfah of 'Abd-Allāh al-Mustakfi bi'llāh b. al-Muktafi.)

Then after him, his cousin Abū'l-'Abbās 'Abd-Allāh al-Mustakfi b. al-Muktafi b. al-Mu'taḍid assumed the government, and the pledge of allegiance to him was taken on the day his cousin al-Muttaḥi abdicated. When he became the khalifah he gave Nawroz a dress of honour and entrusted him with the management of the state affairs. During his reign Mu'izz-ad-dawlah b. Buwaih proceeded to Bagdād, and he gave him a dress of honour, and according to what is related, entrusted him with the charge of all that was behind his gate; he ordered the coinage to be struck in his name and prayers to be said in his name from the pulpits. He also gave him the title of Mu'izz-ad-dawlah and his brother Abū'l-Ḥasan 'Alī the title of 'Imād-ad-dawlah. He was the eldest of the sons of Buwaih, and there is a wonderful account of him which will be mentioned under the letter ع in the art. *عبدالله*. He also conferred on their brother, the middle one of the three brothers, Abū'l-Faḥ the title of Rukn-ad-dawlah of whom also there is a wonderful account which will be mentioned under the letter ر in the art. *رؤكنا*.

The arrival of Mu'izz-ad-dawlah occurred in the year 334 A.H. and during the same year al-Mustakfi was deposed, the reason for which was that al-Mu'izz-ad-dawlah having learnt that al-Mustakfi

had sent persons to kill him, went before him, and kissed the earth and then his hands, and a chair having been placed for him, he sat on it. Then two men from ad-Dailam advanced towards al-Mustakfi and extended their hands towards him; thinking that they wished to kiss his hand he extended it to them, when they pulled him down from the throne and after tying his turban round his neck dragged him to Mu'izz-ad-dawlah; he was then bound, imprisoned, and deposed, and his eyes were pulled out, whilst the royal palace was plundered so that nothing remained in it. This occurred when there were eight days wanting to complete the month of Jumâdâ II, 334 A.H. . He died in the house of Mu'izz-ad-dawlah in the year 343 A.H. when he was 46 years of age. His reign lasted for a year and four months.

(Khilâfah of Abû'l-Faḍl al-Muṭi' li'llâh b. al-Muḩtadir : he was the sixth one and abdicated.)

Then after him, his cousin Abû'l-Faḍl al-Muṭi' b. al-Muḩtadir b. al-Mu'taḍid assumed the government, and the oath of allegiance to him was taken when he was 34 years of age, on the same day on which his cousin al-Mustakfi was deposed. The management of the state affairs, however, remained in the hands of Mu'izz-ad-dawlah b. Buwaih. In his reign Mu'izz-ad-dawlah died at Bagdâd in the year 356 A.H. after a rule of 21 years and 11 months over al-'Irâq. He was a brave, dauntless, and strong-hearted king, but there was malignity in his nature, whilst experience kept on constantly strengthening him and good luck serving him and raising him, until he reached the highest position, which nobody in al-Islâm had reached before him but the khalfahs. When he died, his son 'Izz-ad-dawlah Bakhtyâr took up the management of the state affairs and Muṭi' appointed him to his father's post, giving him a robe of honour; he then became independent.

In his reign also, in the year 358 A.H. Kâfûr al-Ikhshîdî the ruler of Egypt died; his rule lasted for 22 years. During it also, Jawhar the Commander, the slave of Mu'izz li-dîn-Allâh the ruler of al-Ḳairawân, marched on Egypt and claimed it on behalf of Mu'izz li-dîn-Allâh; the people took the pledge of allegiance to him on that ground, and the offering up of prayers (from the pulpits) in the name of the Beni'l-'Abbâs was given up. Jawhar the Commander then

commenced to build Cairo to lodge the troops in it, and Mu'izz li-din-Allâh entered Egypt on the 9th (when eight days had passed) of Ramaḍân 362 A.H. . He was the first Fâtîmî khalfah in Egypt.

When Sabuktikîn the Turk who was the chief chamberlain of Mu'izz-ad-dawlah became dominant over Bagdâd and was continually rising in his estimation, so much so that he attained a very important position, and his orders were obeyed, al-Muṭṭi' li'llâh was afraid for himself on his account, in addition to which, he was continually ill ; he therefore abdicated the throne of his own accord in favour of his son 'Abd-al-Karîm whom some authors call Abû-Bakr which, however, was only his sobriquet, and surnamed him at-Ta'i' li'llâh. This occurred on the 13th of Dhû'l-Ka'dah 363 A. H. . He then died at Dair al-Âḳûl in 364 A. H., and there passed only two months between his abdication and death. He was 63 years of age ; he was modest and used to give away a great deal in alms, but was overpowered in his affairs and had nothing of the kingdom but its bare name. His reign lasted for twenty-nine years and four months.

(Khilâfah of Abû-Bakr 'Abd-al-Karîm at-Ta'i' li'llâh.)

Then after him, his son 'Abd-al-Karîm Abû-Bakr at-Ta'i' li'llâh assumed the government, and the pledge of allegiance to him was taken on the day his father abdicated, when he was 47 years of age ; none of the 'Abbâsî dynasty came to the throne at a more advanced age than his. The author of *رأس مال النديم* (*Ra's-mâl an-Nadîm*) says that none (of the khalfahs) received the reins of government from his predecessor (father) during his life-time but at-Ta'i' li'llâh and as-Ṣiddîq, and they both bore the name of Abû-Bakr. He was the sixth one and abdicated as will be presently mentioned, that is to say if Ibn-al-Mu'tazz is not counted, but if he is counted, al-Muṭṭi' was the sixth one, who also abdicated when he was attacked with paralysis.

When he, that is to say at-Ta'i', came to the throne, he bestowed a robe of honour on Sabuktikîn the Turk and gave him the control of his house. In his reign, the Malik (King) 'Aḍud-ad-dawlah b. Rukn-ad-dawlah b. Buwaih obtained supreme control over Bagdâd and took possession of it, whereupon at-Ta'i' li'llâh bestowed on him a sultân's robe of honour and proceeding to him personally decorated him with the necklace and bracelets of honour ; he also gave him two standards

and the entire control over his house. 'Aḍud-ad-dawlah had the Wazīr Abū-Tāhir b. Baḳīyah the wazīr of 'Izz-ad-dawlah delivered into his hands, whom he killed and crucified. Abū'l-Ḥasan b. al-'Anbārī has composed a dirge over him, the like of which in its touching effects no poem has ever been heard. [The author here gives the poet's lines.]

The Malik 'Aḍud-ad-dawlah died in Dhū'l-Ḥijjah 372 A. H., when he was 49 years and 11 months of age. He had in his possession the provinces of al-'Irāq, Karmān, 'Umān, Khûzistān, al-Mawṣil, Diyār-Bakr, Ḥarrān, and Manbaj, and he ruled over Bagdād for five years. He was a generous, illustrious, grand, grave, acute, noble, bold, brave, and sagacious king, and there are some wonderful narratives told regarding his sagacity, and several clever witticisms attributed to him, but this is not the place for mentioning them. He was the first one to be styled a king in al-Islām. When he was about to die he said, "My wealth availed me not! my authority has perished from me!" (al-Kur'ān LXIX-29), and kept on repeating these words till he died. When he died, the news of his death was kept a secret, and he was buried in the state palace at Bagdād; but on the news of his death becoming known, his body was exhumed and carried to the mausoleum of the Commander of the faithful 'Alī b. Abī-Tālib and buried there. 'Aḍud-ad-dawlah had built it before his death, as will be related under the letter ج in the art. الفود. It is related that 'Aḍud-ad-dawlah went out one day to his garden for the purpose of enjoying himself, and said, "How pleasant this day would have been, had rain helped us in it!" and that instant it rained. He then said these lines:—

"There's no real pleasure of drinking wine but during rain,
And the singing of girls at the hour of early dawn,—
Girls, delicate and depriving reason of even the intelligent,
Singing in a low tone to the accompaniment of the string (lute),
And taking out the cup from its place
Giving wine to drink to one who is above all men,—
'Aḍud-ad-dawlah the son of its Rukn,
The king of kings, the vanquisher of destiny,
To whom God has made easy the satisfaction of his wants,
Among the kings of the earth, while the moon revolves,
And whom He has shown happiness in respect of his sons,
So that he may found an illustrious royal dynasty of them."

He did not remain (prosper) long after this poem and appears to have been hastened to his grave with his own words, "the vanquisher of destiny".

When 'Adud-ad-dawlah died, his son Bahâ'-ad-dawlah took upon himself the management of the affairs of the state, and at-Tâ'i li'llâh bestowed on him a robe of honour and appointed him to all the offices which were held by his father. After that Bahâ'-ad-dawlah seized at-Tâ'i, imprisoned him, plundered the royal palace, and then got him to abdicate the throne. This occurred in the month of Sha'bân 381 A. H., and at-Tâ'i remained dethroned and imprisoned until he died on the night of the 'Id of al-Fiṭr 393 A.H.. His reign lasted for 17 years and 9 months, and he was 78 years of age. He was middle-sized, of a ruddy complexion, with a large nose, and was very strong; in his nature he was liberal, generous, brave, noble, and forgiving, but he had no power in his hand on account of the kings of the Buwaih dynasty.

(Khilâfah of Abû'l-'Abbâs Aḥmad al-Kâdir bi'llâh b. Ishâk.)

Then after him, Abû'l-'Abbâs Aḥmad b. Ishâk b. al-Muṭtadir b. al-Mu'tadid assumed the government, and the pledge of allegiance to him was taken on the night that at-Tâ'i abdicated the throne. He was then 44 years of age. He was highly beneficent, given to almsgiving, and used to desire the company of beggars whom he used to implore for their blessings; but he was overpowered in his affairs and died in the month of Dhû'l-Ka'dah, but according to some on the night of the day of Sacrifice (10th of Dhû'l-Hijjah) and according to others on the night of the 11th of Dhû'l-Hijjah, in the year 422 A.H.. He was then 86 years of age. His reign lasted for forty-one years and some months which some say to be three; some say that he was 87 years of age. He was fair, and had a long beard which he used to dye on account of its hoariness. He used always to keep himself awake at night to say prayers, and to give away a good deal in alms out of a spirit of religiousness and piety. He is known to have composed a book containing the traditions and a disapprobation of the Mu'tazilites and Râfidis. He used to read the whole Kur'ân every Friday at one sitting, and people used to assemble to see him do it.

(Khalīfah of Abū-Ja'far 'Abd-Allāh al-Ḳā'im bi-amr-Allāh
b. al-Ḳādir bi'llāh.)

Then after him, his son Abū-Ja'far 'Abd-Allāh al-Ḳā'im bi-amr-Allāh b. al-Ḳādir took the reins of government and was acknowledged to be Khalīfah on the day of his father's death. In his reign the Saljūk dynasty commenced to rule, and the dynasty of the Beni-Buwaiḥ which had ruled for 127 years came to an end. This occurred in the year 430 A. H., but Ibn-al-Bīṭrīk mentions it in his History among the events which occurred in the year 446 A. H..

Al-Ḳā'im bi-amr-Allāh was of a fair complexion, had a handsome countenance, and his colour was deeply mixed with red. He was pious, abstinent, devout in religious worship, and used to be desirous of satisfying the wants of the Muslims; he was a respecter of learned men, had a belief in beggars and doers of good actions, and had a good heart. No khalīfah reigned as long as he did. He was greatly given to alms-giving, was more generous and learned than most of the good khalīfahs, especially after his return to the khilāfah in the time of al-Basāsiri, for he then commenced to observe more fasts and to devote his nights to religious devotion; he always slept on a prayer-carpet and never put off his clothes for the purpose of sleeping. Al-Ḳā'im died in the year 467 (497 ?) A.H. on the 13th (10th ?) of Sha'bān; his reign lasted for forty-four years and eight months, but some say nine months, and others again say that it lasted for forty-five years. His mother was an Armenian.

(Khalīfah of Abū'l-Ḳāsim al-Muḫtadī bi-amr-Allāh b.
Muḥammad b. al-Ḳā'im.)

Then after him, his grandson (son's son) Abū'l-Ḳāsim 'Abd-Allāh al-Muḫtadī b. Muḥammad b. al-Ḳā'im took the reins of government, and the pledge of allegiance to him was taken on the day of his grandfather al-Ḳā'im's death on the 13th of Sha'bān 467 A.H.. When his grandfather fell ill he was bled, but the vein which was opened poured forth a large quantity of blood, which caused him to lose all his strength, and he became very weak; he then sent for his grandson, took the pledge that the kingdom should pass to him, and styled him al-Muḫtadī bi-amr-Allāh, in the presence of the imāms and learned men. He (al-Muḫtadī) was born six months after his

father Dhakhīrat-ad-dīn's death. In his reign Bagdād again became prosperous, and prayers in his name were said from the pulpits in al-Hijāz, al-Yaman, and Syria.

It is related that one day food was placed before him, and after having eaten it he washed his hands; he was then in the best condition and perfect health of mind and body, and his female slave Shams (-an-nahār) was standing before him. He said to her, "Why have these people entered without permission?" She therefore turned round to look but found nobody; she then looked at him and found that his face had changed in appearance, his arms had become powerless (loose), and all his strength had gone; he then fell to the ground. She thought that he had fainted, but he was really dead. She withheld herself, however, from crying and called out for the slave who then went and called the Wazīr Abū-Mansūr. They two then cried and brought Abū'l-'Abbās Aḥmad al-Mustaḍhir b. al-Mukṭadī, to whom his father had willed the kingdom and whom they now congratulated after consoling. He (al-Mukṭadī) was 33 years of age, and his reign lasted for nineteen years and some months and according to some three months; but it is also said that his age was 39 years; his death occurred in al-Muḥarram 487 A.H.. Some say that his female slave poisoned him. The Sultān had determined upon expelling him from Bagdād and sending him to al-Baṣrah. His honour was great as opposed to that of some of the khalifas who preceded him.

(Khilāfah of al-Mustaḍhir bi'llāh Abū'l-'Abbās Aḥmad.)

Then after him, his son al-Mustaḍhir Abū'l-'Abbās Aḥmad assumed the government, and was elected to the khilāfah on the day of his father's death in virtue of a pledge taken by him to that effect. He was born in 470 A.H., and was generous, liberal, fond of the society of literary men, and remembered the whole Qur'ān by heart; he was opposed to oppression, modest, fond of doing good, excellent in manners and learning, excellent in his writing, and ready in doing beneficent acts. He died of quinsy when there were seven days wanting to complete the month of Rabi' II, 511 A.H., and when he was 41 years of age, but some say 42 or 43 years. He left behind him several sons, and his grandmother Arjawān died soon after him in the reign of his son al-Mustarshid; she was a legal concubine of

Muhammad adh-Dhakhirah. His reign lasted for twenty-four years, but according to some for twenty-five years and three months.

(Khilâfah of Abû-Mansûr al-Faḍl al-Mustarshid bi'llâh b. al-Mustaḍhir.)

Then after him, his son Abû-Mansûr al-Faḍl al-Mustarshid assumed the government, and the oath of allegiance to him was taken on the day of his father's death in virtue of a pledge taken by his father. He was then 27 years of age. It is related that some messengers having arrived, he gave them an audience in the company of the people of his house, and when they were introduced before him, the Assassins (al-Fidâwiyah) rushed at him with knives and slew him and a party of his friends with him. It is said that Mas'ûd the brother of the Sultân Muḥmûd had sent the Assassins for this act. This occurred on the 17th of Dhû'l-Ka'dah 529 A.H. . His reign lasted for 17 years and 8 months, but some say 6 months. He lived for 44 years but according to some 45 years. After al-Mustaḍid bi'llâh, the kingdom had not passed into less auspicious hands than his. He was bold, brave, and foremost; he had an awe-inspiring countenance, and possessed a good judgment and lofty aspirations. He re-arranged the affairs, revived the glory of the Beni'l-'Abbâs, and more than once prosecuted religious war.

(Khilâfah of Abû-Mansûr Ja'far ar-Râshid bi'llâh.)

He was the sixth one and was deposed as will be mentioned presently, if Ibn-al-Mu'tazz is not counted, but if he is counted then al-Mustarshid was the sixth one; he was attacked and slain by his schismatic subjects (قصاص) that is to say the Assassins (الطائفة) whom the Sultân Sanjar styled Dhû'l-Karnain had sent to him, and who attacked and slew him. Then after him, that is to say al-Mustarshid, his son Abû-Mansûr Ja'far ar-Râshid bi'llâh b. al-Mustarshid b. al-Mustaḍhir assumed the reins of government, and the pledge of allegiance to him was taken on the day of his father's death, in virtue of a pledge taken by him. He reigned in peace for a time till God wished it, and after that, disagreement having occurred between him and the Sultân Mas'ûd, he prepared a large force and held it in readiness to meet the latter; but the Sultân Mas'ûd wrote to Atâbak Zinkî whom he gained over; he then acted

in a similar manner with regard to Artakhash who advised ar-Râshid to delay taking action, and in the meantime the Sultân Mas'ûd having advanced on Bagdâd with his forces entered it in the month of Dhû'l-Ķa'dah or as some say Dhû'l-Hijjah in the year 530 A.H., plundered the houses of the men who were in the army, prohibited the plundering of the town, and gained the subjects over to his cause; he then assembled the kâdis and witnesses, and the latter having accused ar-Râshid of following the disreputable policy of shedding unlawful blood, practising unlawful things, and performing illegal acts, and borne testimony to it, the head of all the kâdis, who was then Ibn-al-Karkhî, decreed his dethronement. They deposed him on the 14th of Dhû'l-Ķa'dah 530 A.H., but ar-Râshid and Atâbak Zinkî had in the meantime fled to al-Mawwil, where the Sultân Mas'ûd having sent to pursue him, he fled thence to Fârs and marching on Ispahân laid siege to it. He there fell ill, and a party of the Assassins attacked and slew him when he was 21 or as some say 30 years of age. His reign up to the time of his dethronement lasted for a year wanting a few days. He was slain in 532 A.H. when he was fasting on the 26th of Ramuḍân. Some say that he was given poison to drink, and was buried in a congregational mosque alive. He left behind twenty and odd sons, and during the greater part of his father's reign prayers were said from the pulpits in his name as heir-apparent. He was quite a youth, fair, handsome, perfect in form, possessed bravery, and was bold, excellent in his conduct, an eloquent poet, liberal, and generous, but his reign did not last long.

(Khilâfah of Abû-'Abd-Allâh Muḥammad al-Muḥtafi li-amr-Allâh.)

Then after him his uncle Abû-'Abd-Allâh Muḥammad b. al-Mustadhîr b. al-Muḥtadî assumed the reins of government, and the pledge of allegiance to him as Khalîfah was taken on the day that his nephew (his brother's son) was deposed, under the name and style of al-Muḥtafi li-amr-Allâh. The reason of his having been so styled was, that he had seen the Prophet (in a dream) six months or as some say a year before his accession to the khilâfah, and the Prophet had said to him, "You will get this kingdom, whereupon follow me in my footsteps." He was of a reddish colour, had the marks of small-pox on his face, and was handsome in respect of the hoariness of his head; he was of a very grave appearance, a lord,

learned, liberal, religious, humble, brave, eloquent, awe-inspiring, well-fitted for the administration of government, perfect in his in his grandeur. The reins of the affairs were in his hands, and in his reign not even the smallest affair could occur without his royal signet. His mother was an Abyssinian. During the time of his reign dominion, and great he wrote three-fourths of the *Kur'ân*. He died of quinsy in the month of Rabi' I, 555 A. H., when he was 66 years of age. His reign lasted for 23 or as some say for 25 years. He renewed the gate of the Ka'bah and erected for himself a mausoleum of carnelian, in which he was buried.

I have seen in what I have copied from the writing of our friend the *Hâfid* *Ṣalâḥ-ad-dîn* *Khalîl b. Muḥammad al-Aḳḥasî* according to what he has copied from the writing of the *Wazîr* (الوزير) 'Abî-al-Karîm, the very learned, the son of the very learned 'Alâ'd-dîn al-Kawnawî, that after al-Mukṭafî, al-Mustadhîr assumed the reins of government; he has mentioned it so, but I do not know who this al-Mustadhîr was that he may be mentioned. Adh-Dhahabî has mentioned the khalifahs in the order as they are given here.

(Khalîfah of Abû'l-Muḍaffar Yûsuf al-Mustanjid bi'llah b. al-Mukṭafî.)

Then after him, his son Abû'l-Muḍaffar Yûsuf al-Mustanjid bi'llâh b. al-Mukṭafî assumed the reins of government; his father had appointed him his heir-apparent in the year 547 A. H., and he was therefore acknowledged as Khalîfah a day after his father's death or as some say on the day of his father's death. Ibn-Kh. relates in his B. D. an interesting anecdote which is, that al-Mustanjid happened to see in his dream in the life-time of his father that an angel descended from the sky and wrote on the palm of his hand four *khâs* [the letter خ], whereupon he called an interpreter of dreams and related to him what he had seen. The interpreter explained, "You will succeed to the (1) *khilâfah* in the year 555 [(2) *khamis* wa (3) *khamisîn* wa (4) *khamis-mi'ah*], and it happened accordingly."

He died in the year 576 A. H. on the 8th of Rabi' II. He was imprisoned in a Turkish bath when he was 48 years of age. His

¹ De Slane's T. of Ibn-Kh.'s B. D., Vol III., p. 507.

reign lasted for 21 years. He was known for his justice and religiousness ; he removed the taxes and dues and exerted himself with all his power against the corrupt. He wrote poems of a middling nature. His mother was Tâ'us the Kâfiyah who lived to his reign.

(Khilâfah of al-Mustaql bi-nûr-Allâh b. al-Mustanjid.)

Then after him, his son Abû'l-Hasan 'Alî al-Mustaql bi-nûr-Allâh b. al-Mustanjid assumed the reins of government and was acknowledged as Khalfâh on the day of his father's death. Prayers were said in his name from the pulpits in the provinces of Egypt and al-Yaman, where the power of the 'Abbâsî dynasty had ceased to exist from the time of al-Mu'tî. He was liberal, generous, devoted to doing good, greatly fond of alms-giving, and used to hold learning and the possession of it in high estimation. He died in 595 A. H. . His reign lasted for 19 years, and he lived for 39 years. He was beneficent and fond of traditions ; in his time the country became secure and peaceful ; he removed many grievances arising from acts of oppression and protected a good many people. He never rode out but with his slaves in his company, and nobody excepting the Amîr Kaîmâz visited him.

(Khilâfah of Abû'l-'Abbâs Aḥmad an-Nâsir li-dîn-Allâh.)

Then after him, his son Abû'l-'Abbâs Aḥmad an-Nâsir li-dîn Allâh b. al-Mustaql assumed the reins of government, and the oath of allegiance to him was taken at Bagdâd on the day of his father's death on the 1st of Dhu'l-Ka'dah 595 A.H. when he was 23 years of age. He extended justice and ordered all wine to be poured away, all musical instruments to be broken, and the removal of tolls and taxes. The city became prosperous and the means of livelihood plentiful, and people flocked to Bagdâd and blessed him. He died in 622 A.H. when he was 50 years of age on the 1st of Ramadân, and his body was carried on the necks of men to al-Badrîyah (in Bagdâd) and buried there. His reign lasted for 27 years. He was fair with a Turkish countenance, hook-nosed, handsome, and thin in his whiskers ; he had a red beard and a fine mustache ; he was bold and courageous and possessed great intellect, sagacity, and intelligence. He used to be vigilant, to think seriously of the burdens of

the state, and during the greater part of the night to patrol the streets and market-places, and the people used to be afraid of meeting him. He was independent in the administration of the affairs of al-ʿIrāk, firmly established himself on the throne, and used to manage the state affairs personally. He always lived in grandeur, magnificence, power, and happiness. He introduced cross-bows, bullets, and (the shooting of) pigeons (with them) in his time. Of all the Beni'l-ʿAbbās he reigned the longest period ; he used to keep his eyes on all the sultāns, and reports regarding them used to be brought to him. It is related that some of the nobles used to believe that he possessed the power of unravelling and learning the mysterious. About the end of his life he was attacked with paralysis of which he was cured after two years. He used to treat his subjects tyrannically.

(Khilāfah of ad-Dāhir bi-amr-Allāh b. an-Nāṣir.)

Then after him, his son Muḥammad ad-Dāhir b. an-Nāṣir assumed the government, and the oath of allegiance to him was taken on the day of his father's death. He observed mourning for three days, and then did good actions for the people, abolished the taxes and dues, redressed grievances, and sent robes of honour to the sons of al-Malik the just Abū-Bakr b. Ayyūb. Then his chamberlain Karāyagadī having heard that the Khilāfah intended to slay him, rose against him, and seizing him, first forced him to abdicate and then slew him. There was mourning observed for him in the whole city on account of his beneficence to the people. This occurred in 640 A.H. when he was 30 years of age. His reign lasted for 18 years.¹ I (the editor) have found his biography so given in a copy from which I have copied, but it appears to be mixed up, for it contains some of the biography of ad-Dāhir and some also of Mustanṣir bi'llāh, and I think that it has been done so by the copyist. Here is the biography of each of them separately :—

Ad-Dāhir bi-amr-Allāh was Abū'n-Naṣr Muḥammad, b. an-Nāṣir li-dīn-Allāh Abū'l-ʿAbbās Aḥmad, b. al-Mustadī bi-nūr-Allāh Ḥasan, b. Abū'l-Ḥasan al-Mustanjid bi'llāh Abū'l-Muḍaffar Yūsuf, b. al-Muḥtashī li-amr-Allāh Abū-ʿAbd-Allāh Muḥammad ad-ʿAbbāsī. His

¹ I find in the MS. copy that this reign is only given so far ; the rest has evidently been added by the editor or copyist.

father had appointed him his heir-apparent, and at the time of his death delivered the khilāfah into his hands, the nobles taking the pledge of allegiance to him on the day of his father's death. He was born in the year 571 A.H., and he died on the 13th of Rajab 623 A.H. when he was 52 or 53 years of age; his reign lasted for 9 months but as some say nine months and a half. He was handsome in appearance, fair with a deep mixture of a reddish colour, possessed agreeable qualities, and was great in power; he was religious, intellectual, modest, good, and just, so that Ibn-al-Athīr says of him, that he was so just and good that with him the religious practices of the two 'Umars returned. He was once asked, "Do not you amuse and enjoy yourself?" when he replied, "The vegetation has dried up." He was told, "May God bless you in your life!" and he replied, "What can he earn who opens his shop in the afternoon?" He (Ibn-al-Athīr) further states that he was beneficent to his subjects, gave them largely of his wealth, redressed their grievances, and abolished the taxes and dues. He used to say, "The collecting of wealth is the business of merchants; your want for a practical imām is greater than your want for a theoretical (talking) one; leave me to do good for you, while I live." On the night of the 'Īd, he distributed a hundred thousand dinārs among the learned and pious.

Al-Mustansir bi'llāh was Abū-Ja'far Manṣūr, b. ad-Dāhir bi-amr-Allāh, b. an-Nāṣir li-dīn-Allāh al-'Abbāsī. His mother was a Turk, and he was born in 588 A.H.. The oath of allegiance to him was taken after his father's death. His brothers of whom he was the eldest and his cousins also took the pledge of allegiance to him; and he was at the time 35 years of age. He died on the morning of Friday, the 10th of Jumādā II, 640 A.H.. He was like his father handsome in appearance, of a ruddy complexion, stout, and short; grayness had just begun to show itself in his beard which he used to dye at first with henna, but he subsequently gave up that practice. Ibn-as-Sā'ī states, "I was present when the pledge of allegiance to him was taken, and when the curtain was raised up I saw him and found that God had made him perfect in his appearance and substance; he was fair with a mixture of a reddish colour, had arched eyebrows, black eyes, smooth cheeks, a hooked nose, and a wide chest; he had on at the time a white mantle, a white inner garment, and a cloak of a white fine linen cloth (قصب). He sat there till noon, and I have

heard that the number of robes of honour which he gave away reached three thousand five hundred and seventy." His reign was full of honour to him ; he was just and religious, suppressed cruelty and oppression, considered seriously over the responsibilities of the state, bequeathed (money) to schools and mosques, and expended a good deal of wealth ; the kings used to hold themselves inferior to him in honour. His grandfather an-Nâsir used to love him much and call him 'the Kâdî' on account of his intelligence and fondness for truth and right. He founded a college the like of which there is none in the world. He collected as a preparation for a war with the Tartars an army on an extensive scale, so much so that a column of it included about a hundred thousand horsemen. Prayers in his name were offered up from the pulpits in Andalus (Spain) and some parts of Morocco. His reign lasted for 17 years.

Neither he nor his father abdicated or was deposed, which therefore causes a breach in the rule (of every sixth one abdicating or being deposed), but during their reigns the power of the Tartars increased and their affairs took a serious turn ; they conquered several extensive towns of al-Islâm. Jalâl-ad-dîn Khuwârazm Shâh was lost in the time of al-Mustansîr in a battle which was fought between him and the Tartars, and this was even a greater and more serious misfortune than abdication or dethronement. Then after these two, the order of the rule cannot be maintained in the case of the Beni'l-'Abbas, for the number required by the condition was not completed, they having been succeeded only by al-Musta'sim bi'llâh b. al-Mustansîr, whom the Tartars killed. The 'Abbâsî dynasty was exterminated in al-'Irâk in the year 656 A. H., al-Musta'sim having been killed on the 28th of al-Muḥarram as will be seen in his biography.

(Khilâfah of al-Musta'sim bi'llâh.)

Then after him, al-Musta'sim who was Abû-Aḥmad 'Abd-Allâh b. al-Mustansîr Abû-Ja'far Mansûr, b. ad-Dâhir Muḥammad, b. an-Nâsir al-'Abbâsî, the last of the 'Irâkî khalifahs assumed the government. Their dynasty lasted for 524 years. Abû-Aḥmad was born during the reign of his father's grandfather. The author states that the pledge of allegiance to him by the public was taken on the day that ad-Dâhir was slain which occurred in

Jumâlâ I, 640 A. H. ; this shows that the author had intended the preceding biography to be that of ad-Dâhir and that he did not give any biography of al-Mustanşir, but the copyist copied it as he found it ; what I (the editor) have given therefore as their biographies is to be depended upon. He (al-Mustaşim) was the sixth in order and was deposed and slain in the time of Holâgu when he took Bagdâd in the year 655 A. H. . This occurred owing to perfidy on the part of his wazîr Ibn-al-'Alkamî, al-Mustaşim's own evil arrangement, and to his being engaged in the play of pigeons and other things which were not fit for him. He had gone out to meet Holâgu with jurisconsults and Sûfis all of whom Holâgu put to death to the last man, after which al-Mustaşim was seized, deposed, put into a sack and beaten with wooden water spouts, or as some say with wooden mallets for pounding gypsum until he died. This occurred on the 28th of al-Muharram 656 A. H., and the government never again came into the hands of the Beni'l-'Abbâs.¹

The reason of his being slain was, that when the ringleader of the rebellion Holâgu b. Ḳablâi Khân b. Jinghiz Khân the Mogul in the beginning of 656 A. H. marched against Bagdâd with a numerous army, the secretary (الوزير) went out to meet him with troops who encountered the advanced guards of Holâgu under Tâiju and were defeated on account of the smallness of their number. Tâiju then proceeded and encamped on the western side and Holâgu on the eastern side of Bagdâd. The wazîr then advised the Khalfah that he (the wazîr) might go out and meet Holâgu for the purpose of concluding peace. The dog of a wazîr then went out and assured himself of his own security, returned, and told the Khalfah, "Holâgu is desirous of marrying his daughter to your son and wishes that obedience may be declared to him as to the Saljûki monarchs, after which he would go away from you." The Khalfah then went out with the grantees and nobles of the time, and his own officers of state, so that they might be present at the making of the wedding-contract ; but all of them had their necks (heads)

¹ In the MS. copy, the history of the khalfahs only extends so far, it is then followed by a short paragraph on the 'Ubaydi or Fâtimî dynasty taken from the Commentary on the لامية (Lâmiyyat al-'Ajam) by Salâh-ad-dîn as-Safadi, which will be given further on. The rest has evidently been added.

struck off and the Khalîfah himself was slain. He was affable, gentle-hearted, weak in judgment, good in his religious notions, and hated heresy, in fact good in every respect. The infidel Holâgu ordered him and his son Abû-Bakr to be placed in a sack in which they kicked about until they died. This occurred about the end of al-Muḥarram, and the affair engrossed so much attention (of the people) that no chronicler either for his death or for the interment of his body could be found.

For three years there was no khalîfah until in the month of Rajab 659 A. H. the Egyptians took the oath of allegiance in Egypt to al-Mustanşir bi'llâh as Khalîfah.

(Khalîfah of al-Mustanşir bi'llâh Aḥmad b. ad-Dâhir.)

His name was Aḥmad b. al-Khalîfah ad-Dâhir b. Muḥammad b. an-Nâsir al-'Abbâsî, the dark : his mother was an Abyssinian. He was brave and bold. He proceeded to Egypt and was acknowledged there. He was an uncle of al-Mustaşim who was slain. He rose into eminence with the assumption of the sovereign power and the taking of the oath of allegiance to him by the Sultân al-Malik ad-Dâhir, and the affairs of the nation were entrusted to him. They two then went forth to Syria where the Khalîfah having parted from the Sultân proceeded thence at the end of the year, with about a thousand troops to Bagdâd where a battle took place between him and the Tartars, in which he was lost. Al-Ḥâkim Abûl-'Abbâs Aḥmad who was in his service then retired defeated to Syria.

(Khalîfah of al-Ḥâkim bi-amr-Allâh.)

On the 8th of al-Muḥarram 661 A. H., a grand meeting was held for the purpose of appointing a khalîfah, at which Abûl-'Abbâs Aḥmad b. al-Amîr Abî-'Alî b. Abî-Bakr b. al-Mustarshid bi'llâh al-'Abbâsî was invited to be present ; his pedigree having been proved, the Sultân al-Malik ad-Dâhir stretched forth his hand to him and took the pledge of allegiance to him ; then the kâlis and the nobles followed, and he was styled al-Ḥâkim bi-amr-Allâh. On the following morning he preached a sermon in which he said in the beginning, "Thanks be to God who has set up a pillar and back for the Beni'l-'Abbâs !" He then wrote to all the provinces stating his claim to the khalîfah and his title to the imâmah. He

reigned as Khalifah for 40 years and some months and died in Jumâdâ I, 701 A. H.. He was buried near as-Sayyidah Nafisah.

(Khalâfah of al-Mustakfi bi'llâh Abû'r-Rabî Sulaimân
b. al-Hâkim bi-amr-Allâh.)

His father al-Hâkim had pledged to him the government, and his appointment as Khalifah was read after his mourning for his father was over. Prayers in his name from the pulpit were said in Jumâdâ I, 701 A. H.. He continued to be Khalifah for 39 years and died at Kûs in Sha'bân 740 A. H. when he was of 50 and odd years of age.

(Khalâfah of al-Hâkim bi-amr-Allâh Ahmad b. al-Mustakfi bi'llâh.)

In al-Muharram 742 A. H., the pledge of allegiance was taken to al-Hâkim bi-amr-Allâh Ahmad b. al-Mustakfi bi'llâh Abû'r-Rabî Sulaimân b. al-Hâkim bi-amr-Allâh al-'Abbâsî. He was his father's heir-apparent. This is what al-Husainî has mentioned in his supplement to العبر (al-'Ibar), whilst adh-Dhahabî mentions at the end of his supplement to the same book, that in the year 740 A. H. when al-Mustakfi died, the oath of allegiance was taken to his brother Ibrâhîm without his previous appointment. Al-Hâkim continued as Khalifah until he died at Cairo in 753 A. H..

(Khalâfah of al-Mu'tadid bi'llâh.)

The oath of allegiance to him as Khalifah was taken in virtue of his previous appointment to it by his brother al-Hâkim bi-amr-Allâh, and he was styled al-Mu'tadid bi'llâh. His proper name was Abû'l-Fath Abû-Bakr b. al-Mustakfi bi'llâh Abû'r-Rabî Sulaimân b. al-Hâkim bi-amr-Allâh Abû'l-'Abbâs Ahmad b. Abî-'Alî b. al-Mustarshid bi'llâh al-'Abbâsî. His reign lasted about 20 years, and he died on the 4th of Jumâdâ I, 763 A. H. at Cairo.

(Khalâfah of al-Mutawakkil 'ala'llâh.)

The pledge of allegiance to him was taken after his father's death in virtue of his previous appointment, on the 7th of Jumâdâ II, 763 A. H.. He was born in 740 and odd year or near it. His proper name was Abû-'Abd-Allâh Muḥammad or as some say Ham-

ah al-Mutawakkil 'ala'llāh b. al-Mu'taḍid bi'llāh al-'Abbāsī. He continued as Khalīfah until he died in Sha'bān 808 A. H., but there was a breach of some years in his reign. He was deposed, and a relation of his Zakariyā b. Ibrāhīm was elected Khalīfah on the 13th of Ṣafar 779 A. H. ; he then returned to the khilāfah after a month and continued to reign till Rajab 785 A. H., when he was again deposed and imprisoned. 'Umar b. al-Mu'taḍid was then elected Khalīfah under the style of al-Wāthiq who having died, his brother Zakariyā was appointed under the style of al-Musta'ṣim, whilst al-Mutawakkil continued to be in prison until Ṣafar 791 A.H. when he was released. He was again under a restraint, and people were prohibited from visiting him, but on the 17th of Rabi' I he was again set at liberty, and on the 1st of Jumādā I he was again elected Khalīfah, whereupon he proceeded to his house in the company of the nobles and the kādīs; it was a day on which numerous people were present (to witness the procession). He then continued to reign as Khalīfah until he died.

(Khilāfah of al-Musta'ṣim bi'llāh.)

His proper name was Abū'l-Faḍl al-'Abbās b. al-Mutawakkil 'ala'llāh Abū-'Abd-Allāh Muḥammad b. al-Mu'taḍid Abū-Bakr b. Sulaimān b. Aḥmad al-'Abbāsī; his father had appointed him to the khilāfah; but before that his father had appointed another son of his al-Mu'tamid 'ala'llāh Aḥmad, having cancelled which appointment he had appointed this son of his, whilst Aḥmad (the former one) remained deposed until he died. When al-Mutawakkil died, his son al-'Abbās was duly acknowledged Khalīfah in the month of Rajab 808 A.H., and he continued to reign as Khalīfah until al-Malik an-Nāṣir Faraj b. Barkūk was besieged at Damascus. Some say that he was acknowledged also as Suṭṭān in addition to his title as Khalīfah, on Saturday the 15th of al-Muḥarram 815 A.H. . The people who had in their hands the power of electing and deposing, the kādīs, the nobles, and others having assembled asked him to accept that title, but he refused, flatly and determinedly refused to do so at first, until at last having been assured of his own safety he accepted the post; his style or name was, however, not changed, and both gold and silver coins were struck in his name. He had the power of appointing and dismissing in his hands, but truly speaking he possessed only the standard and the right of having prayers said in his name from the pulpits.

When the army went to Egypt, all the nobles accompanied him in his service as the Sultân, but the power of appointing and deposing was in the hands of the Amîr, Shaikh. On the 8th of Rabî' II he entered Egypt and went through it with the nobles before him, and crowds of people assembled to witness the procession on that day. He went on until he reached the fort where he alighted, and Shaikh alighted in the stables near the gate of the chain (باب السلسلة). On the 8th (Here there is a hiatus in the original Ed.) Shaikh and the nobles entered the palace, and the Khalîfah sat on the throne of state and bestowed on Shaikh a grand robe of honour of a pattern the like of which had not been seen; he then delivered to him (Shaikh) the charge of affairs of the state and styled him Niḡâm-al-mulk. Prayers used to be said then in the names of both of them from the pulpits at Makkah, al-Madînah, and in other places. When the nobles finished (their duty of) being in attendance on him at the palace, they used to repair to the stables for being in attendance on Shaikh whom they then served: the business of doing and undoing was then carried on, and his secretary used to go to the Khalîfah and inform him regarding the royal mandates to be issued and the royal signets to be made. This state of affairs continued for a long time. Shaikh, however, used to think that the Khalîfah would go home and excuse himself from carrying on the business of the sultanate, but as he did not do so, he turned away from him, and nobody remained with him excepting those who were in his actual service on his staff. On Monday the 1st of Sha'bân (the day of the visible new moon) Shaikh assembled the people who had in their hands the power of appointing and deposing, the kâdis, the nobles, and the superintendents, who duly acknowledged him as Sultân and took the pledge of allegiance to him under the style of al-Malik al-Mu'ayyad Abû'n-Naṣr. He then went to the palace and sat on the throne of state, and the nobles kissed the ground before him, and the kâdis and the officials shook hands with him. He then sent for the Khalîfah and asked him to testify his having delivered over the charge of the sultanate to him according to the custom of his predecessors. He (the Khalîfah) consented to it on the condition that he should go to his house for that purpose, but Shaikh refused to agree to it for days, and eventually had him removed with his people from the palace to a house in the fort, where he appointed a person to prohibit people from visiting him. In the month of

Dhū'l-Ka'dah the practice of saying prayers in the name of the **Khalīfah** from the pulpits was given up; they used to be said in his name as well as that of the **Sultān** before he was appointed **Sultān**.

He remained as **Khalīfah** until he abdicated in 816 A.H. when **al-Mu'ayyad** being about to go out for the **Nayrīz** (New-year's-day), sent him to **Alexandria** where he was confined until **Tāṭar** became established in the sultanate, when the latter sent an order to release him and to give him permission to return to **Cairo**; but he elected to stay in **Alexandria** on account of its being more suitable to his condition, on account of his fondness for it, and also on account of his having amassed some wealth there by trading. He therefore continued to remain there until he died a martyr to the plague in 833 A. H. .

[Here follows a dissertation, first on the line of conduct to be observed by persons who have dealings with kings, sultāns, and nobles, and subsequently on morals in general, in which several well-known moral aphorisms and maxims are quoted.]

(**Khilāfah** of **al-Mu'tadid bi'llāh Abū'l-Faṭḥ Dā'wūd**.)

He was acknowledged as **Khalīfah** on the 17th of **Dhū'l-Hijjah** 816 A. H. in the place of his brother **al-Mustafīn bi'llāh**. When the **Malik** the **Sultān al-Mu'ayyad** deposed the latter he invited him (**al-Mu'tadid**) and made him sit between himself and the **Shāfi'ī Kādī Ṣāliḥ al-Balkainī** and confirmed him as **Khalīfah**. He remained as **Khalīfah** until he died on Sunday the 4th of **Rabī' I**, 845 A. H. when he was nearly 70 years of age, after a long illness.

(**Khilāfah** of **al-Mustakfi bi'llāh**.)

His proper name was **Sulaimān Abū'r-Rabī' b. al-Mutawakkil 'ala'llāh Abū'-'Abd-Allāh Muḥammad b. Abī-Bakr b. Sulaimān b. Aḥmad al-'Abbāsi**, and he was acknowledged as **Khalīfah** on the day of his uterine brother **al-Mu'tadid bi'llāh's** death, in virtue of a pledge taken by him to that effect, within the first ten days of **Rabī' I**, 845 A. H. .

The **Shaikh Ṣalāḥ-ad-dīn as-Ṣafadi** states in شرح لامية العم (Sharḥ Lamiyyat al-'Ajam) that in the same manner were the **khalīfahs** of **Egypt** of the **'Ubaidī** dynasty which is also called the **Fāṭimī** dynasty of **Egypt**. The first one of them to become a king in

Morocco was al-Mahdî, then came after him al-**Kâ'im**, then his son al-Mansûr, then al-Mu'izz who was the first one to become the king of Egypt, then al-'Azîz, then the sixth one in order was al-**Hâkim** whom his sister killed as will be mentioned hereafter under the letter ح in the art. **الحمار**, and after whom she placed his son ad-**Lâhir** on the throne; then came al-Mustansîr, then al-Musta'li, then al-Âmir, then al-**Hâfid**, then the sixth one in order was ad-**Lâfir** who was deposed and slain; then his son al-Fâ'iz came to the throne, and then al-'**Âdil** who was the last of them. In the same manner were the Beni-Ayyûb in the government of Egypt; the first of them was **Şalâh-ad-dîn** al-Malik an-Nâsir, then after him was his son al-'Azîz, then his brother al-Afdal b. **Şalâh-ad-dîn**, then al-'**Âdil** al-Kabîr the brother of **Şalâh-ad-dîn**, then his son al-Kâmil, then the sixth one in order was al-'**Âdil** as-Şagîr whom the nobles seized and deposed, and after whom they placed al-Malik as-Şâlih Najm-ad-dîn Ayyûb on the throne; then came his son al-Mu'addam (the great) **Tûrânshâh** who was the last of them. In the like manner was the Turkish dynasty, the first one of whom was al-Mu'izz 'Izz-ad-dîn Aibak as-Şâlihî, then his son al-Mansûr, then al-Mu'azzar **Katâz**, then ad-**Lâhir** Baibars, then his son as-Sa'id Muhammad, then the sixth one in order was al-'**Âdil** Salâmish b. ad-**Lâhir** Baibars, who was deposed; then the Sultân al-Mançûr **Kilâwûn** al-Alîfî assumed the reins of government.

The author (of that book) mentions the 'Ubaidî dynasty and other kings of Egypt summarily and briefly, but here I (the editor) shall now give them separately and with a detailed account of each. **Al-Husain** b. **Muhammad** b. **Aḥmad** b. 'Abd-Allâh al-**Kaddâh**, so called because he used to treat the diseases of the eye and perform the operation of couching the lens, b. al-Maimûn b. **Muhammad** b. **Isma'il** b. **Ja'far** b. **Muhammad** b. 'Alî b. al-Husain b. 'Alî b. **Abî-Tâlib** had gone to Salamîyah before his death, where he held several deposits and property deposited with his grandfather 'Abd-Allâh al-**Kaddâh**. It happened that one day in his presence the conversation turned to the subject of women, and a woman the widow (wife) of a deceased Jewish blacksmith was described to him as possessing great personal beauty and charms and as having a son equally handsome as herself. He therefore married her, loved her excessively, and held her in great estimation; he also loved her son and had him educated. The son acquired knowledge and as he grew up showed

a spirit of great ambition and high aspirations. Al-Ḥusain used to say that he (the lad) would become his executor and the administrator of his affairs, whilst the supplicators for the blessing of God in al-Yaman and Morocco used to write to him and send him presents. Al-Ḥusain had no son of his own, and he therefore appointed the son of the Jewish blacksmith, whose name was 'Ubaid-Allāh al-Mahdī the first of the 'Ubaidī dynasty to be the monarch of Egypt, and to whom they trace their pedigree, his heir, taught him the mysteries of supplicating the blessings of God both theoretically and practically, and acquainted him with the affairs of the supplicators of blessings. He also gave him wealth and standards, and ordered his friends to obey and serve him. He said that he ('Ubaid-Allāh) was to be the Imām and the executor of his affairs, and married him to a daughter of his uncle.

Al-Mahdī then took to himself the pedigree as follows :—'Ubaid-Allāh b. al-Ḥusain b. 'Alī b. Muḥammad b. Mūsā b. Ja'far b. Muḥammad b. 'Alī b. al-Ḥusain b. 'Alī b. Abī-Tālib. Some say that he was out of the offspring of al-Kaddāh. When al-Ḥusain died and al-Mahdī took his place, the news of his claim to the relationship (to the Prophet) spread, and the summoner to his cause in Morocco sent to inform him of what a country God had prepared for his conquest, and that the people were looking out for him. The news regarding him spread among the people in the days of al-Muktafi. He was pursued, but both he and his son Abū'l-Kāsim Nizār styled al-Kā'im who was then only a boy, fled together with all their special friends and slaves in the direction of Morocco. When they arrived in Africa, he collected money and proceeded with it to Raḡadah during the last ten days of Rabi' II, 297 A. H., and alighting in one of the palaces there ordered prayers to be said from the pulpits in his name as Commander of the faithful al-Mahdī on Fridays, throughout the whole of that province. He then sat for prayers or supplication on Friday, assembled the people by force, and invited them to accept his religious opinions ; he gave presents to those who accepted them and imprisoned those that refused.

Their dynasty therefore commenced in the year 297 A. H. . The first one was al-Mahdī 'Ubaid-Allāh, then came his son al-Kā'im Nizār, then his son al-Manṣūr Isma'īl, then his son al-Mu'izz Ma'add who was the first of the Ubaidī dynasty to acquire the sovereignty of Egypt,

which occurred on the 17th of Sha'bân 353 A. H.; prayers in his name from the pulpits in it were first said on Friday the 20th of Sha'bân, from which day prayers (from the pulpits) in the name of the Beni'l-'Abbâs in all the districts of Egypt were discontinued. The 'Abbâsi khalîfah at the time was al-Mu'tî li'llâh al-Faḍl b. Ja'far. On Tuesday the 6th of Ramaḍân 362 A. H. al-Mu'izz entered Egypt an hour after sunrise; all this occurred accidentally, just the opposite of what was intended. Then after him came al-'Azîz b. al-Mu'izz, then his son al-Ḥâkim Abû'l-'Abbâs Aḥmad who was the sixth one in order in the 'Ubaidî dynasty and was slain; he went out after nightfall on Monday the 17th of Shawwâl 411 A. H., and went about the town as was his usual custom. He then went to the east of Hulwân whence he sent back the two stirrup-bearers he had with him; the people then looked out for him until the 3rd of Dhû'l-Ka'dah when they went out in search of him. They reached the very extremity of the citadel where they carried on their search vigilantly, and finding on the summit of the mountain his ass with both its fore-legs cut off with a sword, followed that trace and came to a pond there into which one of the men descended and found seven vests buttoned up, with marks of knives on them, from which they concluded that he was murdered. Then came his son ad-Dâhir Abû'l-Ḥasan 'Alî, then his son al-Mustanṣîr, then his son al-Musta'li, then his son al-Âmir, then al-Ḥâṣid 'Abd-al-Majîd b. Abî'l-Kâsim Muḥammad b. al-Mustanṣîr, then his son ad-Dâhir who was the sixth one and slain. Then after him only two assumed the reins of government, his son al-Fâ'iz and then al-Âḍid 'Abd-Allâh b. Yûsuf b. al-Ḥâṣid, the 'Ubaidî dynasty terminating in 567 A. H. in the days of al-Mustaḍî' bi-nûr-Allâh 'Abû-Muḥammad al-Ḥasan b. al-Mustanjid al-'Abbâsi.

They were succeeded in the government of Egypt by the Sulṭân, as-Sa'id (the lucky), the martyr, al-Malik an-Nâsir Ṣalâh-ad-dîn Yûsuf b. Ayyûb; then came his son al-Malik al-'Azîz 'Uthmân, then after him his brother al-Aḍal, then al-Malik al-Âdil al-Kabîr Abû-Bakr b. Ayyûb, then his son al-Malik al-Kâmil Muḥammad, then his son al-Malik al-Âdil aṣ-Ṣagîr who was the sixth one in order and was deposed; then came al-Malik aṣ-Ṣâliḥ Ayyûb b. al-Kâmil, then his son al-Malik al-Mu'addam Tûrânshâh, then his brother al-Ashraf Yûsuf who was the son of Shajarat-ad-Durr, then al-Mu'izz Aibak, then his son al-Manṣûr 'Alî, then al-Muḍaffar Kaṭaz who was the

sixth one and slain, then ad-Dāhir Baibars, then his son as-Sa'īd Muḥammad b. Barakatkhān, then his brother al-Ādil Salāmish, then al-Manṣūr Kīlāwūn, then his son al-Ashraf Khalīl, then al-Kāhir Baidar who was the sixth one and who after remaining in power only for half a day was slain, then an-Nāsir b. al-Manṣūr, who was once deposed by al-Ādil Kutubagā and on another occasion abdicated, whereupon his father's slave al-Muḍaffar Baibars became Sulṭān, then al-Ādil Kutubagā, then al-Manṣūr Lājīn, then al-Muḍaffar Baibars, then al-Manṣūr Abū-Bakr b. an-Nāṣir b. al-Manṣūr, then his brother al-Ashraf Kajak who was the sixth one and was first deposed and then slain, then their brother an-Nāṣir Aḥmad, then their brother as-Ṣāliḥ Isma'īl, then their brother al-Kāmil Sha'bān, then their brother al-Muḍaffar Ḥājī, then their brother al-Malik an-Nāṣir Ḥasan, then their brother al-Malik as-Ṣāliḥ (the good) Ṣāliḥ who was the sixth one and was deposed and imprisoned, whereupon the sovereignty returned to his predecessor, namely, al-Malik an-Nāṣir Ḥasan, then al-Manṣūr 'Alī b. as-Ṣāliḥ, then al-Ashraf Sha'bān b. Ḥusain b. an-Nāṣir, then al-Manṣūr 'Alī b. al-Ashraf Sha'bān b. Ḥusain b. an-Nāṣir, then his brother as-Ṣāliḥ Ḥājī b. al-Ashraf, then ad-Dāhir Barḳūḳ, then Ḥājī returned and was styled al-Manṣūr, then Barḳūḳ returned, then his son an-Nāṣir Faraj, then his brother al-'Azīz, then Faraj returned and was deposed and slain; then came the Khalīfah al-Musta'īn bi'llāh al-Abbāsi, then al-Malik al-Mu'ayyad Abū'n-Naṣr Shaikh, then his son al-Malik al-Muḍaffar Aḥmad who was deposed, then al-Malik ad-Dāhir Taṭar, then his son al-Malik as-Ṣāliḥ Muḥammad who was deposed, then al-Ashraf Barsbāi, then his son al-Malik al-'Azīz Yūsuf who was deposed, then al-Malik ad-Dāhir Jaḳmaḳ, then his son al-Malik al-Manṣūr 'Uṭhmān who was deposed, then al-Malik al-Ashraf Aīnāl, then his son al-Malik al-Mu'ayyad Aḥmad who was deposed, then al-Malik ad-Dāhir Khushḳalam, then al-Malik ad-Dāhir Balbāi who was deposed, then al-Malik ad-Dāhir Tamarbagā who was deposed, then al-Malik ad-Dāhir Khā'ir Bek who was deposed the same night that he came to the throne, then al-Malik al-Ashraf Kā'itbāi his son, then al-Malik an-Nāṣir Muḥammad who was slain, then al-Malik ad-Dāhir Kānṣūh the maternal uncle of al-Malik an-Nāṣir Muḥammad, who was deposed, then al-Malik al-Ashraf Jānbilāt who was deposed and slain, then al-Malik al-Ādil Tūmānbāi who was deposed and slain, then al-Malik al-Ashraf Kānṣūh

al-Ġūrī, then the Sultān Salīm b. Muḥammad b. Bāyazīd b. 'Uthmān, then his son the Sultān Sulaimān, then his son the Sultān Salīm, and then his son the Sultān Murād.

We have certainly extended this history, but it is not devoid of a benefit or benefits.

الإوز (al-*Iwazz*) continued.—It is related in المجالدة (al-*Mujd-lasah*) of ad-Dīnawarī and in الأذكياء (al-*Adhkiyā'*) of Abū'l-Faraj b. al-Jawzī on the authority of Muḥammad b. Ka'b al-Karāḍī that a man went to Sulaimān b. Dā'wūd (Solomon the son of David) and complained to him, "O prophet, I have neighbours who steal my geese." Sulaimān therefore called the people to meet for a congregational prayer, and preached to them a sermon in which he said, "There is one among you who steals his neighbour's geese and then enters the mosque, whilst the feathers are still on his head," whereupon a man rubbed his head with his hand, and Sulaimān said, "Take him, for he is your man (thief)."

(Lawfulness or unlawfulness.) It is lawful to eat it with all.

(Properties.) The flesh of geese and ducks is very hot and moist. Hippocrates the physician states that it is the moistest of all the domestic (town) birds, and that the best kind of it are those which have been fed on fresh plants and herbage. It (the flesh of geese) increases the size of bodies, but fills them with flabbiness; its evil effects, however, may be avoided by blowing borax (البورق) into their gullets before killing them. It gives rise to phlegm and suits persons with hot constitutions. It is advisable to apply olive-oil to the flesh before doing anything else to it, to take away its disagreeable odour, and to add a considerable quantity of hot spices in cooking it to remove from it its coarseness and its indigestible property, because it is excessively greasy and unsuited for the stomach on account of the difficulty of its being digested. As it gives rise to flabbiness it is a quick exciting cause of fevers. Al-Kazwīnī states that if the testis of a gander is roasted and eaten by a man, et si posthac statim cum uxore consueverit, ipsa concipiet, by the permission* of God. In its interior there is a stone which checks diarrhoea and which if it is drunk by a person suffering from colic is beneficial. The fat of geese is highly beneficial in pleurisy and in alopecia (loss of hair) if it is applied to the part affected with it. If the tongue of a goose is eaten,

it is beneficial in incontinence of urine if its use is persisted in. A goose is excellent in taste but very slow in being digested. As to its eggs they are moderately hot but very heavy; the half boiled ones are better, but they are injurious to persons suffering from colic, wind, and giddiness; if, however, they are eaten with ṣa'tar (*Zataria multiflora*) and salt their injurious effects may be avoided. They produce fetid blood and suit persons with hot constitutions. The eggs of geese and ostriches both, are heavy and very slow in digesting, and those who wish to eat them ought to be satisfied with only the yolk. It ought also to be known that the yolk of all eggs is better than their white which is moister than the yolk. Those containing most yolk are more abundant in nourishment and delicate in taste, whilst the eggs of a fowl without a cock (untrodden by the male bird) possess less nourishment in them and do not produce any young ones; so also is mostly the case with eggs laid during the waning of the moon, because from the appearance of the moon to the period of the full moon, eggs fill up and become moist,—conditions suited for existence, the opposite of which obtain during the period from the full moon to its total disappearance. The properties of the eggs of the partridge and the domestic fowl will be described in their respective places.

الإلفة (*al-Ilfaḥ?*).—A hideous and dangerous kind of dragon or a hobgoblin (السعلقة—*as-si'lâḥ*), also said to be a she-wolf, both of which will be described hereafter under the letters س and ذ respectively.

الإلك (*al-Ilk*).—The wolf. Fem. إلكة (*ilkaḥ*). Pl. of both إلق (*ilak*). A she-monkey is also sometimes called *al-ilkaḥ*, but the word is not applied to the male which is called قرد (*kind*) and رباح (*rubbâḥ*).

الأودع (*al-Awda'*).—The jerboa;—so al-Jawharî says. It will be described under ي the last of the letters.

الأورق (*al-Awraq*).—A camel of a dusky colour (white inclined to black) according to al-Jawharî. It is the best kind of camels for its flesh, but is not praised for its pace or mode of walking.

الأوس (*al-Aws*).—The wolf, from which sense it is borrowed as a name for a man. الأويس (*al-uwais*) is also a name applied to the wolf being of the dim. measure like الكميت and اللجين. Al-Hudhali says :—

“ Would that I knew what thou hast done! but the affair has already preceded it,

“ Namely, what the wolf (الأويس) has to-day done to the goats or sheep.”

[The author also quotes two lines of al-Kumait, illustrative of this word as meaning the wolf, which are also given in the art. *العسبار*.]

The Hāfiḍ Abū-Nuʿaim relates, tracing his authority to Ḥamzah b. Asad al-Ḥārithī, that the Prophet went out one day with the funeral procession of one of the Helpers to the cemetery of al-Madīnah, when he saw there a wolf with its fore-legs stretched out. The Prophet said, “ This is a wolf (الأويس); apportion to it something (to eat),” but they did not do so. Under the letter *z* in the art. الذئب will be mentioned the narrative regarding the envoy of the wolves to the Prophet.

Uwais b. ʿĀmir al-Ḳaranī was so named from this animal. He flourished in the time of the Prophet, but did not happen to see him. He used to live at al-Kūfah where he was one of the greatest Ṭābiʿīs in the place. Muslim relates, on the authority of Usaid b. Jābir, who had it on the authority of ʿUmar b. al-Khaṭṭāb, that the Prophet said, “ The best of the Ṭābiʿīs is a man called Uwais al-Ḳaranī who will come to you in the service of the people of al-Yaman, and who if he takes an oath in the name of God, God will cause it to be fulfilled. If you (ʿUmar) are able to ask him to pray (to God) for pardon for you, do so.” When he (Uwais) came to ʿUmar, the latter asked him to pray to God for him for pardon and he did so; (Muslim relates) the whole tradition. Uwais was slain at the battle of Šiffin while fighting on the side of ʿAlī b. Abī Ṭālib. Aḥmad b. Ḥanbal relates in *الزهد* (*az-Zuhd*) on the authority of Ḥasan al-Baṣrī that the Prophet said, “ Through the intercession of a man belonging to my sect, most of the people of the clans of Raḥīʿah and Muḍar will enter Paradise.” Al-Ḥasan said that the man alluded to was Uwais al-Ḳaranī and that he belonged to Ḳaran a sub-tribe of Murād. Al-Jawhārī has made a well-known mistake in this matter. Ibn-as-Samīnāk explains on the authority of Yahyā b. Jaʿfar who

stated, "Shabābah b. Sawwār has related to us stating, 'Jarīr b. 'Uthmān has related to us on the authority of 'Abd-Allāh b. Maisarah and Ḥabīb b. 'Ubaid ar-Rahabī, who had it on the authority of Abū-Umāmah who stated that the Prophet said, "Through the intercession of a man belonging to my sect, like one of the two tribes Rabī'ah and Muḍar will enter Paradise," and on being asked, "What is the difference between Rabī'ah and Muḍar?" replied, "I say what I say."'" He (the relater of the tradition) said that the doctors (shaikhs) of religion used to relate that that man was 'Uthmān b. 'Affān. The Kāfi 'Iyād states in *الشفاء (ash-Shifā')* on the authority of Ka'b, that every one of the companions of the Prophet has in him the power of intercession. Ibn-al-Mubārak states, "Abd-ar-Rahmān b. Yazīd b. Jābir has informed us that he had heard that the Prophet said, 'There will be a man in my sect whose name will be Ṣallāh b. Ashyam and through whose intercession such and such persons will enter Paradise.'"

ايلس (Alilas?).—Al-Kazwīnī states that it is a species of fish of a very large kind and that all the marine animals excepting it are caught. One of its properties is that if it be fried and a portion of it eaten by two men having enmity between them, their enmity will be changed into friendship.

الأَيِّم (al-Ayyim) and *الآيِّن (al-Ayyin)*.—The serpent. Al-Azrakī states in the History of Makkah that it is the male of the serpent. He then states tracing his authorities which depend on the authority of Talk b. Ḥabīb who said, "We were seated with 'Abd-Allāh b. 'Amr b. al-Ās in the Hījr (*الحجر*); the sun having come there (the shade having contracted) the assembly rose up, when we beheld the glistening of a serpent (*ayyim*) which had come out of the gate of the Beni-Shaibah. The eyes of men were raised to look at it; it went the circuit of the House seven times and prayed with two bendings of the body behind the place of Abraham (*المقام*), when we went and said to it, 'O thou visitor, God has ordained thy blood to be shed, and there are in our land slaves and fools of whose mischief to thee we are afraid?' It then went away in the direction of the sky and we did not see any more of it." In one of the traditions the killing of the serpent (*al-ayyim*) is ordered.

Ibn-as-Sikkî states that the original form of the word is **ايم** (*ayyim*) and that it has subsequently become light in form, like **ايمن** and **هين**. Pl. **ايوم** (*uyûm*). In the art. **الكعيب** will be given what al-Azraqî has mentioned after this resembling it.

الأييل (*al-Ayyil*).—[The Bezoar-goat]¹. The male of the wild goat. **الاييل** (*al-iyyal*) is a dialectical variety of it. Some say that it is what is called in Persian **كوزن**. It resembles in many respects the wild cow. When it is afraid of a hunter it throws itself down from the top of a mountain and is not injured by the fall. The number of the years of its age is the same as the number of the knobs (knots) on its horn. When it is bitten by a snake it eats the crab (as an antidote). It associates with fish on terms of friendship, and walks to the sea-coast to see them, upon which they also approach the shore to see it. Fishermen know this and with that view put on its skin for the purpose of meeting fish which they then catch. It is addicted to eating snakes which it seeks in places where it can find them; if it is bitten by any of them, tears flow down from its eyes to the hollows which are under the sockets of the eyes, and which are deep enough to admit a finger. The tears get congealed and become (lustrous) like the sun, in which state they are used as an antidote for the snake-poison, and are known as the animal bezoar-stone (**باد زهر الحيوانى**). The best kind of it (bezoar-stone) is yellow, and the places in which it is found are India, Sind, and Persia. If it is placed on a snake-bite or the sting of a scorpion it is beneficial; and if a person who has drunk a poison holds it in his mouth, he too will be benefited by it. It has a wonderful property in warding off the effects of poisons.

¹ *Capra agagrus*. "The true bezoar, formerly famous in Europe and still regarded in Persia as an antidote to poison, and as a remedy in many diseases, is a concretion found in the stomach of this goat, which was known to the older European writers as *Pazen* or *Pasen*, evidently a corruption of the Persian name. The *Capra bezoartica* of Linn. was doubtless intended for this species, although the description cannot be recognized. The subject is fully discussed by Danford." Blanford's Mammalia.—The Fauna of British India.

In describing this animal the author has evidently mixed up the descriptions of three different animals; the snake-eating peculiarity was supposed to belong to the Markhor of India (*Capra megaceros*), the peculiarity of producing the bezoar-stone belongs to *Capra agagrus*, and the description of the horns being solid is one which applies more to an animal of the antelope kind.

No horns grow over the head of this animal until it is two years old. When the horns begin to grow, they grow 'straight up like two pags, and in the third year branches begin to shoot out from them and keep on increasing in their ramifications until it is six years old, when the horns are like two trees on its head. After that, it sheds its horns once every year, and new ones grow instead, which when they grow, it exposes to the sun in order to harden them.

Aristotle states that this animal is taken (hunted) by means of whistling and singing, for while it hears that it does not sleep. The hunters therefore divert its attention in this manner and coming from behind, when they find its ears hanging down, seize it. Its male organ is composed of tendons, and there is neither flesh nor bone in it. Its horn is solid without any cavity in it. It is very cowardly and constantly in a state of alarm. It eats snakes with a great relish; when it eats a snake it begins with the tail first and goes upwards to the head. It sheds its horns every year, which is an inspiration given to it by God on account of a great advantage derived by men from it, for with their (horns') aid men drive away all kinds of injurious animals, and delivery (of a pregnant woman) is facilitated. They are also beneficial to pregnant women, and in expelling worms from the bowels if a part of them is burnt and licked mixed with honey.—So Aristotle says in *الذئب* (*an-Nu'ât*—Descriptions of animals): This animal can become very fat, and when it is in that state it flees away from fear of its being taken.

(Supplementary information.) Az-Zujâjî states that Ibn-Duraid was asked the meaning of the following lines of a poet :—

"I have deserted thee not from any abhorrence on my part,
But because I find that love can only be retained by turning away,
Like the desertion by the thirsty ones, of water,
When they see that there is death in their coming to drink it;
Their souls are enraged from the ardent desire they have for it,
But are afraid of death (serpent's poison),
For they only look at it from a distance,
And turn away their faces from the hated water,
Whilst they look at it with the glance of love."

He replied, that *الحائم* (*al-hâ'im*) is one who hovers about round water, but is not able to reach it, and that the meaning of the verse is that bezoar-goats (*الابيل*) which eat vipers in the spring and become feverish and heated in consequence of the heat of the poison, seek for

water but cannot drink it when they see it, and therefore hover round about smelling it; because if they drink it in that state, the water would encounter the poison which is in their stomachs and they would die. They are thus disabled from drinking water for a long time, until the inflammation on account of the poison passes away, after which they can drink it without its having injurious effects on them. The poet says, "I am in my leaving off coming to you notwithstanding my great need for you, like the thirsty ones (wild goats) hovering round about water but leaving it alone notwithstanding their great need for it, out of a desire to save their lives!" Az-Zujāfī's proper name was 'Abd-ar-Rahmān b. Ishāk Abū'l-Kāsim az-Zujāfī the leading grammarian: he became a companion of Abū-Ishāk az-Zujāj and is therefore known by his name and asserted to be related to him. He composed the book *الجمال* (*al-Jamal*) which he has lengthened by adding a great many exemplary fables, and nobody can read it without deriving a great benefit from it, because he composed it in Makkah, and whenever he finished a chapter of it, he used to go the circuit of the Ka'bah for a week and ask God to pardon him and to benefit the reader of it. This is some of what he says, "There is nothing which God has declared unlawful, but He has at the same time rendered lawful a corresponding thing better than it (the unlawful one). He has declared carrion to be unlawful, but has declared the meat of an animal slaughtered in the legal or prescribed manner as lawful: He has proscribed the use of wine (*الخمير*), but has allowed the use of a drink made from dates (*النبيذ*); He has proscribed adultery, but has allowed marriage; He has proscribed the taking of interest, but has allowed selling and buying." He died in 337 or 339 A. H. at Damascus but some say at Tabariyah.

How well has Abū-Man'ûr Mawhûb al-Jawālîkî, the philologist expressed (the above sense) !—

"Men have arrived at the flowing water of your generosity, and are satisfied with the drinking thereof,

Whilst I have been standing round about the water, like a thirsty one longing for it and hovering about it,

Puzzled, and desirous of obtaining an opportunity of unmindfulness on the part of the comers;

The water increaseth not, but the throng certainly doth."

Al-Jawālîkî was a leader in the science of *belles-lettres* and composed several useful books. He was Imâm to the Khalîfah al-

Muktafi and used to say with him the five (daily) prayers. When he first visited him he said, "Peace and safety to the Commander of the faithful, and God's mercy and blessings on him!" The physician Hibat-Allah b. Sa'id, b. at-Talmîdh the Christian said to him, "O shaikh, not in this manner is the Commander of the faithful to be saluted," but al-Jawâlîki without turning to him said to al-Muktafi, "O Commander of the faithful, my salutation was in accordance with the institutes of the Prophet," and related to him (from the traditions) information regarding the mode of salutation. Then continuing he said, "O Commander of the faithful, should any person state on oath that a certain kind of knowledge cannot reach the heart of a Christian or a Jew in a manner worthy of consideration, it would not be necessary for him to expiate on account of the sin of being untrue in his oath, because 'God has set a seal upon their hearts,' and nothing but Faith will open His seal." Thereupon al-Muktafi said, "You have said truly and done us a favour." He (the narrator) relates that Ibn-at-Talmîdh felt as if he had his mouth gagged with stones, notwithstanding his excellence and the depth of his learning. I have found the above mentioned two couplets as composed by Ibn-al-Khashshâb out of other couplets. Al-Jawâlîki died in the year 539 A.H. in Bagdad.

(Lawfulness or unlawfulness.) It is lawful to eat it because it is esteemed a good or approved thing like the wild goat. Ar-Râfi'i does not mention it in the chapter on viands (باب الأطعمة) but mentions it in the chapter on profit (باب الربح) where he states, "With regard to exchanging the meat of deer with that of the bezoargoat, the Shaikh Abû-Muhammad is opposed to it, and his reply is confirmed by the fact that it is like exchanging a sheep for a goat, one of which cannot be sold for the other, the exchanging of one animal for another of the same kind only being allowable." Al-Mutawalli gives two opinions regarding it without giving a preponderance to either.

(Properties.) If a place is fumigated with its horn, it drives away insects and other animals of a poisonous nature. If its horn is burnt, rubbed into powder, and used as a dentifrice, it prevents biliousness and caries of the teeth, and strengthens the roots of the teeth. If a part of the horn is worn by a person on his body, he will not be able to sleep while it is on his person. If its male organ is dried and given to drink, it excites venereal desire, and if its blood is drunk it dissolves stone in the bladder.

أَيْنُ أَوَى (ibn-*Āwā*).—[The Jackal]. Pl. بَنَاتُ أَوَى (*bandt-āwā*).—In the same manner are formed the plurals of ابْنُ الْمُخَافَى, ابْنُ عَرَسٍ, and ابْنُ اللَّجُونِ, namely, بَنَاتُ مَخَافَى, بَنَاتُ عَرَسٍ, and بَنَاتُ لَجُونٍ. It is an indeclinable noun. A poet says :—

“ The jackal is very difficult to be hunted,
But when taken, is at its ease in the net.”

Its sobriquets are أَبُو أَيُّوب (*abū-ayyūb*), أَبُو ذَوَيْب (*abū-ilhu'ayb*), أَبُو كَعْب (*abū-ka'b*), and أَبُو وَائِل (*abū-wa'il*). It is named ابْنُ أَوَى (*ibn-āwā*) because it betakes itself to the howling characteristic of its kind; it does not howl excepting at night when it is afraid and left alone. Its howl is like the shouting of boys. It has long claws and nails, and it attacks other animals and lives on birds and other animals, which it seizes as prey. Poultry (fowls) are more afraid of it than of the fox, and if it happens to pass under them when they are on a wall or a tree, they tumble down (from fear), even if they are in large numbers.

(Lawfulness or unlawfulness.) The correct opinion is that the eating of it is unlawful, because it attacks with its canine tooth, and although it may be said that its canine tooth is weak like that of the hyena and the fox, that is only one way of judging it. The purport of the opinions current regarding it among us (Sunnīs) is, that there are two views of it, the correct one being that given in *المعمر* (*al-Muḥarrar*), *المنهاج* (*al-Minhāj*), *الشرح* (*ash-Sharḥ*), and *السماعى الصغير* (*al-Ḥawāṣṣ al-sagīr*), namely, that it is unlawful, and the second one is what the Shaikh Abū-Ḥāmid has elected, namely, that it is lawful. The Imām Aḥmad was asked regarding it, and he replied, “Every animal that bites or takes (its prey) with its canine teeth belongs to the class of beasts of prey;” he prohibits its use;—so Abū-Ḥanīfah and his two disciples (Abū-Yūsuf and Abū-Muḥammad) say.

(Properties.) If its tongue is left in a house, enmity will arise between its inmates. Its flesh is beneficial in madness and epilepsy which has attacked (for the first time) towards the end of a month. If its right eye is worn on the person by one who is afraid of the evil eye, he will remain secure, and the evil eye will not injure him. If its heart is worn (hung) on the body, the wearer of it will remain secure from beasts of prey by the permission of God.

البابوس (*al-Bābūs*).—The young one of human beings (an infant) or of any other animal. Ibn-Aḥmar says :—

“My young she-camel yearned with joy for its young one (*bābūs*).”¹

البازي (*al-Bāzī*).—[The hawk]. The chastest dialectical form is بازي; another dialectical variety is باز (*bāz*), and the third one is بازي (*bāziyy*), the last two being mentioned by Ibn-Sidah who gives the difference in the spelling of the word. Dual بازيان (*bāziyān*). Pl. بزاة (*buzāh*) like قاضيهان and قضاة. The hawks and falcons which hunt or catch game are called مقور (*sukūr*). The word is derived from البزوان (*al-bazawān*) which means *springing, attacking*. Its sobriquets are ابو الاشعث (*abū'l-ash'ath*), ابو اليهلول (*abū'l-buhlūl*), and ابو لاحق (*abū'l-lāḥik*). It is the greatest of animals in pride, and the most illiberal of them in disposition. Al-Kazwīnī states in عجائب المخلوقات (*ʿAjā'ib al-makhluqāt*), that it is said that it is only of the female kind, the male of it being a bird of another kind like the kite and the white falcon, which accounts for the several varieties of its form.

We have been informed regarding ʿAbd-Allāh b. al-Mubārak that he used to trade and say that if it were not for the five (persons), namely, the two Sufyāns, Fudail, Ibn-as-Sammāk, and Ibn-ʿUlayyah, he should not have traded, that is to say, in order (to get means) to reach them. He came one year and was informed that Ibn-ʿUlayyah was appointed the head of the *kādis*, but he neither visited him nor took to him any present; so Ibn-ʿUlayyah visited him, but he did not even raise his head to look at him and wrote to him the following lines :—

“O thou, who hast employed thy knowledge as a hawk,
To hunt therewith the wealth of the poor,
And hast practised for the sake of the world and its pleasures,
A stratagem which causes religion to vanish,

¹ The second line of this distich is not translated, as the sense of it is not quite clear.

Thou hast become mad after it, after having been
Thyself a medicine for madmen.

Where are thy traditions in their continuity
For eschewing the gates of sultāns?

Where are thy traditions regarding what has passed,
Based on the authority of Ibn-ʿAwf and Ibn-Sīrīn?

If thou say that thou detestest them and they are now cancelled,
Then verily, has the donkey of knowledge slipped into mud."

When Ismaʿīl b. ʿUlayyah read this, he went to ar-Rashīd and continually begged of him to be excused from looking after the business of the k̄ālīs until ar-Rashīd eventually excused him. ʿAbd-Allāh b. al-Mubārak was an illustrious imām, had renounced the world, and was a devout worshipper of God. He brought knowledge and action together. Ibn-Kh. relates in his biography that a man happened one day to sneeze before ʿAbd-Allāh b. al-Mubārak but did not praise God for that action, whereupon Ibn-al-Mubārak said to him, "What does a sneezer say when he sneezes?" and the man replied, "Praise be to God!" Then Ibn-al-Mubārak said, "May God have mercy on you!" Those that were present were astonished at his good manners. He (Ibn-Kh.) states also that when ar-Rashīd proceeded to ar-Riḳḳah, the people collected and strove in an extraordinary manner to show homage to Ibn-al-Mubārak, so much so that shoes were torn and dust was raised. The mother of ar-Rashīd's son, who was watching from the palace of al-Khashab (wood), when she saw that, asked, "Who is this?" and having been told that he was a learned man out of the people of al-Khurāsān, said, "This, by God, is the king and not Hārūn who cannot collect people without the aid of life-guards and helpers." Another authority states that ʿAbd-Allāh b. al-Mubārak once borrowed a pen (writing reed) in Syria, and having had in the meantime to proceed on a journey to Syria, he went to Antioch, having forgotten that the pen was still in his possession. He remembered it at Antioch and therefore returned all the way on foot from that place to Syria to return the pen to its owner, after doing which he again went to Antioch. It is related that at the mention of his name the mercy of God alights (on the person taking it). He died in 181 A. H. .

Among the stories regarding ar-Rashīd, it is mentioned that one day he went out for the chase, when he sent up an ash-coloured hawk which kept on soaring high until it disappeared from sight in the air.

Then after all hopes of it were given up, it returned with a fish. Ar-Rashîd thereupon sent for the learned men and asked them regarding it. Mukâtil replied, "O Commander of the faithful, it has been related to us on the authority of your forefather Ibn-'Abbâs, that the air is inhabited by living beings having diverse forms, and that there are in it certain animals giving eggs out of which are hatched some creatures of the shape of a fish with wings but without feathers." Ar-Rashîd rewarded Mukâtil for that and honoured him.

There are five species of the hawk, البازى (*al-bâzî*)¹, الزرق (*az-zurraq*)², الباشق (*al-bâshak*)³, البيدق (*al-baidak*), and المصقر (*as-sakr*)⁴. Of them all البازى (*al-bâzî*) is the hottest in temperament, for it has no patience when thirsty, and the places in which it abounds are such as contain large and old trees with entangled foliage and afford a permanent shade. It is light in its wings and active in flying; the female is bolder in attacking big birds than the male. This species is subject to diseases, loss of flesh, and leanness, and the best kind of it are those with a small quantity of feathers and red eyes together with a sharpness of sight as an-Nâshî says: -

"If a man on his night-journey is guided by the light
Of its eye, it will be a sufficient substitute for his lamp."

The variety next to it in excellence is the blue one, with red eyes; the yellow one is a variety inferior to them both. Among the descriptive qualities of it which are considered as praiseworthy may be mentioned that it ought to be long in the neck, broad in the chest, wide in the space between the two shoulders, and highly slender (in the back) up to the tail; its thighs ought to be long and plumaged with feathers, and its wing-bones (arms) thick and short. The young one of a hawk is called غطريف (*gitrîf*). The hawk is employed proverbially and metaphorically for the greatest honour, as a poet says:—

"If a learned man is honoured for his learning,
The knowledge of religious law is still worthier of honour;
How many scents diffuse their odour, but none of them is like musk!
And how many birds fly, but none of them is like the hawk!"

The Shaikh, the renouncer of the world Abû'l-'Abbâs al-Kastalânî states, "I have heard the Shaikh Abû-Shujâ' Zâhir b. Rustam al-Ispahânî, the Imâm of the Maqâm of Ibrâhîm in Makkah say, 'I

¹ The common hawk. ² White falcon. ³ Musket or sparrow-hawk—*Accipiter nisus*. ⁴ *Falco sacer*.

have heard the Shaikh Ahmad the servant of the Shaikh Hammād say, that the Shaikh 'Abd-al-Kādir came to visit the Shaikh Hammād ad-Dabbās; the shaikh looked at him and saw that he had hunted a hawk. The fact of the shaikh seeing (him in that state) made an impression on him (ad-Dabbās); he then went out from him and left off all his worldly things. He was one of his great friends.' " On this account the Shaikh 'Abd-al-Kādir used to say:—

"I am a *bulbul* of joys and fill their garden with the excitement of delight,

But on high is a gray hawk."

The Shaikh Abū-Ishāḳ ash-Shīrāzī says in his طبقات (*Ṭabaqāt*) that Ibn-Shurūih used to be called 'the gray hawk.'

Al-Wu'ūdī says in the first part of his poem:—

"Staying in a house of baseness is not in my nature,

Nor the companionship of the base the object of my solicitude,

Nor does being in the neighbourhood of the mean suit me,

As is the case with the hawk which taketh not refuge with a vulture."

As to الباشق (*al-bāshak*) or الباشق (*al-bāshik*), it is a Persian word arabicised. Its sobriquet is أبو الأخذ (*abū'l-ākhiḍh*). It is also of a hot temperament, and anguish and fright sometimes overpower it: at one time it is happy and at another unhappy and frightened. It is strong in body: if its young one is tamed and trained, it satisfies the highest desire of its master by the way it chases. It is light in weight, graceful in its qualities, and worthy of being employed by kings, because it chases a higher class of game than the hawk, such as the francolin, the pigeon, and the turtle-dove. It is very lustful; and when the animal which it is in the act of chasing shows strong resistance, it does not leave it but fights until either of them is killed. The most praiseworthy quality for it is, that it should be small in appearance but heavy in weight with long legs and short thighs.

As to البیدق (*al-baidak*), it catches only sparrows and is little given to singing. It approaches in its nature (the bird) العقصي (*al-ʿakṣū*). [The author here quotes some lines of Abū'l-Faṭḥ Kūshajim in this sense.] As to العقصي (*al-ʿakṣū*), it is the smallest of the birds of prey, the weakest of them in stratagem, most easily frightened, and the driest in temperament. It catches the sparrow sometimes, and occasionally flies away from it. It resembles الباشق (*al-bāshak*) in form but is smaller than it.

(Lawfulness.) The eating of all its varieties is unlawful, on account of the prohibition enjoined by the Prophet against the use of any animal possessing a canine tooth out of the beasts of prey, and possessing a talon out of birds ;—so it has been related by Muslim on the authority of Maimūn b. Mihrān, who has mentioned it on the authority of Ibn-‘Abbās, and it is what most of the learned men have said. But Mālik, al-Laith, al-Awzā‘ī, and Yahyā b. Sa‘īd state that no bird is unlawful, and argue on the strength of all the verses of the *Qur’ān* allowing its use, whilst Mālik does not hold the tradition regarding the prohibition against eating any animal possessing a canine tooth as confirmed, and is therefore on the side of allowing its use. Al-Abḥarī states that there is no real prohibition on the authority of the Prophet against any animal possessing a talon, and others state that the tradition regarding the prohibition against eating every bird possessing a talon is not confirmed or trustworthy, because Maimūn b. Mihrān has related it on the authority of Ibn-‘Abbās, whilst the name of Sa‘īd b. Jubair is omitted between their names, which is a reason of the tradition falling off from the rank of an authentic one.

Our Imām Ash-Shāfi‘ī disapproves of any one in the state of *iḥrām* having in his company a hawk, or a hunting dog, or any other hunting animal, because it would drive away game, and should it perchance get loose, may kill it ; but if he takes the animal with him and lets it loose against game which, however, the hunting animal does not kill or injure, there is no penalty for it, but he only sins in the same manner as he would do if he were to shoot an arrow which, however, misses the aim, in which case he sins only because he had the intention of committing an unlawful act, and there was no security (in his act) against the death of the game. He (ash-Shāfi‘ī) continues to say that the killing of what there is a harm arising from is not to be approved, on account of the advantage to be derived from it, nor is it to be despised, on account of its rushing upon men, such as the hawk, the lynx, the falcon, the eagle, and others like them. The selling of the hawk or hiring it out is (valid) legal without any difference of opinion, because it is a clean animal, and there is an advantage to be derived from it. At-Tirmidhī relates on the authority of ‘Adi-b. Ḥātim who said, “ I asked the Apostle of God regarding hunting with the hawk, and he replied, ‘ Eat every-thing that is handed over to you.’ ”

(Proverbs.) "Does the hawk ever rise without a wing?" applied in the sense of stimulating to help one another and of coming to an understanding. A poet says :—

"Thy brother, thy brother, for he who has no brother,
Is like one who strives to rise (for an action) without arms;
Know that the cousin of a man is his wing,
And does the hawk ever rise without a wing?"

Here is one of Abû-Ayyûb Sulaimân b. Abî-Mujâlid's proverbs in the narrative form. Khâlid b. Yazîd al-Arkaṭ states that while Abû-Ayyûb was one day in his assembly ordering and cancelling, al-Manṣûr sent for him; when his colour changed and he trembled (from fear). When he returned from him, his colour returned. This used to be a habit with him every time he was sent for, and he was therefore told, "We see that notwithstanding your constantly visiting the Commander of the faithful and your being on intimate terms with him, your colour changes whenever you have to go in to him. He explained it in the form of a parable saying, "Supposing that a cock and a hawk are talking to each other; the hawk said to the cock, 'I do not know any body more ungrateful than you,' and the cock asked, 'How is that?' whereupon the hawk said, 'Because you are taken as an egg, and your people have you hatched, when you come forth through their means; then they feed you with their hands until you become big, when nobody can come near you without your flying here and there and crying out; if you can manage to get over the wall of the house you have been in for years, you leave it and fly away to another house; whilst I am taken from the mountains at an advanced age, am given a little food to eat and trained for a day or two, and am then let loose against game; I fly alone, seize it, and bring it to my master.' The cock replied, 'Your argument falls to the ground; had you only seen two hawks on the roasting spit, you would have never returned to them; whilst I see every day and every hour roasting spits full of cocks and yet I remain with them, wherefore I should be considered more grateful than you are if I were like you.' Now, if you only knew what I know regarding al-Manṣûr, you would be even in a worse condition than I am, when he sends for you." Al-Manṣûr slew him in the year 154 A. H., after torturing him and depriving him of his wealth and property. He used to be at first in the highest favour and estimation of al-Manṣûr, on account of some favours done to al-Manṣûr by him before his accession to the khilâfah, but he after-

wards took a great dislike for him, and Abū-Ayyūb was in fear of vengeance falling on him (one day); but this state of things continued for a long time, and every time he used to go in to him he was in apprehension of the vengeance falling on him; he used, however, to return safely. It is said that he had with him some ointment to which he had given magical power and which he used to apply to his eyebrows whenever he went in to al-Manṣūr. This became a general proverbial expression, and people used to speak of 'the ointment of Abū-Ayyūb'. In *السيواهر الزاهرة* (*al-Jawāhir az-zawāhir*) it is said that al-Manṣūr used to love him much, and the following lines of Nāṣih-ad-dīn Saʿīd b. al-Dahhān, the Sibawaih of his age in grammar, are quoted :—

“ Practise not jesting habitually, for it leads to detriment,
 Whilst seriousness (truth) leads to a high position among mankind ;
 Be not beguiled by the smile of a king,
 For the clouds pour not down rain but when they smile (flash with lightning).”

Here are some other good lines by the same poet :—

“ Hasten to enjoy life while the days are asleep,
 And look not anxiously for the passing away of the times,
 For life is like a cup which has on the top
 A clear liquid, but at the end at its bottom, there is turbidity.”

[The author here gives some more lines by the same poet.] He died in 569 A. H. .

(Properties.) Whoever uses its bile as a collyrium will remain secure from cataracts in his eyes. If a woman drinks the excrement of a hawk mixed with water, it will help her in becoming pregnant even if she is naturally sterile. As to the variety *al-bishak*, its brain is beneficial in palpitation of the heart arising from melancholy if a dirham weight of it is given to drink with rose-water. Its bile used as a collyrium is useful in dimness of vision.

(Interpretation of it in a dream.) In a dream, a hawk indicates power for one who belongs to the governing class of people; if it flies away from his hand leaving behind a leg, it means that his kingdom will vanish leaving behind only the memory of it; if any of the feathers remain in his hand, there will be some of the property still left in his hand. The killing of a hawk indicates a victory over a thief, whilst the killing of hawks indicates the death of the kings who

are in the habit of taking property by force (openly). The flesh of hawks indicates the property of sultāns. Hawks for a man of the market are an indication of power and honour. *Al-bāshak* in a dream indicates a thief, and is also said to mean a male child.

البَازِل (al-Bāzil).—A camel which has cut its tush (canine tooth); male or female, which takes place in the eighth year. Pl. **بَزْل (buzl)**, **بُزْل (buzul)**, and also **بَوَازِل (hawāzil)**. Muslim relates, on the authority of Abū-Hurairah, that the Prophet borrowed a young camel (**بَكْر**) and returned instead an eight-year old camel (**بَازِل**), and said, "The best among you is he who is the best in the payment of a debt." Al-Khattābī relates on the authority of Ibn-Khuzaimah who said, "I have heard Yūnus b. 'Abd-al-A'lā say that Ibn-'Uyainah was asked regarding the saying of the Prophet, 'He who performs purification after answering a call of nature with small stones (**الْمُسْتَجْمَار**), ought to use an odd number of them,' when Ibn-'Uyainah remained silent, and was asked if he would be satisfied with the explanation given by Mālik, whereupon he said, 'What has Mālik said?' and was told that Mālik has said that **الْمُسْتَجْمَار** is performing purification with stones; he (Ibn-'Uyainah) replied, 'One like me and Mālik is like what an ancient poet has said:—

"If a two-year old camel (*ibn-labīn*) is joined in a yoke,

It will not be able to stand the fury of eight-year old camels (*buzul*).

البَاقِعَة (al-Bāki'ah).—Extremely sagacious. A man is said to be **بَاقِعَة** if he possesses sagacity. Al-Harawī has copied from Ibn-'Umar, that it is a bird which is very cautious when drinking water, flying to the right and left. It is related in a tradition about the tribes (**حديث القبائل**), that 'Alī said to Abū-Bakr, "You have come across an extremely sagacious man (*bāki'ah*) among the Arabs." In another tradition it is said, "I examined him and found him an extremely sagacious man (*bāki'ah*)."

بَلَّام (Bilām).—Al-Bukhārī and Muslim relate on the authority of Abū-Sa'īdal-Khudrī who related regarding the Prophet, that he said, "On the Day of Resurrection, the earth will become like a cake of bread, which the Omnipotent will turn over in his hand as one of you does a cake of bread on a journey, as an entertainment for

the people of Paradise.” He stated further, “A Jew came and said, ‘God bless you, O Abû’l-Kâsim, shall I not inform you of the entertainment of the people of Paradise on the Day of Resurrection?’ and the Prophet replied, ‘Yes,’ whereupon the Jew said, ‘The earth will become like a cake of bread,’ in the same manner as the Apostle of God had said. The Apostle of God then looked at us and laughed so much that his molar-teeth were visible; he then said, ‘Shall I not inform you (thee) of their condiments (to eat the bread with)?’ and he (the Jew) replied, ‘Yes,’ upon which he (the Prophet) said, ‘بَالَامَ (bâlam) and نُون (nûn),’ and he asked, ‘What are they?’ He (the Prophet) replied, ‘The ox and the fish, the round ligaments of the livers of which will be eaten by seventy thousand.’” This is how it is given in al-Bukhârî with the word سَبْعُونَ (seventy) having the letter س at its beginning. It is related in the صحيح (Ṣaḥîḥ) of Muslim in كتاب الظهار (Kitâb al-ḍiḥâr) in a tradition of Thawbân who said, “I was standing by the Apostle of God when a Jewish doctor of religion came up to him and said, ‘Salutation to you, O Muḥammad,’ whereupon I gave him such a push as almost to cleave him; he said, ‘Why do you push me away,’ and I replied, ‘Why do not you say, “O Apostle of God?”’ The Jew said, ‘We call him by his proper name, the one given to him by his people.’ The Apostle said, ‘My proper name is Muḥammad which has been given to me by my people.’ The Jew said, ‘I have to ask you a question,’ and the Apostle asked him, ‘Will it be of any use to you if I talk with you?’ and the Jew replied, ‘I shall hear with my ear.’ The Apostle of God then struck the ground with a stick he had with him (meditatively), and the Jew said, ‘Where will the people be, “on the day when the earth shall be changed for another earth, and the heavens too;”’ The Apostle of God replied, ‘They will be in darkness before the Resurrection.’ He then asked, ‘Who will be the first people to be received on the Day of Resurrection?’ and the Prophet replied, ‘The poorer of the Refugees.’ The Jew next asked, ‘What will be the pleasing present given to them when they enter Paradise?’ and he replied, ‘The round ligament of the liver of the fish.’ He then asked, ‘What will their morning meal consist of after that?’ and the Prophet replied, ‘The bull of Paradise which is in the habit of grazing on its borders will be slaughtered for them.’ He then asked, ‘What will be their drink over that?’ and the Prophet replied, ‘Their

drink will be out of the fountain in it, which is called the Salsabil.' The Jew then said, 'You have said truly, and I have come to ask you about something which none of the people of the earth know, but which only a prophet or one or two men can know.' The Prophet asked him, 'Will it benefit you if I talk with you?' to which he replied, 'I shall hear with my ear.' The Prophet then said, 'Ask,' and the Jew said, 'I ask you regarding a child.' The Prophet replied, 'The seminal fluid of a man is white and the seminal fluid of a woman yellow; when they meet, if the semen of the man is above that of the woman, the product is a male child by the order of God, but if the semen of the woman is above that of the man the product is a female child by the order of God.' The Jew then said, 'You have said truly, you are a prophet,' and went away. When he went away the Apostle of God said, 'When this one asked me about what he asked I had no knowledge of it, until God revealed it to me.'" In the صحيح (Sahih) of al-Bukhârî is also given a tradition of Anas resembling this, and it is said that the Jew was 'Abd-Allâh b. Salâm. This is how the tradition has come down with its explanation.

As to النون (an-nûn) it is fish, and therefore Yûnus (Jonas) is called Dhî'n-nûn. As to the word بالام (hâlâm), they (the commentators) have taken great trouble in giving an explanation, which is, however, unsatisfactory, for it is probably a Hebrew word according to what is said in النهاية (an-Nihâyah). Al-Khattâbî says that very probably the Jew wanted to express his meaning in an obscure language and therefore changed the letters, advancing one of them before the other out of the لا and ي, and that his real intention was to say لاني of the measure لعي, which means a wild bull, and the relater of the tradition has read it wrongly and altered the ي into ب. He states, "This is what appears to me to be nearer the truth." But the truth is that it is a Hebrew word. As to زيادة الكبد, it is a solitary appendage hanging from the liver and is the best part of it. The seventy thousand mentioned in the tradition may be the persons who would enter Paradise without giving any account of themselves, or it may mean, that he simply expressed by the seventy thousand a large number without any restriction of sense as regards number. An-Nasâ'î has also related it (the tradition) in عشرة النساء ('Ishratan-nisâ').

البال (*al-Bâl*).—[The Sperm-whale.¹] A certain fish found in the large ocean; its length reaches fifty cubits, and it is called also العنبر (*al-'anbar*). It is not an Arabic word, and al-Jawâlîkî states that it has become as if arabicised. In المصاح (*as-Sihâh*), البال (*al-bâl*) is described to be a large marine fish, and the word is said to be not an Arabic one. Al-Kazwîni states that البال (*al-bâl*) is a fish five hundred cubits or more in length; it shows sometimes a side of its fin like a big sail, and sea-faring people are much afraid of it. When they become aware of its nearness, they beat drums that it may run away from them. When it begins to tyrannize the other animals of the sea, God sends a fish about a cubit in length², which attaches itself to its ear, and the *bâl* seeing no means of freeing itself from it, goes down to the bottom of the sea and strikes its head on the ground until it dies, after which it floats on the top of the water like a big mountain, and the men on the East Coast of Africa (الزنج) are generally on the look-out for it. When they find it, they plunge harpoons into it and drag it to the shore where they cut open its belly and take out of it ambergris. A further account of this animal and the lawfulness or unlawfulness of ambergris will be given under the letter ع.

الببر (*al-Babir*).³—A certain beast of prey which vies in running (يعادي) from العدو and not from العدوان⁴, with the lion; it is called البريد (*al-barîd*—the post-runner or post-animal) and also الفرانك (*al-furânik*).⁵ It is an Indian word arabicised. It resembles the jackal and is said to be the cross-breed between الزبرقان (*az-zibrikân*—the moon?) and a lioness. As a part of its nature it may be mentioned that its female conceives by means of wind, which accounts for its quick running like wind, nobody being able to capture it. Its whelps are, however, stolen and placed in vessels like bottles made of glass, with which they (the hunters) ride away on fast horses, and should their sire happen to overtake them, one of the bottles is thrown down to it, so that it busies itself in looking at it and in trying to take its young one out, whilst it loses the rest of the whelps. It can be reared and

¹ *Physeter (Catodon) macrocephalus*. ² Probably the *Remora* is here meant.

³ The lion is in some parts called by this name in India and also the tiger.

⁴ See Lane's *Lex. ar.* ببر, برد, and فرنق.

can then associate with boys and become docile. It is very fond of being near the camphor-tree from which nobody is able to take anything while it is near it ; but it leaves the tree at a certain known time, and when the people of those regions (where camphor grows) know that, they come to the tree and take camphor from it.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it obtains its sustenance by means of its canine tooth.

(Properties.) If one who is attacked by frenzy or pleurisy were to anoint his head with the bile of the *babir*, beaten up with water, he will be highly benefited by it ; if a woman uses it locally (as a pessary) she will never conceive, and if she is pregnant she will abort. If its *os tali* (astragalus) or ankle-bone is tied to the arm, the wearer of it will never get tired even if he were to walk twenty leagues every day. If a person having pustules on his body sits on its skin, they will disappear.

It is mentioned in ربيع الأبرار (*Rab' al-Abrâr*) that الببر (*al-babir*) is of the appearance and size of a large lion ; it is white shining with yellow and black stripes. Aristotle states that الببر (*al-babir*) is an awe-inspiring beast of prey, and that it is found only in Abyssinia and not in any other countries.

الببغاء (*al-Babgâ'*).—[The parrot]. It is the green bird known by the name الدرة (*ad-durrah*) ;—so it is said in العباب (*al-'Ubbâb*). Ibn-as-Sam'âni has fixed its pronunciation in الأنساب (*al-Ansâb*) to be *babgâ*, and states that Abû'l-Faraj the poet was so nick-named on account of his fluency, but al-Kudâ'i states, on account of the stuttering there was in his speech.

It is about the size of a pigeon, and people keep it for the purpose of benefiting themselves by its voice, in the same manner as they keep the peacock to benefit by its appearance and colour. There used to be a white variety of parrots, and a parrot (*durrah*) white in colour, black in its beak and legs, with a pistachio-green forelock on its head was presented to Mu'izz ad-dawlah ; but all its varieties excepting the green one which is the only one to be found, are now extinct. It is an animal easy (good) in disposition and quick in understanding, and possesses the power of imitating sounds and accepting instruction. Kings and grandees keep it in order to slander with the

news it hears. It helps itself with its foot in the same manner as a man does with his hand. Men adopt several stratagems in teaching it. Aristotle says, "If you wish to teach a parrot to utter words, take a mirror and place it before it, when it will see its own image in it; then talk from behind the mirror and talk to it in turns, upon which it will be able to repeat the words." Ibn-al-Fakîh says, "I have seen animals in the island of Râniġ wonderful in their forms, and among them were varieties of parrots, red, white, and yellow, which were able to repeat words uttered in whatsoever language." Abû-Ishâk as-Sâbî describes it as follows:—

"I describe her as handsome and beautiful,
 And talking with a fluency of speech;
 She is classed among birds, but her speech
 Makes me imagine that she is a human being;
 She gives information to her master of news
 And reveals secrets and hidden things;
 She is dumb but listens,
 And repeats by nature what she hears.
 She has come to you on a visit from her distant country,
 And has adopted your place like a companion;
 She is a guest whose hospitality consists in nuts and rice,
 And a guest on arrival is always honoured.
 You see the rice in her worn-out beak,
 Like pearls picked up with carnelian-lips;
 She sees with eyes like two gems in the light,
 And in the dark like two shining globes;
 She walks with a proud gait in her green clothes
 Like a young delicate virgin,
 A modest virgin whose veils are the cages;
 There is no escape for her from imprisonment,
 Whilst we imprison her without any guilt on her part,
 But it is so from excessive love.
 She it is on whose account my heart is frantically mad;
 I have described her now metaphorically,
 And her name is a well-known one,
 A name which is shared with her by the poet of the age
 The Kâtib, the well-known one for his eloquence,
 Namely, 'Abd-al-Wâġid b. Naġr,
 Whom may my body preserve from the misfortunes of time!"

To this Abû'l-Faraj sent a reply in the following words:—

"Who will help me in addressing the able composer of the book,
 The sun of sciences, the moon of learning,

One who has become a preserver of all the branches of knowledge?
 He wanted (me) to reach him when he came forth,
 But can a horse which habitually falls short contend with one which
 outstrips in running?
 Or can a heedless one vie in superiority with one who comprehends?"

He goes on, till he describes the parrot:—

"Possessed of unequal teeth which you think to be ruby,
 And nothing but rice pleases her for her food,
 As if the grain in her bill
 Is a bubble floating on her wine."

[The author here quotes from Ibn-Kh. from the biography of al-Faḍl b. ar-Rabī' the lines written by Aḥmad b. Yūsuf al-Kātib to one of his brothers, who had lost a parrot by death.]¹

Az-Zamakhsharī states that the parrot speaks wailingly for one whose great object of care is this world.

(Lawfulness or unlawfulness.) It is very properly held to be unlawful by ar-Rāfi'ī who has copied it in البحر (al-Bahr) on the authority of as-Ṣaimarī and who while confirming that opinion has shown as the reason for it, the badness of its flesh. But it is also said to be lawful, because it eats good or approved things, is an animal possessing neither a poisonous nature nor a talon, and is not an animal ordered to be killed, or prohibited. Al-Mutawallī has decided that hiring it for the purpose of giving pleasure with its voice, is lawful, whilst al-Bagawī states regarding it that there are two opinions, and in the same manner in respect of every animal hired for giving pleasure with its voice, such as the nightingale and others.

(Properties.) He who eats its tongue becomes fluent and flowing in his speech, whilst its bile if it is eaten makes the speech (tongue) heavy. Its blood dried and finely powdered if it is sprinkled between two friends, will create enmity between them. Its mute (dang) if it is mixed with the juice of sour grapes (حصرم) and used as a collyrium is beneficial in dimness of sight and inflammation of the eye.

(Interpretation of it in a dream.) A parrot in a dream means an unlucky and a lying man, but it is also said to mean a philosopher, its young one meaning a philosopher's child. It is also said to mean a slave-girl or a slave-boy, an orphan.

¹ De Slane & T. of Ibn-Kh.'s B. D. Vol. II. p. 471.

البَّجَج (al-Bujj).—One of the aquatic birds which will be all described together under the letter ط .

البَّجَع (al-Baja').—The same as الحورصل (al-ḥawṣal—a certain bird having a large stomach), which will be described under the letter ح . A poet says enigmatically of it :—

“ What bird is that which by its inversion¹
Creates wonder² in the minds of men,
Whose beak³ is in its interior,
And whose eye⁴ is in its tail?”

At-Tumimī mentions in القُرْآن (Manāḥ al-Kur'ān) that if one writes on the membrane of the stomach of a *baja'* either with rain or rose-water the words of God, “ And, verily, thy Lord knows what their breasts conceal and what they manifest ; ”⁵ and then places it on the chest of a sleeping person, a man or a woman, that person will give information regarding everything he or she may have done.

البَّحْزَج (al-Bahzaj).—The young one of a wild cow.

البُّخَّاق (al-Bukḥāq), like الغُرَاب (in its measure).—The male of the wolf.

البُّكَّت (al-Bukḥt).—[Bactrian camels.] A species of camels. The word is an arabicised one, but some say that it is an Arabic word. Masc. sing. بُكْتِي (bukhtī). Fem. sing. بُكْتِيَّة (bukhtiyah). Pl. بُكْتَانِي (bukḥātī) which is imperfectly declined being the plural of plural ; it is, however, optional to lighten the letter ي in it by using it as a single letter, which rule is applicable to all similar words, the singular having a double letter, but in the plural both the single and double letter being allowable, as for instance in العوَارِي, السوَارِي, العلَالِي, المَهَارِي, and others like them. Ibn-as-Sikkīt in his إصلاح (Iṣlāḥ) and al-Jawharī in his صحاح (Ṣiḥāḥ) are out of those who have mentioned this rule. Ibn-as-Sikkīt states that الِائْتِيَّة

¹ The word بُجَج by an inversion (قَاب) of the position of its letters becomes عَجَب (a wonder). ² The beak-like projection of the letter ج, the medial letter in the word. ³ The letter ع which is the final letter in the word is here meant.

⁴ Al-Kur'ān XXVI—76.

the singular of **الاثاني** is one of the three stones (props) which the Arabs arrange for placing a caldron on for the purpose of cooking. One of the sayings of the Arabs is, "May God throw at him the third of the three stones for cooking," that is to say a mountain, for a man if he does not find more than two stones, makes use of a mountain as the third one, for which they use the expression, 'the third of the cooking stones'.

Al-bakhâtî are camels with long necks. Abû-Dâ'wûd, at-Tirmidhi, an-Nasâ'î, and Ahmad relate out of a tradition of Junâdah b. Abî-Umayyah who said, "While we were on the sea with Busr b. Artâh, a thief who had stolen a *bukhtîyah* was brought to him; he said, 'I have heard the Apostle of God say, "Do not cut off hands while the person (to whom they belong) is travelling;" if it were not for that, I should have cut off his hand.'" It is related in the **مصحح** (*Sahîh*) of Muslim out of a tradition of Zuhair on the authority of Jarîr b. Sahl, who has given it on the authority of his father who had it on the authority of Abû-Hurairah, that the Prophet said in describing the women who will come at the end of time, "Their heads will be like the humps of Bactrian camels (*bukht*), and they will not get the breeze (wind) of Paradise, which will be felt (by others) at the distance of five hundred years' journey." It is related in **المستدرک** (*al-Mustadrak*) out of a tradition of 'Abd-Allâh b. 'Umar that the Prophet said, "At the end of this nation there will be men who will ride with soft cushions and saddle-cloths to come to the gates of their mosques, and whose women will be clad in garments but destitute of religion, with things on their heads like the humps of lean Bactrian camels; curse them (the women), for they will be accursed." It is related in **الکامل** (*al-Kâmil*) in the biography of Fadl b. Mukhtâr al-Basrî on the authority of 'Ubaid-Allâh b. Mawhib who had it from 'Isma'îl b. Mâlik, who stated that the Apostle of God said, "There are birds in Paradise like the *bakhâtî* (Bactrian camels)," whereupon Abû-Bakr asked, "Are they soft (delicate)?" and the Prophet replied, "Softer than they will be those who will eat them, and you Abû-Bakr will be one of those who will eat them."

الْبَدَنَةُ (*al-Badanah*)¹.—Pl. بَدَن (budun) and بَدْن (budn), the latter form being given in the *Kur'ān*², whilst al-Jawhari is one of those who have given the former form. It is a she-camel or a cow, having a mark made on it as destined for sacrifice at Makkah (الشعر) and is so named because it becomes bulky, that is to say fat. An-Nawawī states that it is a camel either a male or a female, on the condition according to juriconsults and lexicographers or most of them, that it is of an age fit for sacrificing (on the 10th of Dhū'l-Hijjah). The word can be applied both to camels and cows. Al-Azhari states that it may be applied to camels, cows, and sheep and goats, which are thus named on account of their bulkiness, and adduces as evidence of the word being specially used for camels, what Muslim has related on the authority of Abū-Hurairah who said that the Prophet said, "Whoever bathes on a Friday and is prompt in repairing to the Friday-prayer in the first moment (hour it is due) is as though he offered a camel for sacrifice at Makkah (بَدَنَة); he who is prompt in the second moment (hour) is as though he offered a cow; he who is prompt in the third moment (hour) is as though he offered a horned ram; he who is prompt in the fourth moment (hour) is as though he offered a fowl; and he who repairs in the fifth moment (hour) is as though he offered an egg." In the *Musnad* (مسند) of the Imām Aḥmad, in the fourth hour a duck is mentioned, in the fifth a fowl, and in the sixth an egg. The Prophet mentioned the ram a horned one, because it is then of a full age and beautiful appearance. The plural of *al-badanah* is *budn*. God has said, "The bulky camels (*al-budn*) we have made for you one of the symbols of God, therein have ye good."³ Ibn-'Abbās says that they are of advantage in the present world and a source of reward in the future one.

When Ṣafwān b. Ṣalīm went to the Ḥajj he had not with him more than seven dinārs; he purchased with them a bulky camel (for sacrifice), and on being asked regarding it, replied, "I have heard the words of God, "The bulky camels we have made for you a symbol of God, therein have ye good."⁴" The first one to offer camels as sacrifice at the Sacred House was Ilyās (Elias) b. Muḍar, who was also

¹ *Al-budan* is a name given in Egypt, some parts of Arabia, and W. Palestine to the wild goat (*Capra bedon* (ibex)). ² *Al-Kur'ān* XXII—37. ³ *Ibid.* ⁴ *Ibid.*

the first one to set up Maḳām Ibrāhīm for the people, after the House had been under water and become dilapidated in the time of Noah. Ilyās was the first one to find it out and to place it in a corner of the House : the Arabs always held Ilyās b. Muḍar in high estimation until he died. When he died, his wife Khindif grieved intensely, so much so that she gave up all idea of marrying again and the use of perfumes, and vowed that she would not stay in the town in which he had died. No house could hold her (on account of her excessive grief), and she kept on continually travelling (from place to place) until she died of grief. His death took place on Thursday, and she therefore vowed to cry for him every Thursday from sunrise to sunset. As-Suhaili states regarding the Prophet that he said, "Do not vilify Ilyās, because he was a believer : " he used to hear out of his back the Prophet's replying لبَّيْكَ (*labbaiḳ*)¹ at the time of the Pilgrimage.

Muslim relates on the authority of Mūsā b. Salamah al-Hudhali, who said, "I and Sinān b. Salamah started on a religious visit to the sacred places at Makkah during the pilgrimage, and Sinān had a bulky she-camel with him which he was driving ; she became fatigued on the road, and as I was thinking sorrowfully over it, she broke down entirely. We therefore went to Ibn-'Abbās to ask him regarding it, and he replied, "On the possessor of knowledge thou hast lighted." The Apostle of God once sent sixteen camels for sacrifice with a man and ordered him to sacrifice them ; but the man asked, "O Apostle of God, what shall I do with any of them which may break down on the way ? " and he replied, "Slaughter it and dye its feet with its blood, then apply the blood to its sides, but neither you are to eat it nor is any of your companions to do so." Under the letter ز, the subject of sacrificial animals (الذبيحة) will be further treated.

Al-Bukhārī, Muslim, Abū-Dā'wūd, and an-Nasā'ī relate, on the authority of Abū-Hurairah, that the Prophet once saw a man driving a camel for sacrifice and said to him, "Ride it," but the man replied, "O Apostle of God, it is a camel for sacrifice," and the Prophet said again, "Ride it," but he again replied, "It is a camel for sacrifice," and the Prophet said again, "Ride it, woe betide you !" making use of the last expression, "woe betide you !" either

¹ The Muslims believe that the Prophet who was out of the progeny of Ilyās, used to repeat the word *labbaiḳ* out of his (Ilyās's) loins when Ilyās went to the pilgrimage.

on the second or third occasion. In another version of the same tradition the Prophet is represented to have said, "Woe betide you ! ride it ; woe betide you ! ride it." Al-Hâkim relates regarding Ibn-'Abbâs that he said, "When you wish to slaughter a camel for sacrifice, make it stand up, then say, 'God is most great, O God, from Thee to Thee !' then taking the name of God slaughter it ; the same thing is to be done in sacrificing a sheep (الضحية)." It is related in الصحيحين (the two *Ṣaḥīḥs*) on the authority of Ziyâd b. Jubair who stated, "I saw Ibn-'Umar coming across a man who had made his camel for sacrifice lie down and was in the act of slaughtering it, whereupon he (Ibn-'Umar) said, 'Make it rise up with its legs bound, which is an institute of Muḥammad.'" The Imâm Aḥmad and Abû-Dâ'wîd relate on the authority of 'Abd-Allâh b. Kurr, that the Prophet said, "The greatest of days with God is the Day of Sacrifice (the 10th of Dhû'l-Ḥijjah), and next to it the Day of Resting (the 11th of Dhû'l-Ḥijjah)," and that five or six camels having been brought to the Prophet that he might sacrifice them, the camels kept on drawing nearer and nearer to him to see which one he would begin with first. As regards riding a camel intended for sacrifice, the learned differ in their opinions. Ash-Shâfi'î is of opinion that it may be ridden, if it is necessary to do so ; but if there is no necessity, it ought not to be ridden ; if, however, it is ridden it ought to be treated kindly without doing any injury to it ; this is also what Ibn-al-Mubâarak, Ibn-al-Mundhir, and the general body of authorities have said. But Mâlik and Aḥmad are of opinion that it may be ridden even if there is no necessity, and this is what 'Urwah b. az-Zubair and Ishâk b. Râhwaiḥ have said. Abû-Ḥanîfah states, that it ought not to be ridden unless there is no means of doing without it, whilst al-Ḳâḍî (Abû-'Alî al-Ḥusain al-Marwarrûdî) states, on the authority of some of the learned, that it ought to be ridden on account of a manifest order (from the Prophet). The proof adduced by the general body of the religious doctors is that the Prophet used to offer an animal for sacrifice, but neither rode it nor ordered the people to ride sacrificial animals. As to the expression made use of by the Prophet, "Woe betide you !" it is originally employed for one who has fallen into a (bad) state bordering on destruction, and he employed it because the man was in great need owing to his having fallen into a condition of feebleness and fatigue. It is also said that this expression escapes the lips (tongue) and is

made use of without any intention of applying its sense to the person in reference to whom it is employed, like the expressions, "No mother to him!", "No father to him!", "May his hands have dust in them!", "May God curse (fight) him!", "May God wound her and shave her hair!", and others like them.

البذج (*al-Badhaj*).—A young one of a sheep (a lamb), of the same age as العنود (*al-ʿatūd*—a yearling kid). Pl. بذجان (*bidhjān*). A poet says :—

"Our neighbour has died from a bad management of the means of subsistence.

For when she was hungry she used to eat a yearling kid or a yearling lamb."

It is said in a tradition that on the Day of Resurrection a man will come out of the fire as if a yearling lamb, whose very joints will shake. Ibn-al-Mubārak relates on the authority of Ismaʿīl b. Muslim, who had it on the authority of al-Ḥasan and Kaṭālah, who had it on the authority of Anas who had it on the authority of the Prophet who said, "On the Day of Resurrection a man will be brought (looking) as if a yearling lamb in insignificance, before God who will say, 'I conferred on thee wealth and favours, what hast thou done?' and he will reply, 'I collected and increased much of it but have left it behind, cause me to return that I may bring it to Thee,' whereupon God will say to him, 'Show me what actions thou hast performed,' when it will be found that he was a man who had not done any good action, and he will be therefore taken to the Hell-fire." This tradition has been given by Ibn-al-Arabī al-Mālikī in *سراج المريدین* (*Sirāj al-Murīdīn*) and said by him to be an authentic one out of the traditions traced immediately to the Prophet by al-Ḥasan. The Ḥāfiḍ al-Mundhirī states in *الترغيب والترهيب* (*al-Targhib wa-t-Tarhīb*) that at-Tirmidhī has related it on the authority of Ismaʿīl b. Muslim al-Makkī, who has related it on the authority of al-Ḥasan, and that البذج (*al-badhaj*) is a young one of a sheep, to which this man is likened on account of the abject condition to which he will be reduced. It is related in the *مسند* (*Musnad*) of Abū-Yaʿlā al-Mawṣilī on the authority of Anas b. Mālik, who stated that the Prophet said, "On the Day of Resurrection a man will be brought up (looking) as if a yearling lamb, to whom God will say, 'I am the best of dealers (apportioners); O man, look at thy actions which thou hast performed for me, and I

shall recompense thee accordingly, and look at thy actions which thou hast performed for another than myself, the recompense for which will be given by him for whom they were performed.'” The Ḥafīd Abū-Nu‘aim has related it in the biography of ar-Rabī‘ b. Ṣubaiḥ as a *marfū‘* tradition.

The word **البذخ** (*al-badhaj*) is a Persian one and is made use of by the Arabs. It is mentioned regarding an Arab that he was found hanging from the curtains of the Ka‘bah and saying, “O God, let me die the death of Abū-Khārijah,” and on being asked as to how Abū-Khārijah had died replied, “He ate a yearling lamb, drank a mish‘alful of nabīdh or date-wine, slept in the sun, and met God satiated as regards both hunger and thirst, and warm. *Al-mish‘al* is a certain kind of vessel in which *an-nabīdh* is prepared.

(Proverbs.) “Such a one is more abject or insignificant than a yearling lamb,” so applied because it is the weakest of lambs.

البُرَاق (*al-Burāq*).—The beast which the chief of the apostles of God rode on the night of his ascension (to Heaven), and which the prophets before him rode. The word is derived from **البرق** (lightning) which flashes in the clouds, according to what is related in the tradition regarding the passing over the bridge, namely, “Some of them will pass like the blinding lightning, some like a violent wind, and some like a swift running horse.” It is described in **المصحيح** (*as-Sahīḥ*) as a beast smaller in size than the mule, and bigger than the ass, white in colour, and taking a step at the greatest distance visible to it, from which is to be deduced the meaning that it took him (the Prophet) in one step from the earth to the heaven, and through the seven heavens in seven steps; it is also a refutation of the argument of any person who esteems the bringing of the throne of Bilkīs in the twinkling of an eye as improbable. He (the author of *as-Sahīḥ*) further states that it disappeared (for a time), and was found again, and the reason of it was that the distance was too great to be traversed in the twinkling of an eye; this is therefore a manifest proof for refuting it. As-Sahāilī states that one of the questions that have been asked, is regarding its refractoriness in reference to its attempting to throw down the Prophet when he mounted it, upon which Gabriel said to it, “Dost thou not feel ashamed, O Burāq? No one more honoured by God than Muḥammad has ever

ridden thee before." Ibn-Battâl states that the reason of its attempting to do that was that a long time had passed since its meeting (seeing) any of the prophets, a long interval of time having occurred between 'Isâ (Jesus) and Muḥammad. An-Nawawî has copied from az-Zubaidî in *مختصر العين* (*Mukhtasar al-'Ayn*) and from the author of *التحرير* (*al-Tahrir*) to the effect that it is a beast which the prophets used to ride, and has added that this what the two authors have mentioned regarding all the prophets sharing in the privilege of riding it requires (for it to be true) an authentic account or relation. The author of *المقتفي والحكمة* (*al-Muktajû wa'l-Ḥikmah*) states with reference to its appearance having been like that of a mule, and not that of a horse which gives a warning (by its neighing), that it was so, because the ride took place in the time of peace and security, and not in the time of war and danger, or that it took place for the purpose of manifesting a miracle in the way of the most astonishing speed in an animal, the (idea of the) form of which is never coupled with (that of) swiftness. If it is argued that the Prophet used to ride a mule in war, the reply is that it was for confirming his prophetic mission and his bravery. He (the last named author) further states that al-Burâḳ was white and his (the Prophet's) mule was gray which has also the white colour preponderating in it; that was a sign of his having been specially distinguished with the most honoured (favoured) of colours. He also states that people differ in opinion as to whether or not Gabriel rode with the Prophet, some saying that he rode behind the Prophet, but he adds, "It appears to me that he did not do so; because the ascension to Heaven was a special mark of honour shown to the Prophet." But it is also related that Abraham used to visit his son Isma'îl on al-Burâḳ, and that he, Isma'îl, and Ḥajir, all three of them rode it together when he (Abraham) brought them to the Sacred House. It is stated at the end of the book *المستدرى* (*al-Mustadrak*) on the authority of 'Abd-Allâh, that the Prophet said, "Al-Burâḳ was brought to me, and I mounted it behind Gabriel," to the end of what he said; but Abû-Hamzah Maimûn, the blind, is the only authority who states that, and there is a difference of opinion regarding it. In the same book it is stated under the head of *مناقب فاطمة* (the virtues of Fâṭimah), on the authority of Abû-Hurairah, that the Prophet said, "On the Day of Resurrection, the prophets will be sent mounted on beasts to join the believers out of their

respective creeds, at the place of assemblage: Ṣāliḥ will be sent on his she-camel, I will be sent on al-Burâḳ whose each step is at the greatest distance its sight can reach, and Fâtimah will be sent before me."

Abû'l-Kāsim Isma'îl b. Muḥammad al-Ispahânî states in his book *الحجّة إلى بيان المعجزة* (*al-Ḥujjah ilâ bayân al-Maḥajjah*) that if it is asked why al-Burâḳ ascended with him (the Prophet) to Heaven, and why he did not descend mounted on it on his return journey, the reply is that he was taken up mounted for the manifestation of his dignity, and that he was not brought back mounted on it for the manifestation of the power of God. Some say, however, that ascending mounted on it includes also descending mounted on it, like other expressions of the kind in the Qur'ân, "shirts to keep you from the heat,"¹ that is to say, *and from the cold also*, and "in Thy hand is good,"² which includes *also evil*; whilst Hudhaifah states that the Prophet did not leave the back of al-Burâḳ until he returned, and that on the Day of Resurrection al-Burâḳ will be ridden by the Prophet in preference to all the other prophets. What has just been related on the authority of al-Hâkim points to it. What Abû'r-Rabî' b. Sab' as-Sibtî has related in *شفاء الصدور* (*Shifâ' as-sudûr*) on the authority of Suwaid b. 'Amr is, that the Prophet said, "I and such of the prophets as will ask of me a drink, will drink at my pool (of water) on the Day of Resurrection, and God will send for Ṣāliḥ his she-camel which he will milk, and after he and those that have believed with him have drunk of it, he will ride it and come mounted on it to the place of Judgment; this camel will have the grumbling cry or gurgling growl." A man thereupon said to the Prophet, "And on that day you will be riding al-'Adḥâ'" (the Prophet's she-camel), and he replied, "My daughter Fâtimah will proceed mounted on it, whilst I shall proceed on al-Burâḳ which will be specially reserved for me in exclusion of the other prophets."

People differ as to the date of the ascension. Ibn-al-Athîr says, "I am certain that it occurred on the night of Monday the 27th of Rabî' I a year before the Flight;" this is what the Shaikh-al-Islâm Muḥyî-ad-dîn an-Nawawî asserts decisively to have been the date in *شرح مسلم* (*Sharḥ Muslim*), whilst he asserts in his legal decisions in *كتاب الصلاة* (*Kitâb as-Salâh*), that it occurred in the month of Rabî' II.

It is mentioned in *مير الروضة* (*Sayr ar-Rawḍah*) that it occurred in Rajab and that it took place at night, to show the difference of speciality between sitting as a companion with the King (God) during the day and sitting with Him as a companion at night.

Historians relate that the Prophet was born in the year of the Elephant (Abraham's expedition to Makkah) and remained with the Beni-Sa'd for five years; his mother then died at al-Abwā' (between Makkah and al-Madinah) when he was six years of age, and his grandfather 'Abd-al Muṭṭalib became his guardian: he died when the Prophet was eight years of age, and his uncle Abû-Tālib became next his guardian: with him he went to Syria when he was twelve years of age. He next went on the trading expedition of Khadijah when he was twenty-five years of age, and he married her also in the same year. The tribe of Kuraish then rebuilt the Ka'bah and approved of his arbitration (in the matter of placing the Black Stone); he was then thirty-five years of age. When he was forty years of age, God sent him the inspiration to assume the prophetic office. When he was forty-nine years, eight months, and eleven days of age, Abû-Tālib died, and then Khadijah died three days after him. He then went, three months after Khadijah's death, with Zaid b. Hārithah to at-Tā'if where he remained with him for a month: then returning to Makkah he lived in the neighbourhood (protection) of al-Muṭṭam b. 'Adī. When he was fifty years of age, the genii of Naṣīb visited him and became Muslims. When he was fifty-one years and nine months of age, he was transported (by God) at night (to Heaven). He emigrated to al-Madinah when he was fifty-three years of age, which was the thirteenth year of his prophetic mission, but some say that he emigrated in the fourteenth year after his assuming the prophetic office; he had with him Abû-Bakr as-Ṣiddīq and his slave 'Amir b. Fuhairah, and their guide was 'Abd-Allāh b. Uraikāṭ (Arkāṭ according to Ibn-Hishām). The Islāmic Era is based on this year which is therefore the year 1 A. H.. In the same year the Prophet united his companions by the bond of the brotherhood of al-Islām and Faith, and adopted 'Alī b. Abi-Tālib as a brother. In the same year the prayer for those dwelling permanently in a place was completed and the prayer for those travelling was shortened, and 'Alī married Fāṭimah. In the year 2 A. H. occurred the expedition to Waddān which is the name of a place, that to Buwāt which is in the

district of Raḍwā, and that to al-'Ushairah, the first battle of Badr which took place in the month of Jumādā II, also the greater battle of Badr in which the chiefs of Quraysh were slain, by which God caused the Faith to be honoured and which took place on Friday the 13th of Ramaḍān, and the expedition against the Beni-Salm. In the month of Dhū'l-Hijjah of this year, the Prophet went forth to meet Abū-Sufyān but did not meet him. In the year 3 A. H. occurred the expeditions against the Beni-Ḡaṭafān, Najrān, and Ḳainukā', the battle of Uhud, and the expedition to Ḥamrā'l-Asad. In the year 4 A. H. occurred the expedition against the Beni'n-Naḍir, and the expedition to Dhāt-ar-Rikā'. In the year 5 A. H. occurred the campaign of Dumat-al-Jandal, the battle of al-Khandak, and the expedition against the Beni-Kuraidah. In the year 6 A. H. occurred the expeditions against the Beni-Lihyān and the Beni'l-Muṣṭalik. In the year 7 A. H. the Prophet adopted the institution of the pulpit and commanded the expedition against Khybar, and in the same year occurred the affair about the town of Fadak, which is a well-known one; Fadak (afterwards) belonged to the Prophet entirely. In the year 8 A. H. occurred the battle of Mu'tah, the conquest of Makkah, the battle of Hunain, the expedition to at-Tā'if, and the division of the property of Hawāzin. In the year 9 A. H. occurred the campaign of Tabūk. In the year 10 A. H. occurred his last pilgrimage (Ḥajj), in which he slaughtered with his own hand sixty-three sacrificial camels and liberated sixty-three slaves, that being the number of years of his age. In the year 11 A. H. occurred the Prophet's death; the illness commenced in the beginning of Rabī' I, and he died on the 12th of it. He lived sixty-three years, and the period of his stay in al-Madīnah was ten years, which has been already mentioned under the letter **ا** in the art. **الاورز**.

With the exception of Ibrāhīm whose mother was Māriyah the Copt, all his children were by Khadijah; they were at-Tayyib, at-Tāhir, al-Ḳāsim, Fāṭimah, Zainab, Ruḳayyah, Umm-Kulthūm, and Ibrāhīm; all the sons died in infancy. The Prophet did not marry any other wife during the life-time of Khadijah, but when she died, he married Sawdah bint Zama'ah and 'Ā'ishah who was the only virgin he ever married and who died in the reign of Mu'āwiyah in the year 58 A. H., at the age of 67 years. He married Ḥafṣah bint 'Umar b. al-Khaṭṭāb in the year 3 A. H.; she died in the reign of 'Uthmān. He

married also Zainab bint Khuzaimah, who died in his life-time, and besides whom and Khadijah no wife of his died during his life-time. He married in the year 4 A. H. Umm-Salamah whose mother was 'Ātikah a paternal aunt of the Prophet; she died in the year 59 A. H. also in the reign of Mu'āwiyah, but some say that she died in 61 A. H. on the day of 'Āshūrā', the day on which al-Husain was slain. In the year 5 A. H., he married Zainab bint Jahsh, who died in the year 20 A. H., in the reign of 'Umar, and who was the first of his wives to follow him to the grave. He also married Umm-Habibah whose proper name was Ramlah bint Abi-Sufyān and who died in 44 A. H. in her brother Mu'āwiyah's reign. He also married Juwairiyah bint al-Hārith al-Mustaliqiyah, who died in the year 56 A. H., in the reign of Mu'āwiyah. In the year 7 A. H., he married Maimūnah bint al-Hārith, who died in 40 A. H.. When he died he left behind him nine wives.

البُرْدَوْن (al-Birdhawn).—[A jade]. Pl. بَرَادِين (bardhīn). Fem.

برذونة (birdhawnah). Its sobriquet is اَبْرَاخُل (abū'l-akhḷ) so named because of its pendulous ears which are different from those of a horse of Arabian breed. Both its parents are of Persian (foreign) breed (اعجميان), whilst al-a'jamī (الاعجمي) amongst men means one who is not clear in his speech, whether he is an Arab or a Persian (foreigner). Do not you see, they used to call Ziyād al-A'jam so, on account of the impediment there was in his speech, though he himself was an Arab? The Prophet said, "The prayer of the day-time is dumb (عجما), because the reciting (of the Qur'ān) therein is inaudible," but an-Nawawī states that it is not an authentic tradition. The words العجمي and الاعجمي are applied to one (a beast) which is not one of those endowed with the faculty of speech. The Prophet said, "A wound caused by a beast (عجماء) is a thing for which no mulct or retaliation is exacted," that is to say, if it is a beast which has got loose, but if otherwise, all are agreed in the opinion that a fine should be exacted from the driver or the leader of it. The author of منطق الطيران (Muntik at-Tayrin) states that the birdhawn (jade) says every day, "O God, I ask Thee for the means of sustenance day by day!" Al-Hākim relates regarding Ibn-Mas'ūd that he said, "I see as if the Turks have come to you on crop-eared jades and have tied (them) on the banks of the Euphrates." He has also related regarding

Abû-Hurairah that he happened to pass by Marwân who was then busy building inside his house at al-Madīnah; he (Abû-Hurairah) said, "I sat with him, and the workmen were busy working, so I said to them, 'Build firmly, hope in the distant future, and die soon;' thereupon Marwân said, 'Abû-Hurairah is speaking to the workmen; what is it, O Abû-Hurairah, that you are speaking to them?' I replied that I told them thrice, 'Build firmly, hope in the distant future, and die soon, O body of Quraysh: think over what your condition was yesterday and what it is to-day when you are serving your slaves the Persians and the Greeks: eat the white bread and fat meat, that you may not eat each other, and do not bite each other like jades: be small to-day that you may become great to-morrow, and by God, no man among you will rise a step in this world but God will lower him a step on the Day of Resurrection.'"

As-Sarrāj al-Warrāk says in *مناہج الأفكار* (*Manāhij al-āfkar*) describing mean horses:—

"The owner of the water-troughs (احياء) has a jade
Which is far away from seeing any clover;
When it sees the horses tied in the stables,
It says, 'Praise be to the Giver.'
When it walks it walks backwards.
As if it is in the act of writing Coptic."

Al-Jāhiz states, "I once asked an Arab, 'Which of the beasts is the most voracious?' and he replied, 'A milch mare of the jade kind.'" It is related in the last portion of the fifth part of *الغيلانيات* (*al-Ghailāniyyāt*) and in *المستدرک* (*al-Mustadrak*) in *كتاب اللباس* (*Kitāb al-Libās*), on the authority of 'Ā'ishah who stated, "A man once came to the Prophet, mounted on a jade and with a turban (on his head) the end of which was hanging between his two shoulders; I asked the Prophet regarding him and he asked me, 'Did you see him?' On my replying, 'Yes,' he said, 'That was Gabriel who has ordered me to proceed to the Beni-Quraidhah.'" It is related in *الكمال* (*al-Kāmil*), among the events of the year 15 A.H., that 'Umar conquered Jerusalem and proceeded to Syria four times; he did so the first time mounted on a horse, and the second time on a camel, on the third occasion he returned owing to the plague, and on the fourth occasion he rode an ass and wrote to the commanders of his troops to meet him at al-Jābiyah; he first mounted his horse but seeing that it was lame, dismounted it, and a jade having been brought to him, he

mounted it, but it kept on shaking him while walking; so dismounting it and turning his face away from it he said, "May God not teach him who has taught thee this self-conceit (in walking)!" He then mounted his she-camel and never after or before that rode a jade. Whenever 'Umar wished to go to Syria, he used to leave 'Alī b. Abī-Ṭalīb behind in charge of al-Madīnah, and 'Alī (once) said, "You yourself go out for this dog of an enemy!" to which 'Umar replied, "I hasten to do my utmost before the death of al-'Abbās, for when you lose al-'Abbās, sedition will manifest (unravel) itself amongst you in the same manner as a rope is untwisted (unravelled)." Al-'Abbās died in the sixth year of 'Uthmān's reign, and sedition then manifested itself among the people, as 'Umar had predicted.

It is related in *وفيات الاعيان* (*Wafiyāt al-ʿAʿyān*—Ibn-Kh.'s B.D.) in the biography of Abū'l-Hudhail Muḥammad b. al-Hudhail al-'Allāf al-Baṣrī, the Shaikh of the Mu'tazilites of al-Baṣrah, that he stated, "I once went out of al-Baṣrah riding a jade with the object of visiting al-Ma'mūn at Bagdād. I went to Dair-Hiraql (the Convent of Heraclius) where I found a man tied up within the walls of the convent. I saluted him and he returned the salutation; he then looked hard at me and asked me, 'Are you a Mu'tazilī?' and I replied, 'Yes.' He next asked me, 'And are you an Imāmī (belonging to the Imāmīyah sect)?' and I replied, 'Yes'. He said, 'You are then Abū'l-Hudhail al-'Allāf,' and I replied, 'I am that.' He then asked me, 'Is there any pleasure in sleep?' to which I replied, 'Yes', and he asked me, 'When does a sleeper experience it?' I said to myself, if I say, 'In sleep,' I should be wrong because sleep takes away one's senses; if I say, 'Before sleep,' I should also be wrong, because then one aims at a thing which is non-existent; and if I say, 'After sleep,' I should still be wrong, because it would then be a thing which has passed away. Upon this my intellect became confused and my thoughts kept on revolving in my mind: so, I said to him, 'Answer that question yourself, that I may hear and learn it from you.' He said, 'On one condition, namely, if you ask the wife (woman) of the owner of this convent not to beat me to-day.' I asked her accordingly, and she gave me an agreeable reply. He then said, 'Know that drowsiness is a disease which attacks the body, and the medicine for it is

said, 'O Abū'l-Hudhail, wait and hear a very important question. What do you say about the Apostle of God, is he secure in Heaven and on Earth?' and I replied, 'Yes.' He then said, 'Do you wish that there should be dissension in his nation (creed) or agreement (union)?' and I replied, 'Yes, agreement and union.' He then said, 'God has said, "And we have not sent thee but as a mercy to the worlds."¹; why did not the Prophet then say, when he fell ill with the illness from which he died, "This is your khalīfah after me," whilst he was explicit in directing and instructing people to make wills, and urged them regarding it?' Abū'l-Hudhail stated, "I could not find a suitable reply and therefore asked him for an answer, but his appearance changed (from anger), and I therefore twisted the reins of my jade and went away. I then went to al-Ma'mūn who having asked me for news of the road, I informed him of what had happened. He (al-Ma'mūn) then ordered him to be produced (before him) in the condition in which he was. Having been brought before him, al-Ma'mūn said to him, 'Repeat the question which you asked Abū'l-Hudhail,' and he accordingly repeated it. Now there were present in the assembly several learned men, but none of them could give a reply, so al-Ma'mūn said to him, 'What is the answer?' He therefore said, 'Praise be to God! Am I to be the asker and the answerer at the same time?' and al-Ma'mūn said to him, 'What does it matter to you, if you profit us?' He replied, 'Yes, O Commander of the faithful, know that God has decreed from the beginning His own eternity and has from before ordained and determined His knowledge, out of which He has revealed to the Prophet His decree; the Prophet could not transgress it or overstep it and therefore left the thing just as God had decreed, because there is no repeller of His decree nor retarder of His order?' Al-Ma'mūn was pleased with it, and having some business, got up to go inside the house, but the madman said to him, 'O you son of an uncircumcised woman, you have taken from us what would profit you and want now to run away;' so al-Ma'mūn returned and asked him, 'What do you wish for?' He replied, 'A thousand dīnārs.' Al-Ma'mūn asked him, 'What will you do with it?' and he replied, 'I shall eat with it oil-cake and dates.' Al-Ma'mūn then ordered the money to be paid to him and had him removed to his people, without any change in his condition." Abū'l-Hudhail al-

'Allâf died in 227 A. H.. It is said that slumber (سنة) is situated in the head, drowsiness in the eye, and sleep in the heart, the last thing (sleep) being a heavy swoon which attacks the heart and prevents it from knowing things. God has exempted Himself from it by His words, "Neither slumber nor sleep seizeth Him."¹ because it is a kind of misfortune, whilst God, praise be to Him! is exempt from misfortunes, and also because it is a change of state, which cannot affect Him.

The Imâm Abû'l-Faraj al-Jawzî relates in كتاب الاذكياء (*Kitâb al-Adhkiyâ*) regarding Khâlid b. Şafwân at-Taimî, that he one day visited Abû'l-Abbâs as-Saffâh, when he was all alone, and said, "O Commander of the faithful, by God, since He has given you the khilâfah I have always desired to have an opportunity like this of visiting you alone: if the Commander of the faithful thinks it fit to order to keep the door closed (for any body else) till I finish, he may do so." As-Saffâh thereupon ordered the chamberlain accordingly, when Khâlid said, "I have considered, O Commander of the faithful, over your state and given considerable thought over you, and I find that there is none with the same strength of mind and patience with regard to enjoyment with women as yourself; I find nobody more straitened in his life with respect to them than you are. You have married only one woman and have restricted yourself to her: if she falls ill, you fall ill; if she is absent, you are absent; and if she menstruates, you bear the misfortune silently; whilst you have denied to yourself, O Commander of the faithful, the pleasure of visiting the slave-girls (at night), the knowledge of the difference between their different conditions, and the enjoyment of whatsoever pleasure may be desired out of them, for there are among them the tall one who may be desired on account of her body, the white one who may be loved for her complexion (appearance), the dark one, the golden yellow coloured one, the girls born and brought up amongst the Arabs of al-Madinah, at-Ta'if, and al-Yamâmah, possessing sweet speech and power of repartee, the daughters of kings, and whatever of freshness and cleanliness may be desired out of them." In this manner, Khâlid penetrated (his heart) with his tongue, exerting himself to the utmost in praising the different kinds of slave-girls, and excited in him a desire for them. When he finished speaking, as-Saffâh said to him, "Well done! you have filled

my ears with what has now taken possession of my mind; by God, words better than these have never entered my ears; repeat them, for they have fallen on a suitable place (there is agreeableness on my part to listen to them)." Khālīd therefore repeated his words in a still better manner than he had done on the first occasion. He (as-Saffāh) then said to him, "Go away," and Khālīd did accordingly. Abū'l-'Abbās remained alone, involved in thought. Umm-Salamah his wife, whom he had promised on oath not to take another wife (in addition to herself) or a concubine, which promise he had kept, happened to enter just then, and when she saw him in that condition, she said, "I find you changed, O Commander of the faithful; has anything which you dislike happened or has any news reached you about which you are afraid?" She kept on asking him until he informed her what Khālīd had said. She then asked him, "And what did you say to the son of an adulteress?" and he replied, "He advises me, and do you abuse him?" She then went out and ordered her slaves to beat Khālīd. Khālīd stated, "I went out of the house pleased with what I had thrown as a suggestion to the Commander of the faithful and had no doubt of getting a present. While I was in this frame of mind, some men approached asking for me, and I made sure that he (Abū'l-'Abbās) had ordered a reward to be given to me. I therefore said to them, 'Here I am that person,' when one of them hastened to me with a log of wood, and I therefore pinched my jade, but he overtook me and struck the rump of the horse. I then ran away, escaped them, and concealed myself in my house. It then struck me that this affliction had come to me from Umm-Salamah. One day, while I was seated in my sitting room, without my knowledge a large number of men came there, made a sign to me, and said to me 'Answer the summons of the Commander of the faithful.' It occurred to my mind that that was sure death, and I said, 'To God we belong and to Him we shall return! by God, I have not seen the blood of any shaikh in a more perishing condition than mine.' I went riding to the house of the Commander of the faithful, whom I found seated; I saw also in the room of assembly a room with fine curtains over it, and I heard a voice coming from behind a curtain. He asked me to sit down and then said, 'Well done, O Khālīd, you have given the Commander of the faithful a description (of the slave-girls); now repeat it.' I replied, 'Yes, O Commander of the faithful, I in-

formed you that the Arabs have derived the word *الفردين* (*two wives*) from *الفر* (*an evil state*), and that he who has more than one wife is in an evil (*فر*) and troublesome (*تفغيص*) condition.' As-Saffah said, 'This is not what you said on the first occasion,' and I replied, 'Yes, O Commander of the faithful, I informed you also that three women bring dangers on men and render heads gray.' As-Saffah said, 'I am free from (the religion of) the Apostle of God, if I heard that from you, or if your words tended to convey that sense,' and I replied, 'Yes, O Commander of the faithful, and I informed you that four women mean all the evils collected together for their husband; they make him gray and imbecile.' But he said, 'By God, I did not hear this from you on the first occasion,' and I said, 'Yes, by God.' He then said, 'Do you wish to prove me a liar?' and I replied, 'Do you wish me to be killed? Yes, O Commander of the faithful, the virgin slave-girls are only men but without the testes.' I then heard the sound of laughter from behind the curtain and said, 'By God, I also informed you that you possess the sweet basil (plant) of Kuraish, but you yet cast a longing glance on other women and slave-girls.' A voice then said to me from behind the curtain, 'You have said the truth, O uncle (old man); this is what you told him, but he came out with something totally different from what you said, and said what was uppermost in his own mind, as coming from your lips.' As-Saffah then said, 'May God curse (fight) you!' I then stole away quickly and went out, when Umm-Salamah sent me ten thousand dirhams, a jade, and a chest of clothes."

(Lawfulness or unlawfulness.) In this matter, it is like all the other kinds of horses.

(Properties.) If a woman drinks the blood of a jade, she will never conceive. Its dung expels the membranes and a dead foetus (from the womb) on account of a peculiar property in it. If it (the dung) is dried and some of it is sprinkled or blown into the nose, it will check epistaxis, and if it is sprinkled over wounds it will stop hæmorrhage.

(Interpretation of it in a dream.) A jade in a dream means enmity, but some say, a boy; it also means a man having an impediment in his speech; and jades mean men having an impediment or defect in speech. It may also be interpreted as a woman, and he

who has a jade stolen from him, will divorce his wife, whilst its perishing indicates adultery on the part of the wife.

البَرْقَشِ (al-Barqash).—A certain species of gnat. The Ḥāfiḍ Zaki'd-dīn 'Abd-al-'Adīm recited the following lines composed by his shaikh the Ḥāfiḍ Abū'l-Ḥasan al-Maḥḍisī the shaikh of the father of the Shaikh Taḳī'd-dīn b. Daḳīḳ al-Īd, who (al-Maḥḍisī) died on the 1st of Sha'bān 621 A. H. (according to Ibn-Kh. 611 A. H.) at Cairo :—

“We have been afflicted with three things bearing as their initial letter ب (b),
The bug, the flea, and the gnat,
Three of the fiercest ones in creation ;
I wish that I knew which one of them is the fiercest!”

البُرْعَنِ (al-Burḡan) and البُرْعُونِ (al-Burḡūn).—The young of the wild cow.

البُرْعُونِ (al-Burḡūth).—[The flea]. The singular of البُرْعَاثِ (al-barḡāth). It is better known spelt as *burgūth* than as *birgūth*. The expression, اكلوني البُرْعَاثِ (the fleas ate me) is a dialectical form belonging to the tribe of Tayī', and is quite correct ; on the strength of it according to one of the views, the passages in the Kūr'ān, “And those who do wrong discourse secretly (وَأَسْرُوا النُّجْوَى الَّذِينَ ظَلَمُوا) ”¹ and “Humbly casting down their looks (خَشَعُوا أَبْصَارَهُمْ) ”² have been explained ; in the same manner may be explained the saying, يَتَعَاقَبُونَ فِيكُمْ الْمَلَائِكَةُ (the angels will take by turns among you), also the expression given in the صحيح (Ṣaḥih) of Muslim and other books, حتى أحمرَّتْ عَيْنَاهُ (until his eyes became red), and many other well-known examples. But Ṣibawaih says, that there is no expression in the Kūr'ān like اكلوني البُرْعَاثِ, and that the ضمير (concealed noun) in اسرُوا النُّجْوَى is the proper agent which has in its stead the pronoun who (الَّذِينَ).

The sobriquets of the flea are ابوطافر (abū-ṭāfir), ابوعدى (abū-'adī), and ابوثاب (abū-ṭaṭhāb), and it is (also) called طامر بن طامر (ṭāmir b. ṭāmir). It is an animal possessing great power of leaping, and out of God's mercy to it, it leaps backwards to see who is

trying to catch it, for if it leapt forwards it would soon meet with its death. Al-Jāhid relates on the authority of Yahyâ al-Barmakî, that the flea is an animal which (sometimes) flies like the ant which also (sometimes) flies. The male takes a long time while treading the female which lays eggs, and the eggs break open when the young ones are born inside them. It grows (flourishes) first in dust particularly in dark places, and is in its greatest vigour towards the end of winter and the beginning of spring. It is strongly inclined to be gibbous (hump-backed) at the time of leaping; it is said to be of the appearance of the elephant, and to have canine teeth with which it bites and a trunk with which it sucks (blood).

(Lawfulness or unlawfulness.) It is unlawful to eat it, but the killing of it both by one who is not in the state of *ihrâm* and also by one who is in that state, is approved; it ought, however, not to be vilified, on account of what the Imâm Aḥmad, al-Bazzâr, al-Bukhârî in *الادب* (*al-Adab*), and aṭ-Ṭabarânî in *الادعوات* (*ad-Da'awât*) have related on the authority of Anas, that the Prophet having heard a man vilify a flea said, "Do not vilify it, because it has wakened a prophet for the morning prayer." It is related in the *مجمع* (*Mu'jam*) of aṭ-Ṭabarânî on the authority of Anas who said, "Mention having been made of fleas before the Apostle of God, he said, 'They waken (people) for prayer,' that is to say, for the morning prayer." It is also related in the same book on the authority of 'Alî who said, "We alighted at one of the halting stations, where fleas troubled us much, so we vilified them, but the Prophet said, 'Do not vilify them; the insect has done a favour, because it has wakened you to remember the name of God.'" A little of its blood on clothes or body is allowable, on account of all being afflicted with it in common and on account of the difficulty of guarding against it. Abû-'Umar b. 'Abd-al-Barr states that all the learned are agreed in allowing and excusing the blood of fleas, if not excessive; and our learned doctors of religion state that there is nothing against its being allowed if it is only a little, but if it is obtained or produced by one's own action, such as that of killing fleas on his clothes or body, there are two opinions regarding it; the correct one, however, is that it is allowable, and it is so also in the case of any animal which has no flowing blood in it, like the bug, the mosquito, and others like them. The Shaikh-al-Islâm 'Izz-ad-dîn b. 'Abd-as-Salâm was asked regarding clothing which has on it

the blood of fleas, if it is lawful for a man to wear it wet and to pray with it, and in the event of his perspiring with that clothing on, if he can pray with it, whether his body becomes unclean on that account or it is allowable, and if it is necessary for him to wash it before the appointed time (for prayer). He replied, "Yes, both the body and the clothing become unclean, but he need not be ordered to wash it excepting at the appointed time (of prayer), and as to washing it before the appointed time, it may be done only out of over-scrupulousness,—a practice copied from our predecessors who were more particular in matters affecting their religion than others." As to a large quantity of the blood of fleas, the true opinion of the critical judges (المحققين) in such matters is, what an-Nawawî says, namely, that it is absolutely allowable, whether it has any sweat with it or not.

(Information.) A true and tried remedy for fleas :—Take a Persian reed (of which pens are made), smear it over with the milk of a she-ass and the fat of a he-goat, and plant it in the middle of the house ; then say twenty-five times, "I adjure you, O fleas, you have been (reckoned) among the forces of God since the days of 'Âd and Thamûd; I adjure you in the name of the Creator of everything existing, the only One, the Eternal, the worshipped One, to collect on this stick, and I bind myself to you on oath and sacred pledge, that I shall not kill out of you a grown up one or a young one." They will then collect on the stick and when they do so, take it and throw it away in some other place without killing any of them, otherwise the efficacy of the secret will be destroyed ; then sweep the house and say over it forty times, "What ails us that we should not rely on God when He has guided us in our paths? we will be surely patient in your hurting us ; for upon God rely those who do rely."¹ If one does as directed above, not a flea will ever enter the house ; it is an excellent and a tried secret.

(Further information.) Mâlik was once asked, "Does the angel of death seize the souls of fleas?" on which he looked down thoughtfully for a long while, and then asked in return, "Have they souls?" and when he was told, "Yes," he said, "The angel of death seizes their souls," and then recited from the Kûr'ân, "God

takes to Himself souls at the time of their death : and those which do not die (He takes) in their sleep ; and He holds back those on whom He has decreed death, and sends others back till their appointed time :—verily, in that are signs unto a people who reflect." (XXXIX-43). What is mentioned in the art. البعوض also points to the same conclusion.

(Proverbs.) " More (given to) leaping than a flea." " More (given to) flying than a flea."

(Properties.) Stinging and annoyance are its properties. An Arab who used to live in Egypt says, describing fleas :—

" My night in Cairo (Fustât) has become long,
Whilst in the open field never a night used to be long with me ;
Would that I had slept there a night
And that fleas had not found an access to me !"

Majd-ad-dîn Abû'l-Maimûn al-Kinânî says elegantly where he speaks enigmatically of fleas :—

" A community,—killing whom is held lawful by people,
Just in the same manner as they hold lawful the blood of pilgrims in
the sacred territory ;
But if I shed its blood, my hand sheds not
The blood of the slain one, but mine own."

Abu'l-Hasan b. Sukkarah al-Hâshimî says regarding a handsome boy known by the name of Ibn-Burgûth :—

" I am afflicted, but I do not say by whom.
For directly I say that, others will also fall in love with him ;
He is the object of my love, but he has driven away my sleep,
And if I close my lids, his father wakes me ."

[The author here gives some more lines of the same poet.] Ibn-Sukkarah died in 385 A.H..

(Information.) Ibn-Abî'd-Dunyâ relates in كتاب التروك (*Kutâb at-Tawakkul*) that the governor of Ifrîkiyah wrote to 'Umar b. 'Abd-al-'Azîz complaining to him of the insects and scorpions (in it), whereupon he wrote back to say, " Every one of you ought to recite every morning and evening the fifteenth verse of the XIVth chapter of the *Qur'ân*." Zur'ah b. 'Abd-Allâh one of the relaters of this tradition states that it is a beneficial remedy for fleas. Under the letter *s* will be given another verse of the *Qur'ân* similar to this, which has been mentioned in فردوس الحكماء (*Firdaws*

al-hikmah). It is related in *كتاب الدعوات* (*Kitāb ad-Da'wāt*) by al-Mustagfirī, on the authority of Abū'd-Dardā', and in *شرح المقدمات* (*Sharḥ al-Maḳdāmāt*) by al-Mas'ūlī, on the authority of Abū-Dharr, that the Prophet said, "When fleas annoy you, take a cup of water and recite over it seven times the fifteenth verse of the XIVth chapter of the Qur'ān, then say, 'If ye are believers cease from injuring and annoying us,' then sprinkle it (the water) round about your bed, and you will be able to sleep securely from any annoyance from them." Ḥusain b. Ishāq states that a dodge for driving away fleas consists in taking some sulphur and rhubarb and fumigating the house with them, when the fleas will disappear or die, or in digging a pit in the house and throwing into it the leaves of the *diflā* plant (oleander or rhododendron), when they will all flock to it and fall into it. Ar-Rāzī states that a decoction of the coriander seeds, if sprinkled in a house, will kill the fleas in it; others state that if rue is soaked in water which is then sprinkled in a house, the fleas in it will die, and that if the house is fumigated with the fibres of old linen and orange-peel, fleas will never return to it. If a flea enters the right ear of a man, let him hold with his right hand his own left testicle, and if it enters his left ear, let him hold with his left hand his own right testicle, upon which it will come out speedily.

(Interpretation of fleas in a dream.) Fleas in a dream indicate weak slanderous enemies; they may also be interpreted as the vulgar people, and Jāmāsb states that he who dreams of being stung (pinched) by a flea, will get wealth.

البراء (*al-Burā*).—The bird called *السمويل* (*as-samwīl*) which will be described under the letter س.

البرقانة (*al-Burḳānah*).—A locust with variegated colours. Pl. *برقان* (*burḳān*);—so Ibn-Sīdah says.

البرقيش (*al-Birḳish*).—A certain small bird like the sparrow, which the people of al-Hijaz call *الشرشور* (*ash-shurshūr*). As to *ابوبراقش* (*abū-barāḳish*), it will be described at the end of the present letter. *براقش* (*Barāḳish*) was also the name of a bitch and has been used proverbially: "Barāḳish has pointed out the habitation of her

people," because she heard the sound of the hoofs of horses and barked, and then (the arrivers) were guided by her barking, to the whereabouts of the tribe whom they then extirpated.

البُرْكَاء (*al-Burkah*).¹—A certain aquatic bird. Pl. بَرَك (*burak*). Zuhair says describing the flying away of a grouse from a falcon, to water flowing on the face of the earth :—

“ Until it took refuge in the water which has no bucket-rope (over it),
Between its pebbles, and on the banks of which are *al-burak*.”

Ibn-Sidah says, “ *Al-burkah* is an aquatic bird, and the plurals of it are *burak*, *abrāk*, and *burkân*, but I hold that *abrāk* and *burkân* are plurals of the plural. *Al-burkah* also means the frog, and some explain the above saying of Zuhair, “*فِي حَاقَاتِهِ الْبُرَى*” in that sense.” He (Ibn-Sidah) says also that *al-burak* means a herd of camels lying down upon their breasts, the noun of unity being *bârik* and the fem. *bârikah*. He says so in العباب (*al-'Ubbâh*).

البَشَر (*al-Bashar*).—The human being, both sing. and pl., and masc. and fem. It takes the dual form, for it is said in the *Kur'ân*, “Shall we believe two mortals (البشريين) like ourselves?” (XXIII-49). The pl. of it is أَبْشَر (*abshar*).

البَط (*al-Batt*).—[The domestic duck]. A certain aquatic bird. Sing. بطة (*battah*) in which the *q* is not on account of its being of the feminine gender, but because it is the singular of a generic noun. Both the male and the female are called البطة (*al-battah*), like حمامة and دجاجة. It is not a purely Arabic word. The Arabs apply the word *batt* to the smaller variety and the word *iwazz* to the larger variety. Its lawfulness and properties are the same as those of the goose.

In the *Musnad* of the Imâm Ahmad, it is related on the authority of 'Abd-Allâh b. Ruwais, who said, “I visited 'Ali b. Abi-Tâlib on the Day of Sacrifice (the 10th of Dhû'l-Hijjah), when he produced before us the kind of broth called خَزْبَرَة (*khazîrah*), and we said to him, ‘God would have approved of your action, had you placed before us one of these ducks (meaning the geese), because God

¹ In W. Palestine بَرَاك (*burâk*?) is the wild duck (*Anas boschas*).

has given an abundance of them,' but he replied, 'O Ibn-Ruwais, I have heard the Prophet say, "Not more than two platesful out of the property of God are lawful for the Khalifah to use,—the plate he eats and the plate which he places before the people."'" In the *Kāmil* (Kāmil) of Ibn-'Adī, in the biography of 'Alī b. Zaid b. Jad'an, Sufyān b. 'Uyainah is said to have stated, "I heard 'Alī b. Zaid b. Jad'an in the year 67 A.H. say, 'Like women when they collect in one place, are ducks; if one of them cries out, all of them do so.'"

(Side-information.) Al-Māwardī states that there is no penalty for one who in the state of *iḥrām*, kills a duck which is a bird out of *iqdās* (geese) that does not fly, because it is not reckoned as game, but others state that aquatic birds which dive in water and come out of it are forbidden or unlawful for one in the state of *iḥrām*, and give as an example of them, the duck. As to what does not live excepting in water like fish, there is no prohibition to catch it and no penalty for killing it; but locusts being land-game, there is correctly a penalty for killing them.

(Proverbs.) "Is a duck to be threatened with (the threat of being cast into) the river?" which is a generally used proverb. This reminds me of what the Kāḍī Aḥmad b. Kh. has related in the biography of the Sultān Nūr-ad-dīn Muḥammad b. Zinkī, between whom and Abū'l-Ḥasan Sinān b. Sulaimān b. Maḥmūd, surnamed Rāshid-ad-dīn, the lord of the Isma'īlī fortresses, a number of letters passed. The Sultān wrote a letter to him in which he menaced him, and Sinān wrote a reply to him partly in verse and partly in prose. [The author has here copied out in full Sinān's letter in which the above proverb is used,¹ and has also copied out another letter which resembles it and which has been given by Ibn-Kh. in the biography of Ya'qūb b. Yūsuf b. 'Abd-al-Mu'min, King of Morocco, to whom al-Adfūnsh (Alphonso) the King of Toledo (in Spain) wrote an angry and threatening letter. He gives also Ya'qūb's subsequent action and an account of his expedition to Spain.² Our author gives the date of Ya'qūb's death as 609 or 610 A. H.]

Ibn-al-Athīr states that it is known with regard to the Sultān Nūr-ad-dīn the Martyr's justice, that he was the first one to build a

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. III. p. 340. ² Idem, Vol. IV. pp. 338 and 339.

house for the purpose of investigating grievances, and to name it the Hall of Justice ; the reason of it was that when he staid in Damascus with his nobles, among whom was Asad-ad-dîn Shîrkûh, they (the nobles) took to transgressing one against another, and several complaints were made to the Kâdî Kamâl-ad-dîn as-Suhrawardî who was only able to administer justice between them, but could not exercise his judicial powers over Shîrkûh owing to his being the greatest of all the nobles. Nûr-ad-dîn the Martyr having heard of this, ordered a hall of justice to be built, but when Shîrkûh came to hear of it, he said to his nobles, "Nûr-ad-dîn has not built this hall but on account of myself and such others as the Kâdî Kamâl-ad-dîn cannot get at, but by God, if I have ever to attend the court of justice on account of any of you, I shall verily, crucify him ; go therefore and settle all matters there may be between yourselves and him, and satisfy him even if it costs all that I possess." Ibn al-Athîr adds that after Nûr-ad-dîn's death, a man was oppressed, and he therefore tore his clothes and called loudly out for Nûr-ad-dîn's help, which news having reached the ears of the Sultân Şalâh-ad-dîn Yûsuf b. Ayyûb, he redressed his grievances, but the man still continued to cry more than before, and on being asked the reason for it, said, "I cry for the Sultân who has given us justice even after his death."

[The author here gives the date, cause, and place of death of Nûr-ad-dîn, also the place of his burial.¹ He then gives his character and mentions the mosques and other buildings he erected.² The author next gives the date of the death of as-Sultân al-Malik an-Nâsir Şalâh-ad-dîn,³ the letter of condolence which the Kâdî al-Fâdil wrote to his son al-Malik ad-Dâhir the lord of Aleppo, his character, and the lines he was fond of reciting.⁴]

البطى (*al-Baṭas*?).—Several kinds of fish, with the bile of which books (or letters) can be written ; these books can be read in the dark in the same manner as one reads (other books) by the light of the sun in the day-time ;—so the author of المعطار (*al-Miṭār*) says.

البعوض (*al-Baʿūd*).—[Mosquitoes]. A certain insect. Al-Jawharî states that they are the same as bugs (البقي — *al-bakk*) ; sing.

¹ De Slane's T. of Ibn-Kh.'s B. D., Vol. III., p. 341. ² Idem, Vol. III., p. 339. ³ Idem, Vol. IV., p. 543. ⁴ Idem, Vol. IV., p. 548.

بَعْرُفَةٌ (*ba'ūdah*). But that is only imagination, and the truth is that they are two (different) species. It resembles the tick but has slender legs, and its moisture is quite visible. In al-'Irāk and Syria it is called الجرجس (*al-jirjis*) which al-Jawhari states to be only a dialectical variation of القرقس (*al-kirkis* - small mosquitoes or gnats). In appearance it is like the elephant with this difference, however, that it has more members of the body (limbs) than the elephant which has only four legs, a trunk, and a tail, whilst the mosquito has in addition to these members, two more legs and four wings; besides, the trunk of the elephant is solid, whilst its trunk is hollow with a hole leading to its interior, so that when it pierces with it, it sucks up the blood out of the body of a man, which it throws into its stomach (interior). It (the trunk) is therefore to the mosquito what the gullet and windpipe are (to other animals), and on that account its bite is severe; it possesses the power of piercing through thick skins. A rājiz says:—

“Like the wind carrying dust is its constant buzzing.
While in its trunk is mounted its knife.”

Out of what God has inspired it with, it may be mentioned that when it sits on a member of the human body, it tries to seek with its trunk the sweat-ducts, because they are the most delicate part of the human skin; having found one of these, it places its trunk into it, and being of a gluttonous nature sucks up the blood, until it bursts and dies or until it is unable to fly, which leads to its destruction. It may be mentioned of its wonderful power that it may happen to kill a camel or any other quadruped, which may then remain after death in the desert, and round which such beasts of prey and birds as eat carcases may flock, but whichever out of them eats even a little out of that carcase dies instantaneously. Some of the tyrannically disposed kings of al-'Irāk were in the habit of punishing with mosquitoes, for which purpose after seizing the person they wished to be slain, they used to send him out naked to one of the forests in the low-lying damp places and leave him there pinioned; he used to be killed in a very short time. How beautifully Abū'l-Faṭḥ al-Bustī says expressive of this meaning!—

“Never treat a man lightly in the matter of enmity.
Even if the enemy is a contemptible one,
For even a little of a mote injures the eyes,
And sometimes a mosquito wounds an elephant.”

How beautiful is also what another poet says!—

“Do not hold lightly in the matter of enmity even an insignificant person,

For a mosquito causes even the eye of a lion to bleed.”

Like it are also the words of Abû-Naṣr as-Sa'dî:—

“Do not hold lightly an enemy who has assailed you,

Even if his arms are short,

For a sword may cut necks,

But fails to effect what a needle does.”

[The author then gives some more lines of the same poet and also some lines of Ibrâhîm b. 'Alî al-Kairawânî the author of *زهر الادب* (*Zahr al-adab*) and other books, which not being in connection with the subject of the present art, are omitted.]

At-Tirmidhi relates what he calls a good and authentic tradition, on the authority of Sahl b. Sa'd, that the Prophet said, “Had God held this world equal to even a wing of a mosquito, He would not have given an unbeliever even a drink of water out of it.” In the same manner al-Hâkim has related and confirmed it. A poet says regarding it:—

“If the whole of anything is not equal,

Even to a wing of a mosquito in the eyes of Him whose slave you are,

Whilst only a part of that thing has engrossed your whole attention,

What then under the circumstances will be your position with Him?”

The meaning of the insignificance of this world in the eyes of God is that He has not appointed it an object of desire on its own account, but has appointed it only a way for the attainment of the real object: He has appointed it neither a place of permanent residence nor a recompense, but has appointed it a place of trouble and trial. He has given possession of it mostly to the ignorant and unbelievers, whilst He has interdicted from it the prophets, saints, and pious men, and sufficient for you is the contemptuousness in which it is held by God, for He has held it as insignificant and contemptible, has despised it, its people, and its lovers, and does not like that any sensible person in it should make use of it, for any other purpose than that of collecting provision in it and making a preparation for journeying from it. What at-Tirmidhi has related on the authority of Abû-Hurairah, regarding the saying of the Prophet on this subject is enough: the Prophet said, “This world is accursed, and so is every thing in

it, excepting the name of God and every thing in connection with it, and excepting the learned man and the student." This is a good but a strange (related by only one Tâbi') tradition, for this permission for cursing and vilifying the world is absolutely unintelligible, on account of what Abû-Mûsâ al-Ash'arî has related, namely, that the Prophet said, "Do not vilify the world, for good is the vehicle of the believer; on the face of it he obtains good, and with it he is saved from evil; if a man says, 'May God curse the world!' the world says, 'May God curse the more rebellious one against his Lord out of us!'" This meaning has been derived by the Sharif Abû'l-Kâsim Zaid b. 'Abd-Allâh b. Mas'ûd al-Hâshimî, and it is a distinct prohibition against vilifying and cursing the world; but the way to make the two contrary versions meet is to take his (the Prophet's) cursing such things in the world, as lead one away from the remembrance of God, and keep him away from it, as permissible in the same manner as what one of the ancients has said, "Every thing in the shape of wealth and children, which keeps you away from the remembrance of God, is unlucky for you." This is also what God has revealed in His words, "Know that the life of this world is but a sport, and a play, and an adornment, and something to boast of amongst yourselves; and the multiplying of riches and children, &c.."¹ But as to such things in the world as lead to God and to His worship, they ought to be praised and loved by every body; such things ought not to be vilified, but desired and loved. The Prophet has hinted at it by the exception he has made where he says, "excepting the remembrance of the name of God and every thing in connection with it, and excepting the learned man and the student," and he has also explained it by his saying, "Good is the vehicle of the believer; on the face of it he obtains good and with it he is saved from evil." This therefore removes the inconsistency between the two traditions. It is also said in *الأحياء* (*al-Ihyâ'*) of al-Gazzâlî, in the sixth chapter out of the chapters on knowledge (*العلم*), that the Prophet said, "Although a man may be praised by every one between the extreme east and west (ends of the earth), in the eyes of God, he will not be of the weight even of a wing of a

¹ Al-Kur'ân LVII-19.

mosquito." It is related in a tradition on the authority of Abû-Hurairah regarding the Prophet as having said, "On the Day of Résurrection, in the eyes of God even the fattest and biggest man will not be of the weight of a wing of a mosquito; if you wish, recite, 'And we will not give them right weight on the Day of Resurrection.'¹" Al-Bukhâri has related this tradition in *التفسير* (*at-Tafsir*) and a similar one in *التوبة* (*at-Taubah*). The learned say that the meaning of this tradition is that they will have no reward, and that their actions will be deserving of punishment; they will have no good action among them, which will have any weight in the scales of (the Day of) Judgment; he therefore who has no good action to show will go to the Hell-fire. Abû-Sa'îd al-Khudri says that actions as big as the mountains of Tihâmah will be produced, but they will have no weight whatever with God; but some say that it is only an allegory and a metaphor, as if He said, "They will be of no esteem in our eyes on the Day of Resurrection." In it (the tradition) according to the science of jurisprudence, fat in a person who is troubled with it, is dispraised, because it necessitates the eating of more food than is sufficient, and the Prophet has said, "The most hateful of men in the eyes of God is a fat and learned Jewish doctor (of religion)."

Wahb b. Munabbih relates that when God sent mosquitoes against Nimrod, so many of them gathered among his troops that their number could not be counted, and when Nimrod saw that, he parted from his army and entering his house closed the doors, pulled down the curtains, and lay on his back thinking. A mosquito then entered his nose and crept (rose) up to his brain; he was troubled with it for forty days, so much so that he used to strike his head on the ground, and he who would strike his head was the dearest of men to him. The mosquito then fell out of him, of the size of a chicken, saying, "In this manner does God give power to His apostles over such of His creatures as he pleases." He then died.

Muhammad b. al-'Abbâs al-Khuwârazmî at-Tabarkhazî said regarding the Wazîr Abû'l-Kâsim al-Muzanî when he was arrested:—

¹ Al-Kur'ân XVIII-105.

Be not astonished at a small sparrow catching a hawk,
 For lions are caught by means of lambs,
 Whilst a rat drowned the dominions of 'Himyar,
 And a mosquito killed the son of Kan'au (Nimrod)."

Ja'far aṣ-Ṣādiq b. Muḥammad al-Bākir relates on the authority of his father, that the Prophet having seen the angel of death at the head of one of the Helpers, said to him, "Be gentle with my friend, for he is a believer," to which the angel replied, "I am gentle with every believer, and there is nobody living in a house whose condition I do not examine five times a day; if I desire to seize even a mosquito, I am not able to do that unless there is an order from God to do so." Ja'far b. Muḥammad adds, "I have heard that the angel of death examines their condition at the time of prayer." From this and from what has been related on the authority of Mālik regarding fleas, it is to be learnt that it is the angel of death who is entrusted with the business of seizing every thing endowed with a soul.

Notwithstanding the smallness of its size, God has planted in the front part of the brain of a mosquito the faculty of memory, in its middle the faculty of reasoning, and in its hindmost part the power of remembrance. He has also given it the sense of sight, the sense of touch (feeling), the sense of smell, a hole for introducing its food, and an exit for excrement (remains of food); He has also given it a stomach, bowels, and bones. Praise be to Him "who decreed and guided" and who does not create any of the created beings at random without an object! Az-Zamakhsharī says in the commentary on the second chapter of the Kur'ān:—

"O Thou who seest the mosquito flying
 In the darkness of the darkest and blackest night,
 Who seest the attachments of its veins in its neck
 And the marrow in those thin bones,
 Confer on me the favour of accepting my repentance.
 Wherewith may be wiped off my sins of a former period!"

Ibu-Kh. has copied from some learned person to the effect that az-Zamakhsharī had willed the above lines to be written over his grave. It is also said that instead of the words, "Confer on me the favour of accepting my repentance, &c.:" some have given the following:—

" Pardon the slave who has repented of the enormities
Committed by him in a former period ! "

It is related in the History of Ibn-Kh. and other books, that az-Zamakhsharî believed in the Mu'tazilî doctrine and professed it openly ; whenever he used to ask for permission to see any of his friends, he used to say, " Abû'l-Kâsim al-Mu'tazilî is at the door." The first book he composed was **الكشاف** (*al-Kashshâf*), at the commencement of the preface to which he said, " Praise be to God who has created (**خلق**) the Kūr'ân ! " but having been told that if he left it in that form, people would abstain from reading the book, he changed it to " Praise be to God who has made (**جعل**) the Kūr'ân ! " whilst **جعل** has with them the meaning of *created* ; in several copies, however, " Praise be to God who has revealed the Kūr'ân ! " is found, but know that that is an improvement introduced by the people and not by the author of the book. Az-Zamakhsharî died on the night of 'Arafah (9th of Dhû'l-Hijjah) 538 A. H. . In **الاحياء** (*al-Ihyâ'*) in the chapter on **المحبة** (Love), some account of the nature and description of the mosquito and the secret virtues God has placed in it, is given.

(Information.) I have seen related in **كتاب الدماء** (*Kitâb al-Du'â'*) by the very learned Shaikh and Imâm Abû-Bakr Muḥammad b. al-Walid al-Fihri at-Turtûshî, known by the name of Ibn-Abî-Randakâh (Ranidah?), who was a pious, learned, and independent imâm and who died at Alexandria in 502 A.H. (520 A.H. according to Ibn-Kh.), on the authority of Muṭarrif b. 'Abd-Allâh b. Abî-Muṣ'ab al-Mada'î, who stated, " I visited al-Manṣûr one day and found him in great grief and anguish, on account of the loss of a beloved companion of his, so much so that he could not even speak. He said to me, ' O Muṭarrif, I am affected with great grief, which none but God who has afflicted me with it, can remove : is there any prayer which I can say, so that God may perchance remove it from me ? ' I replied, ' O Commander of the faithful, Muḥammad b. Thâbit has related to me on the authority of 'Umar b. Thâbit al-Baṣrî, who said, " A mosquito happened to enter the ear of one of the people of al-Baṣrah as far as the inner orifice of the ear ; it annoyed him and kept him awake a whole night and a day, so one of the friends of al-Ḥasan al-Baṣrî said to him, ' O such a one, say the

prayer said by al-'Alā' b. al-Ḥadramī, a companion of the Prophet, in the desert and on the sea, upon which God delivered him.' The man therefore said to him, 'What is it? may God have mercy on you!' and he replied, 'Abū-Hurairah has related, "Al-'Alā' b. al-Ḥadramī was sent on an expedition to al-Bahrain at the head of an army in which I was. We happened to pass through the desert, when we were seized with such intense thirst that we were afraid we should die; thereupon al-'Alā' dismounted, and having said the prayer with two bowings of the body, he prayed, 'O Clement, Knowing, High, Great One, give us to drink!' upon which the clouds came like the wings of a bird, thundered over us, and poured down rain, so much so that we filled our vessels and gave our beasts to drink; we then went on until we came to a creek of the sea, which had never before nor since been waded through, and we could not find any craft or vessel (to take us across), so al-'Alā' prayed with two bowings of the body and then prayed, 'O Clement, O Knowing, O High, O Great One, make us pass over!' after saying which, seizing the bridle of his horse he said, 'In the name of God, pass on;' we then walked over the water, and by God, not a human foot, or a camel-foot, or a hoof was wet, whilst the army was four thousand strong."'"

He (the author) (habit) added that the man said the above prayer, and for a short time the mosquito came out of his ear with a loud sound and dashed itself against the wall, and the man became well again. Al-Manṣūr turned his face towards the Kiblah and said the above prayer for an hour, and then turning his face towards me said, 'O Muṭarrif, God has removed from me the grief with which I was troubled;' he then ordered the meal to be served up. He made me sit with him, and I ate with him."

Nearly resembling this narrative is what Ibn-Kh. has related in the biography of Mūsā al-Kāḍim b. Ja'far aṣ-Ṣādiq. [The author has here copied out the narrative of Hārūn having dreamt that an Abyssinian threatened him (Hārūn) with a javelin unless he set Mūsā at liberty, and of Hārūn having therefore liberated him.' The author adds that ash-Shāfi'ī used to say, "Mūsā al-Kāḍim's grave is a tried antidote (vows made in its name are efficacious)."]

This narrative reminds me of what the Khaṭīb Abū-Bakr in his History and also Ibn-Kh. in the biography of Ya'qūb b. Dā'wūd, whom al-Mahdī had imprisoned in a well over which he had a cupola built, have related. [The author has copied out here the whole narrative of the angel visiting Ya'qūb in his dreams, and of his having been subsequently set at liberty by Hārūn ar-Rashīd¹.]

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its filthiness.

(Information.) Al-Bukhārī has related in *الادب* (*al-Adab*) and at-Tirmidhī in *مناقب الحسن والحسين* (*Manāqib al-Ḥasan wa'l-Ḥusain*) out of a tradition of 'Abd-ar-Rahmān b. Abī-Nu'aim, who said, "I was with Ibn-'Umar, when a man asked him regarding the blood of mosquitoes, whereupon he (Ibn-'Umar) asked him, 'To what people do you belong?' and he replied, 'I am one of the people of al-'Irāq.' Ibn-'Umar then said, 'Look at this man who asks me regarding the blood of mosquitoes, whilst they slew a son of the Prophet's daughter, and I have heard the Prophet say, "They two are my sweet basil-plants in the world." Nobody resembled the Prophet more in likeness than al-Ḥasan and al-Ḥusain.'" Ibn-Hibbān and at-Tirmidhī have related on the authority of 'Alī who said, "Al-Ḥasan was like the Prophet in all the parts between the chest and the head, and al-Ḥusain in all the parts below those."

(Further information.) It is related in *الروض الزاهر* (*ar-Rawḍ az-zāhir*) on the authority of ash-Sha'bī who stated that when al-Ḥajjāj heard that Yahyā b. Ya'mar was in the habit of saying that al-Ḥasan and al-Ḥusain were out of the offspring of the Apostle of God, Yahyā b. Ya'mar being at the time in Khurāsān, al-Ḥajjāj wrote to Kutaibah b. Muslim, the governor of Khurāsān, asking him to send Yahyā to him, and he accordingly sent him to al-Ḥajjāj. Ash-Sha'bī continued, "I was with al-Ḥajjāj, when he was brought; al-Ḥajjāj said to him, 'I have heard that you allege that al-Ḥasan and al-Ḥusain were out of the offspring of the Apostle of God,' and he replied, 'Yes, O Ḥajjāj.' I was astonished at his boldness in addressing him, 'O Ḥajjāj.' Al-Ḥajjāj then said, 'By God, if you do not explain it and produce a satisfactory proof in favour of it out of the Book of

¹ De Slane's T. of Ibn-Kh.'s B.D., Vol. IV, pp. 357-358.

God, I shall strike off your head¹, but you are not to produce this verse, "Come, let us call our sons and your sons, and our women and your women."² He replied, 'If I explain it satisfactorily and produce a proof in favour of it out of the Book of God, will it be a guarantee of my safety?' and al-Ḥajjāj said, 'Yes.' He then said, 'God has said, "And we gave to him Isaac (Ishâk) and Jacob (Ya'qûb), each did we guide. And Noah (Nûh) we guided before and all his offspring,—David (Dâ'wûd) and Solomon (Sulaimân) and Job (Ayyûb) and Joseph (Yûsuf) and Moses (Mûsâ) and Aaron (Hârûn),—for thus do we reward those who do good. And Zachariah (Zakariyâ) and John (Yahyâ) and Jesus ('Îsâ) and Elias (Ilyâs)."'³ Yahyâ b. Ya'mar then said, 'Who was the father of Jesus that God has connected him with the offspring of Abraham, and was not the distance (of time or relationship) between Jesus and Abraham greater than that between al-Ḥasan and al-Ḥusain, and Muḥammad?' Al-Ḥajjāj said, 'I see you have explained it and produced a satisfactory proof for it; by God, I have read it (the verses) before but have never understood it, whilst this is a wonderful elicitation.' Al-Ḥajjāj then said, 'Now inform me about myself, do I pronounce the vowels erroneously?' but Yahyâ remained silent, whereupon al-Ḥajjāj said, 'I adjure you,' and he replied, 'Then if you adjure me, O Commander, you make the final letter of a word to have a *ḍammah* where it ought to have a *kasrah*, and the final letter to have a *kasrah* where it ought to have a *ḍammah*.' Al-Ḥajjāj said, 'That certainly is bad pronunciation.' He then wrote to Kutaibah b. Muslim, 'When you receive this my letter, appoint Yahyâ b. Ya'mar over all your *ḳādīs*, and salutation (to you).'⁴ Some say that al-Ḥajjāj asked Yahyâ, "Have you ever heard me pronounce the vowels erroneously?" and he replied, "In one letter." Al-Ḥajjāj asked him, "In which?" and he replied, "Out of the *Qur'ân*," whereupon al-Ḥajjāj said, "That is still worse, what is the word?" and he replied, "You do that in reciting the 24th verse of the IXth chapter of the *Qur'ân*, where you use a *ḍammah* at the end of the word *لجج*." Al-Ḥajjāj then said, "It does not matter, and you will not hear again my bad pronunciation," and sent him away to Khurāsân. Ash-Sha'bī said that al-Ḥajjāj as if quite forgot what a sentence had commenced with, when it became a long one.

¹ *Lit.*, "I shall cast (on the ground) that part of you, which has most hair on it." ² Al-*Qur'ân*, III—54. ³ *Idem*, VI—84 and 85.

Ibn-Kh. has mentioned this regarding him in the biography of Yahyâ b. Ya'mar, but there is a difference of opinion about what he says. I (the author) say that what Yahyâ said, clearly points to the noun for which the pronoun *his* () stands in "all his offspring" (ومن ذريته), being Abraham; but al-Kuwâshi, al-Bagawî, and others say that the pronoun refers to Noah, because God has mentioned among others Jonas (Yûnus) and Lot (Lût), the verse being, "And Zachariah, and John, and Jesus, and Elias all righteous ones; and Ishmael (Isma'îl) and Elisha (al-Yasa') and Jonas and Lot, each one have we favoured above (the rest of) the world."¹ Now Jonas and Lot were out of the offspring of Noah and not out of that of Abraham, but his evidence is correct also with regard to the other argument. Ibn-Kh. states that Yahyâ b. Ya'mar was a Tâbi'î, learned in the Kūr'ân and grammar, a Shī'ite being one of the first Shī'ites; he used to profess, and act in strict conformity with, the Shiya'î doctrines; he used to speak of the nobleness of the people of the house of the Prophet without detracting anything out of the character of any of the companions of the Prophet. Ibn-Kh. says that an amir or governor once preached a sermon in al-Baṣrah, in which he said, "Fear God, for for him who fears God, there is no annihilation (هوارة)"; but the people not understanding the word هوارة, asked Abû-Sa'îd Yahyâ b. Ya'mar al-'Adwânî, and he said that it meant *destruction*; as if the amir said, "Whoever fears God will not be destroyed." الهورات are *dangerous places*, the sing. being هورة. Al-Aṣma'î who has related this narrative says, "There are many strange words (in Arabic), but I have never heard this one." Yahyâ b. Ya'mar died in 129 A.H.. His father's name is also written as Ya'mur, but the former one is the correct form.

(Completion.) Naṣr-Allâh b. Yahyâ, who was a trustworthy man and a Sunni stated, "I saw 'Alî b. Abî-Ṭalib in a dream and said to him, 'O Commander of the faithful, you conquered Makkah and said, "Whoever enters the house of Abû-Sufyân is safe," and yet what happened to your son al-Ḥusain has happened.' He replied, 'Have you not heard the lines of Ibn-aṣ-Ṣaifî on this subject?' and I said, 'No.'" He then said to me, 'Hear them from himself.' I then woke up and going hastily to Ḥaiz-Baiṣ mentioned to him the dream;

¹ Al-Kūr'ân VI-85-86.

but he cried and swore by God, that those lines had never escaped his lips or been written down by him for any body, and that he had composed them that very night. He then recited them :—

‘ When we conquered, pardoning was our virtue (quality),
But when you conquered, the valleys flowed with blood;
You declared the slaying of prisoners to be lawful,
Whilst we have since a long time attacked our captives but pardoned
and forgiven them :

Sufficient unto you, is this difference between us,
For out of every vessel oozes what there is in it.”¹

The name of Ḥaiṣ-Baiṣ was Sa’d b. Muḥammad Abū’l-Fawāris at Tamīmī; he was a celebrated poet and known by the name of Ibn-as-Ṣaiṣī. He was nicknamed Ḥaiṣ-Baiṣ, because he saw people one day in a state of excitement and agitation, and engaged in a difficult affair; he therefore asked, “ Why are the people in a state of *ḥaiṣ-baiṣ* (ḥaiṣ-baiṣ=*confusion*)?” and this word has stuck to him ever since as a surname, the meaning of these two words being *difficulty* and *confusion*. He was a jurisconsult of the school of the Imām ash-Shāfi‘ī and a master of polite literature and prosody, in which he excelled. Whenever he was asked regarding his age he used to say “ I live by conjecture (تخمين) in the world,” because he did not remember the date of his birth. He died in 574 A.H. . [The author here gives some more of his lines.]

(Proverbs.) “ Rarer or more unattainable than the marrow of the mosquito.” “ The marrow of the mosquito has forced me (to do it),” applied to one who is forced to undertake difficult affairs. “ Weaker than a mosquito.”

(Information.) Al-Ḥasan and others state that the reason for the revelation of the verse in the Kūr’ān (II-24), “ God is not ashamed to set forth a parable of a gnat or anything above it (more despicable than it),” was, that the infidels had taken an objection to the propounding of parables about flies and spiders in the other chapters (XXII and XXIX). It is said that when God propounded the two parables for the infidels in the earlier part of this chapter (II), that is to say, “ They are like one who kindles a fire ;” (II-16), and “ Or like a storm-cloud from the sky,” (II-18), they said, “ God is too Glorious and High to propound such parables;” He therefore

¹ See De Slane’s T. of Ibn-Kh.’s B. D. Vol. I p. 531.

revealed the above-quoted verse. Al-Kisâ'î, Abû-'Ubaidah, and others state that the meaning of the words, "or anything above it" is, "in a greater degree of insignificance;" Katâdah, Ibn-Juraij, and others say that the meaning is, "or anything greater in size," whilst Ibn-'Atîyah says that both the meanings are possible.

البَعِير (al-Ba'ir).—[The camel]. It is so called, because it voids the kind of dung called **بعر** (*ba'r*=the globular dung of such animals as camels, sheep, goats, &c.). Verb, **بعر**, **يبعر**, **بعرًا** like **ذبح**, **يذبح**, **ذبحًا**; —so Ibn-us-Sikkî says. The word is applied to both the male and the female, and holds the same position with regard to camels (**الابل** *al-ibl*) that a person (**الإنسان** *al-insân*) does with regard to men (**الأناس** *an-nâs*). **الجمال** (*al-jamal*=a he-camel) is the corresponding term to **الرجل** (*ar-rajul*=a man), **الناقة** (*an-nâkah*=a she-camel) to **المرأة** (*al-mar'ah*=a woman), **القعود** (*al-ka'ûd*=a young he-camel) to **الفتي** (*al-fatâ*=a youth), and **القلوص** (*al-kulûs*=a young she-camel) to **الجارية** (*al-jâriyah*=a girl). It is related regarding some Arab as having said, **صرعنتي بعيري** (my she-camel threw me down) and **شربت من لبن بعيري** (I drank out of the milk of my she-camel). It is called **البعير** (*al-ba'ir*) when it has entered the fifth year (**اجذع**). Pl.s **أبعرة** (*ab'irah*), **أباعر** (*abâ'ir*), and **بعران** (*bu'rân*).

Mujâhid states with regard to the verse of the Kur'ân, "And whoso brings it shall have a camel-load," that God meant by **بعير** (*ba'ir*) an ass, because some Arabs call an ass **بعير** (*ba'ir*): but this is unusual. If one is directed to receive a **بعير** (*ba'ir*), the receiving of a she-camel (for it) would be quite correct, which is like the case (difference) of receiving a male sheep or goat (for a female one), though it is the reverse of it in appearance. The second view, however, is that it cannot be received, which is related out of **النص** (the statement or text of ash-Shâfi'). The well-known thing, however, in the speech of the people (in general), contrary to the speech of the Arabs, is the fact of *al-ba'ir* being held an equivalent of a he-camel. As-Râfi'î says, "Perhaps I may be able to make you understand (by explaining) their words as being between the sense that would be (conveyed) in **النص** if in common parlance the word *ba'ir* is used generally in the sense of a he-camel, and the application

necessarily of its sense in the language if it is not generally thus used. The Shaikh the Imām as-Subkī says that the correcting of any difference in the statement or text (of ash-Shāfi‘ī) in such questions is (a distant affair) an impossibility, because ash-Shāfi‘ī who was well-versed in the language does not depart from it excepting in the case of a sense widely accepted: if the generally accepted sense is different from that given in his statement or text, take it (follow the former), but if otherwise, it is better to follow his statement.

(Side-information.) If two camels fall into a well, one on the top of the other, and if the upper one is stabbed and the lower one dies in consequence of the weight of the upper one, the lower one is unlawful on account of the stab not reaching it, but if the stab reaches them both, they are both lawful. If there is any doubt, whether it died as the result of a deep stab or was slain by the weight, if it is known that it was stabbed before the vanishing of life out of it, it is lawful. But if there is any doubt, as to whether it was stabbed before the vanishing of life out of it or after, al-Bagawī states in *الفتاوى* (*al-Fatāwā*), that there are two views of it, based on the same principle that is involved in the case of a slave having gone away without any news of him reaching; would a declaration of his freedom (by the master) suffice in lieu of expiation for sins or not? And in the same manner, if an unconfined (out of one's power) animal is aimed at, and is then seized (falls into one's power) and found to be hit in a place other than the one in the throat, in which animals are slaughtered for lawful use, it is unlawful; and so also if a confined animal is aimed at, becomes an unconfined one, and is not found to be hit in the lawful place, it is not lawful; but if it is hit in the lawful place, it is lawful.

It is related in the *سنن* (*Sunan*) of Abū-Dāwūd, Nasā‘ī, and Ibn-Mājah on the authority of ‘Abd-Allāh b. ‘Umar, that the Prophet said, “When any of you marries a woman or buys a slave-girl, or a slave-boy, or a riding-beast, let him take hold of it (him, her, or it) by its (his, her, or its) forelock and say, ‘O God, I ask Thee for the good there is in it and for the good with which it is naturally endowed, and I take refuge with Thee from the evil which is in it and from the evil with which it is naturally endowed!’ if he buys a camel, let him take hold of it by the top of its hump, ask for a blessing, and say the above prayer.”

(Information.) Ibn-al-Athîr states, that Khallâd b. Râfi' and his brother went forth with the object of going to the battle of Badr, on a very lean camel, but when they went as far as near ar-Rawhâ' the camel lay down on its breast; he (Khallâd) stated, "We then said, 'O God, we bind ourselves to Thee to slaughter it if we reach Badr.' The Prophet saw that, and said, 'What is the matter with you two?' and when we informed him of what had happened, he dismounted, performed the necessary ablution (for prayer), spat in the water of ablution, and ordered us (them) to open its mouth, which we (they) did; he then poured the water into its stomach (interior), then on its neck, then on the part between the neck and the hump, then on its hump, then on its rump, and then on its tail, and said, 'O God, take Rifâ'ah and Khallâd on.' We then recommenced our journey and overtook the first rank of the camels. When we reached Badr, it lay down on its breast, and we slaughtered it and gave away the meat in charity."

(Further information.) Abû'l-Kâsim at-Tabarânî relates in كتاب الدعوات (*Kitâb ad-Da'wat*) on the authority of Zaid b. Thâbit, who said, "We went out on a military expedition with the Prophet, and when we reached the junction of the roads leading to al-Madînah, we saw a Badawî leading a camel by its halter, until he came and stood before the Prophet, while we all stood round about him; he said, 'Peace and safety on you, O Apostle of God, and His mercy and blessings!' The Prophet returned the salutation and asked him, 'How are you this morning?' when a man looking as if he was a watchman came there and said, 'O Apostle of God, this Badawî has stolen this my camel,' whereupon the camel uttered a gurgling and moaning growl for a time, and the Prophet inclined to it to listen to it attentively; when the camel became quiet, the Prophet turned towards the watchman and said, 'Go away from it, because the camel bears testimony against you, to the effect that you are a liar.' The watchman departed, and the Prophet turning round to the Badawî said to him, 'What did you say when you came to me?' The Badawî replied, 'By my father and my mother as a ransom for you, O Apostle of God, I said, "O God, grant peace unto Muḥammad so much so that no peace may remain behind unbestowed after that; O God, grant blessings unto Muḥammad so many that no blessing may remain behind unbestowed after that; O God, grant safety unto

Muḥammad so much so that no safety may remain behind unbestowed after that; O God, grant him Thy mercy so much so that no mercy may remain behind unbestowed after that!’” The Prophet thereupon said, ‘Verily, God the Blessed and High has granted me all that, and while the camel talked to me through His power, the angels occupied (filled up) the horizon of the sky.’”

It is also related in the same book on the authority of Nâfi‘ who had it on the authority of Ibn-‘Umar who said, “Some people brought a man before the Prophet and bore testimony against him to the effect that he had stolen a camel belonging to them, whereupon the Prophet ordered his hand to be cut off; the man went away saying, ‘O God, grant peace unto Muḥammad so much so that none of it may remain behind, bless Muḥammad so much so that none of Thy blessings may remain behind, and grant Muḥammad safety so much so that none of it may remain behind!’ The camel then said, ‘O Muḥammad, that man is free from the charge of having stolen me.’ The Prophet then said, ‘Who will bring me back the man?’ Seventy of the heroes (people) of Badr hastened and brought him back to the Prophet who then asked him, ‘O you, what did you say just now?’ and he informed him of what he had said. The Prophet then said, ‘For that reason I saw the angels passing through the streets of al-Madīnah as almost to come between you and me. You will, verily, come to the Bridge (الصراط) on the Day of Judgment, when your face will be brighter than the full moon.’” In the art. *اللقاة* will be given a tradition related by al-Ḥākim in this sense.

Ibn-Mājah has related on the authority of Tamīm ad-Dārī who said, “We were seated with the Apostle of God, when a camel came running to us; it stood at the head of the Apostle of God and uttered a gurgling growl. The Apostle of God then said to it, ‘Be quiet, O camel, if thou be truthful thy truth will be in thy favour, and if thou be untruthful, thy lying will be against thee, though God has rendered secure one who takes refuge with us and has not doomed to disappointment one who has sought shelter with us.’ We then said, ‘O Apostle of God, what does this camel say?’ and he replied, ‘This camel’s owners have thought of slaughtering it and eating its meat, and it has therefore run away from them and has sought the protection of your Prophet.’ While we were thus talking, the owners of the camel came running, and the camel seeing them returned to the

head of the Prophet to take shelter behind it. They said, 'O Apostle of God, this camel of ours has run away for the last three days, and we could not find it until now before you.' The Prophet replied, 'As to the camel, it has complained to me and acquainted me with the reason of the complaint.' They said, 'O Apostle of God, what does it say?' and he replied, 'It says that it grew up for years under your protection, that you used to carry your loads on its back in the hot season to the place of green pasturage, and that when it was winter-time, you used to carry on its back your loads to a warm place; then when it became big or full-grown, you made use of it as a stallion, as the result of which God has blessed you through it with an abundance of camels pasturing at random, and now when this year of plenty has come to it you have thought of slaughtering it and eating its meat.' They replied, 'O Apostle of God, it is so.' He then said, 'This is certainly not the proper reward of a deserving slave from his masters;' and they replied, 'O Apostle of God, we shall neither sell nor slaughter it,' but the Prophet said, 'You are lying, for I bought your protection (at first), but you did not protect it, and I am therefore a better person to show compassion to it than you, for God has certainly snatched away the quality of compassion from the hearts of the hypocrites and settled it in the hearts of the believers.' The Prophet then bought it from them for a hundred dirhams and said, 'O camel, go away, for thou art now free for the sake of God.' He (Tamim ad-Dâri) added, "The camel uttered again the gurgling growl over the head of the Prophet who replied, 'Amen!' then it uttered a second time a similar growl, and the Prophet replied, 'Amen!' then it did the same thing a third time, and he replied as before, 'Amen!' and it did the same thing a fourth time, when the Prophet cried, and we asked him, 'O Apostle of God, what does this camel say?' and he replied, 'It said, "May God reward you with good on account of al-Islâm and the Kur'ân!" and I said, "Amen!" it then said, "May God cause the fear of your sect to subside till the Day of Judgment, in the same manner as you have caused my fear to subside!" and I said, "Amen!" it then said, "May God save the blood of your nation from being shed by their enemies, in the same way as you have saved mine!" and I replied, "Amen!" it then said, "May God not cause them to injure one another!" and I cried, because I asked God for all these things and He granted me the first

three, but refused me the last one, and Gabriel has informed me as coming from God, that the destruction of my nation is to take place by means of the sword; what is decreed is written.”

(Completion.) At-Turtūshī in *سراج الملوك* (*Sirāj al-Mulūk*), Ibn-Balbān, al-Maḥḍī in *شرح الاسماء الحسنی* (*Sharḥ al-Asmā' al-ḥusnā*), and others relate, on the authority of al-Faḥl b. ar-Rabī, who stated, “Ar-Rashīd went to the Ḥajj (pilgrimage), and one night when I was asleep, I heard a knocking at the door and asked, ‘Who is this?’, upon which I was informed, ‘Answer the summons of the Commander of the faithful;’ so I went out hurriedly and finding ar-Rashīd himself at the door said to him, ‘O Commander of the faithful, had you sent for me I would have myself come to you.’ He replied, ‘Woe to you! A certain thing has taken possession of my mind, which cannot be removed but by a learned man; think therefore of somebody for me, whom I can ask about it.’ I replied, ‘O Commander of the faithful, Sutyān b. ‘Uyainah is here,’ and he said, ‘Go with me to him.’ We therefore went to him and knocked at his door, upon which he said, ‘Who is this?’ and I replied, ‘Answer the summons of the Commander of the faithful;’ he then came out hurriedly and said, ‘O Commander of the faithful, had you sent for me I would have myself come to you.’ Ar-Rashīd said to him, ‘Exert yourself in the matter for which we have come to you.’ He then talked with him for an hour, after which he (ar-Rashīd) asked him, ‘Have you any debt against you?’ and he replied, ‘Yes.’ Ar-Rashīd then said, ‘O ‘Abbās, pay off his debt.’ We two then went away; and ar-Rashīd said, ‘This your friend has not satisfied me in any way; think of somebody else for me, whom I may ask about it.’ I replied, ‘‘Abd-ar-Razzāk b. Hammām the preacher of al-‘Irāq is here.’ He said, ‘Go with me to him, that I may ask him about it.’ So we went to him and knocked at his door, upon which he said, ‘Who is this?’ and I replied, ‘Answer the summons of the Commander of the faithful.’ He came out hurriedly and said, ‘O Commander of the faithful, had you sent for me I would have myself come to you.’ Ar-Rashīd said, ‘Exert yourself and be quick over the business for which we have come to you.’ He then talked with him for an hour and then asked him, ‘Have you any debt against you?’ to which he replied, ‘Yes’. Ar-Rashīd then said, ‘Pay off his debt, O ‘Abbās.’ We then turned away, and ar-Rashīd said to me, ‘Your friend has not

satisfied me in any way, think of somebody else for me, whom I may ask about it.' I said, 'Al-Fuḍail b. 'Iyāḍ is here,' and he said, 'Go with me to him.' We then went to him and found him awake praying and reciting a verse of the *Kur'ān* and repeating it. I knocked at the door, and on his saying, 'Who is this?' I replied, 'Answer the summons of the Commander of the faithful,' upon which he said, 'What have I to do with the Commander of the faithful?' I said, 'Praise be to God! is not obedience to his order obligatory on you?' He said, 'A believer ought not to demean himself;' then opening the door he ascended rapidly to the topmost floor, and extinguishing the lamp hid himself in one of the corners of the room. We went about feeling for him with our hands, and ar-Rashīd's hand having preceded mine in feeling him, he (al-Fuḍail) said, 'Alas! how soft a hand, only if it can be saved hereafter (to-morrow) from the divine punishment.' I said to myself, 'He will talk with him to-night with pure words from a pious heart.' Ar-Rashīd said to him, 'Exert yourself and be quick over the business for which we have come to you,' and he replied, 'That which you have come (to me) about, you yourself and those with you, have burdened you with; but if you ask them when the cover is removed from over you and them (on the Day of Judgment), to lighten your burden of sins by taking a portion of it on themselves, they will not do so, whilst those that pretend to love you most will be the ones most likely to flee away from you. When 'Umar b. 'Abd-al-'Azīz assumed the reins of government, he called Sālim b. 'Abd-Allāh b. 'Umar, Muḥammad b. Ka'b al-Karāḍī, and Rajā' b. Ḥayāt, and said to them, "I am certainly afflicted with this misfortune (the *khilāfah*), counsel me." He reckoned the *khilāfah* a misfortune, whilst you and your companions reckon it a pleasant thing. Sālim b. 'Abd-Allāh said to him, "If you wish to be saved hereafter (tomorrow) from the divine punishment, abstain (fast) from the world and let the breaking of your abstinence (fast) in it be in (on) death." Muḥammad b. Ka'b said to him, "If you desire to be saved hereafter (tomorrow) from the divine punishment, let the oldest (greatest) of the Muslims be a father to you, the middle-aged (middling) one a brother to you, and the youngest (least) one of them a son to you, and be dutiful to your father, compassionate to your brother, and yearn for your son." Rajā' b. Ḥayāt said to him, "If you desire to be saved hereafter

(to-morrow) from the divine punishment, wish (love) for the Muslims what you would wish (love) for yourself, and despise for the Muslims what you would despise for yourself ; then when you wish, die." Now, I say the same thing to you, and greatly fear for you the Day on which feet will slip. Is there one with you, may God have mercy on you ! like those persons, who will advise you in this manner?" Al-Fadl continued, "Hârûn ar-Rashîd then wept so vehemently that he swooned, and I said to al-Fudail, 'Be gentle with the Commander of the faithful', upon which he replied, 'O Ibn-Rabî', you and your companions have slain him, and am I to be gentle with him?' Ar-Rashîd then recovered from the swoon and said, 'Give me more.' He then said to him, 'O Commander of the faithful, an officer of 'Umar b. 'Abd-al-'Azîz once complained to him of want of sleep at night, upon which he wrote to him, "O brother, remember the sleeplessness of the people of Hell in the fire in which they are to be permanently and eternally, for that will verily, take you to God asleep or awake, and beware of your foot slipping from this path, for that will lead to the end of you and the vanishing of all hopes from you, and salutation." When he read that letter, he travelled through the country and came to 'Umar who asked him, "What has brought you here?" He replied, "You have drawn away my heart by your letter ; I shall never more govern any of your provinces until I meet God."' At this, Hârûn cried intensely and said, 'Give me more, may God have mercy on you!' He said, 'O Commander of the faithful, your forefather al-'Abbâs, the uncle of the Prophet, came to him once and said, "O Apostle of God, appoint me to some province (to govern it)," upon which the Prophet said, "O 'Abbâs, O uncle of the Prophet, a soul which you can save is better than a government the knowledge of which you cannot comprehend, for the government of a province would surely be a source of grief and repentance on the Day of Judgment ; if you are able to avoid becoming a governor, do not become one."' At this Hârûn cried again intensely and said, 'Give me more.' He said, 'O handsome one in the face, you are the one whom God will ask regarding these people on the Day of Judgment ; if you are able to protect this face from the fire of Hell do so, and beware of harbouring at any time treachery or an evil design against your subjects, for the Prophet has said, "He who harbours an evil design against them will not even get the smell of Heaven ;"' upon this, Hârûn

again cried intensely and asked him, 'Have you any debt against you?' to which he replied, 'Yes, the debt to my Lord, for which He will take me to account; woe to me, if He asks me regarding it, and woe to me, if He does not inspire me with the proper answer (argument)!' Hârûn then said, 'I mean any debt due to men,' and he replied, 'My Lord has not ordered me to do that, but He has ordered me to believe in His promise and to obey His order, for He has said, "And I have not created the jinn and mankind save that they may worship me. I do not desire any provision from them, and I do not wish them to feed me. Verily, God, He is the provider, endowed with steady might."' Ar-Rashîd then said, 'Here are a thousand dinârs, take the money and spend it for the benefit of your family and for fortifying yourself with it for the worship of your Lord.' Al-Fudail said, 'God be praised! I show you the way of redemption, and you reward me with a thing like this; may God save you!' He then remained silent and did not talk to us; so we went out and ar-Rashîd said, 'When you take me to a man, take me to one like this, because he is the lord of the believers to-day.' It is told that one of the women of al-Fudail's household went in to him and said to him, 'O you, you see what a straitened condition we are in, had you accepted the money we might have become happy; but he replied, 'I and you are like a people who had a camel, with the income derived from which they used to live, but when it arrived at maturity, they slaughtered it and ate its meat. O my people, die from starvation, but do not slaughter Fudail.' When ar-Rashîd heard that, he said (to me), 'Let us go in; perhaps he may now accept the money.' We therefore went in, and when al-Fudail knew who we were, he sat on the flat roof of the house in the dust. Hârûn ar-Rashîd then came and sat by his side and talked with him, but he did not answer. While we were thus engaged, a black slave-girl came out and said, 'O you, you have been annoying the shaikh since the time you came to him, go away, may God have mercy on you and make you follow the right course!' We then went away." The Kâdî Ibn-Kh. says in the biography of al-Fudail, "Sufyân ath-Thawrî having heard of it, went to him and said to him, 'O Abû-'Alî, you made a mistake in not accepting the money; why did you not take it and spend it in acts of charity?' upon which he took his heard and said, 'O Abû-Muham-

mad, you are the jurisconsult of the town and are looked up to by all, and you make a mistake like this ; had it been lawfully acquired by them, it would have been lawful to me to accept it." Most probably the Sufyān mentioned here was Sufyān b. 'Uyainah and not Sufyān b. Thawrī, -but God knows best. Hārūn ar-Rashid once said to al-Fuḍail b. 'Iyāḍ, "May God have mercy on you, how great is your self-abnegation !" and he replied, "You have renounced more than I have, because I have only renounced this world, but you have renounced the next world, whilst this world is only a fleeting one, but the next one is a permanent one."

It is said that al-Fuḍail had a young daughter ; the palm of her hand was paining and he asked her one day, "How is the palm of your hand ?" She replied, "It is well, my father ; by God, if He has afflicted a little out of my body, He has certainly rendered healthy most of it ; He has afflicted the palm of my hand, but preserved the rest of my body from pain, thanks to Him for that!" He then said to her, "Show it to me," and she did so, when he kissed it, and she thereupon said, "O my father, I ask you, by God, do you love me?" He replied, "Yes, by God." She then said, "That indeed is a disgrace to you from God, for I used to think that you did not love anybody beside Him in the same way that you loved Him." Al-Fuḍail then cried out and said, "O my Lord, even a little girl reproves me for my love to anybody beside Thyself, but by Thy might and glory, I do not love anybody beside Thyself, in the same manner as I love Thee." A man once complained to al-Fuḍail b. 'Iyāḍ regarding his state, and he replied, "O my brother, is the administrator (of the affairs of the world) other than God?" The man replied, "No," and he said, "Be then pleased with Him as the manager." On one occasion he said, "I am certainly disobedient to God, and I know it from the conduct (nature) of my ass and my slave." On another occasion he said, "If God loves a man he multiplies his griefs (afflictions), and if he hates him he increases his prosperity in the world." An-Nawawī states in his *Adhkār*, that the illustrious and exalted Fuḍail b. 'Iyāḍ said, "To leave off the performance of certain actions for the sake of the people is hypocrisy, and to perform certain actions for the sake of the people is polytheism ; one's safety therefore lies in God's preserving him from them both." Al-Fuḍail was once asked regarding *love*, and he replied,

"It consists in causing the mind to be occupied with thoughts about God and nothing else." He said on one occasion, "If I had the power of making a prayer which is likely to be answered, I should not use it but in asking for a good imâm, for if God makes an imâm good, the country and the people would be secure." On another occasion he said, "It is better for a man to be polite to the men in his company and to behave pleasantly with them, than to spend his night in praying and his day in fasting." He also said, "A man sometimes says, 'There is no deity but God!' or 'Praise be to God!'; I should be afraid of his going to Hell." On being asked, "How is that?" he replied, "Supposing one speaks before him evil of another man, with which he is pleased, and he therefore says, 'There is no deity but God!' or 'Praise be to God!'; now that is not certainly the place for making use of those expressions, but on the contrary of advising the speaker regarding himself and telling him to fear God." Having heard that his son 'Ali had said, "I like to be in a place where I can see people, but where they cannot see me," he said, "Woe to 'Ali! were he to complete his speech, he ought to have said, 'in a place where I cannot see people and where they cannot see me.'" He had taken his residence in Makkah and lived there; he died in al-Muharram 187 A. H.

It is related in the History of Ibn-Kh., that Sufyân ath-Thawri having heard of al-Awzâ'i's coming, went out to receive him, and meeting him at Dhû-Tawî, he undid the halter of al-Awzâ'i's camel from the string of camels, and placed it on his own neck; whenever he passed a party of men, he said, "Make way for the shaikh." The full name of al-Awzâ'i was 'Abd-ar-Rahmân b. 'Amr b. Buhmîd Abû-'Amr al-Awzâ'i the Imâm of the people of Syria. It is said that he gave the solution of seventy thousand questions (on law). He used to reside at Bairât. An-Nawawî spells the word Buhmîd in his (full) name in تهذيب الاسماء واللغات (*Tahdhîb al-asmâ' wa'l-lugât*) as Yuhmîd (and so also Ibn-Kh.). Al-Awzâ'i was one of the Tabî's of the Tabî's. He said, "I saw the Lord of might in a dream, and He asked me, 'O 'Abd-ar-Rahmân, are you the one who orders the doing of what is lawful and prohibits the doing of what is unlawful?' and I replied, 'By Thy favour, O Lord.' I then said, 'Let me die a Muslim (in al-Islâm),' and God replied, 'And following the institutes of the Prophet also.'" He died in Rabî' I, 157 A.H.; the cause of his death

was that he had gone to a bath in Bairūt, and the owner of the bath having had in the meantime some business, locked the door over him and went away; then when he returned and opened the door, he found him lying dead with his right hand under his cheek and his face directed towards Makkah; but some say that his wife did that unintentionally. Al-Awzâ' is the name of a village near Damascus, to which Abû-Amr did not originally belong, but having resided among the people of it, he has been called after it; he was originally one of the captives taken in al-Yaman. An-Nawawî states that he was born at Ba'albakk in 88 A.H., and that he is buried in the kiblah of a mosque in a village called Hantûs, which is situated at the gate of Bairūt; the people of it, however, do not know it, but say that there is in that place a grave of a certain pious man, over which the Light (of God) descends; only a few special men know the grave.

(Lawfulness or unlawfulness.) It is mentioned in the art. الأبل. The taking of the name of God at the time of mounting a camel, is approvable, owing to what Aḥmad and at-Tabarānî have related on the authority of Abû-Lâs al-Khuzâ'î who said, "The Prophet mounted us on weak camels which were given as poor-rate, for the purpose of going to the Ḥajj, and we said to him, 'O Apostle of God, we do not think that the camels will be able to bear our weight,' upon which the Prophet said, 'There is not a camel but has Satan in the topmost part of its hump; when you mount camels take the name of God over them, in the manner that God has ordered you, and then employ them in your service, for then God will take upon Himself the affair.'" Al-Bukhārî has mentioned a part of this tradition in his صحيح (Ṣaḥîḥ) in the chapters on الزكاة, but has not given the whole of it.

(Proverbs.) "Less intelligent than a camel." "They two are like the two knees of a camel," being an indication of likeness (equality). It is like another proverb, "They two are like two horses running for a wager."¹ The proverb was first used by Ḥarîr b. Kuṭbah al-Fazārî; al-Maidânî and others have given long particulars about it. "Like the driver of a camel without a camel," applied to one who pretends to be satisfied with what has not been given to him; but better than this and more laconic is the saying of the Prophet, "One who pretends to be satisfied with (boasts of) what

¹ See Lane's Lex. art. فرس.

has not been given to him, is like the wearer of two garments of falsity.”¹ A person blest with a long life said :—

“ I have come to such a state that I cannot carry arms,
Nor am I able to hold in a camel, if it becomes restive ;
I am afraid of a wolf if I pass by it alone,²
And am also afraid of winds and rain ;
All this has happened to me after having been strong enough to hit ;
I have now become an old man and have to bear patiently the
infirmity of old age.”

(Supplementary information.) The Imām Abū'l-Faraj al-Jawzi relates in *الأذكي* (*al-Adhkiyā'*), and others also relate that al-Ḥasan b. Hāni' well-known by the name of Abū-Nuwās said, “A woman who did not know me approached me, seated in a litter on a camel. She removed the veil from her face which I saw to be an extremely handsome one ; she asked me, ‘What is your name?’ and I replied, ‘Your face,’ when she said, ‘You are then al-Ḥasan (*beautiful*).’” Another narrative resembling this in acuteness of reply is what is told regarding al-Ma'mūn who having become angry with 'Abd-Allāh b. Ṭāhir, consulted his companions on the subject of striking a blow at him. Now, there was present in the assembly a friend of 'Abd-Allāh, who wrote to him a letter with the words, “In the name of God, the Compassionate, the Merciful, O Mūsā !” When he opened the letter and found these words only in it, he was surprised and remained looking at it and thinking over it. There was a slave-girl of his waiting at his head, and she said, “O my lord, I understand the meaning of this ;” so he asked her, “What is it?” and she said, “He intends the words of the Qur'ān, ‘O Moses ! verily, the chiefs are deliberating concerning thee, to kill thee.’”³ He had intended going to al-Ma'mūn, but now changed his intention and apologized to al-Ma'mūn for not going to him ; that was the reason of his being saved. A still better narrative than this is the one related by Ibn-Kh., namely, that a king was once very angry with an officer of his and ordered his wazīr to write a letter to him asking him to come. Now, the wazīr was very anxious about the officer, and therefore wrote at the end of the letter, “If it please God the High,” placing in the middle of the letter *و (لا) .a shaidah*. The officer wondered as to why this disartic-

¹ See Lane's Lex. art. *منكح* under *منكح*. ² Al-Qur'ān XXVIII-19.

al mark had been introduced by the wazīr, for it was the custom of the writers not to place the diacritical marks. He therefore thought over it, and at last it struck him that the wazīr had intended by it, "Verily, the chiefs are deliberating concerning thee, to kill thee."¹

He then removed the *shaddah* and inserted in its place an ا (ا for آ), and closing the letter sent it back to the wazīr who when he read it was glad and understood, that he (the officer) intended to say, "We shall never enter it as long as they are therein."²

البَغَاث (al-Bagāth), البَغَاث (al-Biqāth), and البَغَاث (al-Bugāth).

—All the three are different dialectical varieties of the same word. A certain dust-coloured bird smaller than a carrion-vulture (رُخْمَة), slow in flight; it is one of the worst kinds of birds and does not prey. Yûnus says that whoever uses the word البَغَاث (al-bagāth) as sing. makes the pl. of it بَغَاثَان (bigthān) like غَزَال, pl. غَزَالَان, and whoever uses البَغَاثَة (al-bagāthah) both as masc. and fem. sing. makes its pl. بَغَاث (bagāth) like نَعَامَة, pl. نَعَام. بَغَاث الطَيْر (bagāth al-tayr) signifies the worst kind of birds and such as do not prey. The Shaikh Abû-Ishâk says in المَهْذَب (al-Muhadḍḥah) in the chapter السَّجَر (al-Hajr), that a guardian ought not to travel with property left in his custody (belonging to his ward), on account of its having been related that both a traveller and the property which is with him are in danger of being lost (destroyed), that is to say, liable to be destroyed. Al-'Abbās b. Mirdās as-Sulamî says: --

"Most of the worst kinds of birds (بَغَاث الطَيْر) are prolific in offspring, Whilst the mother of the hawk is scanty in offspring."

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its filthiness.

(Proverbs.) "Verily, the *bagāth* becomes a vulture or eagle (*nasr*) in our land," that is to say, "He who becomes our neighbour, becomes mighty on our account or by our means." It is also said to mean, "He who is himself a weak one considers us weak and uses his strength over us."

البَغْل (al-Bagl).—[The mule]. A certain well-known animal. Its sobriquets are أَبُو الْأَشْحَم (abû'l-ashḥaj), أَبُو الْحُرُون (abû'l-ḥurûn),

ابوالصقر (*abū-ṣ-ṣaqr*), ابوقضاء (*abū-ḥudā'ah*), ابوقموس (*abū-ḥamūs*), ابو كعب (*abū-ka'b*), ابو مختار (*abū-mukhtār*), and ابو ملعون (*abū-mal'ūn*); it is also called ابن ناهق (*ibn-nāḥiq*). It is an animal of a cross (mixed) breed between the horse and the ass, and on that account, it has the sturdiness of the ass and the largeness in the limbs of the horse; and so is also its voice composed partly of the neighing of the horse and partly of the braying of the ass. It is sterile, and does not give birth to a young one; but it is related in the History of Ibn-al-Bitriq among the events of 444 A.H., that a mule at Nābulus (in Palestine) once conceived in its womb, and gave birth to a black stone and a white mule; the author adds that it was a very wonderful thing heard of. The worst of constitutions is that in which the most opposite natures, the most distant qualities, and the most distant elements are combined. If out of the two animals whose progeny it is, the male is an ass, it resembles most the horse, but if the male is a horse, it resembles most the ass in appearance. It may be related as a wonderful thing that every member of its body you take (for comparison) is midway between the corresponding members of the horse and the ass; in the same manner with regard to its qualities: it possesses neither the acuteness of the horse in understanding, nor the stupidity of the ass. It is said that the first person to breed it was Kārūn (Korah). It has the patience of the ass and the strength of the horse. It is described to have badness and changeableness in its qualities, on account of its being of a mixed breed. A poet says regarding it:—

"A new temper every day,
Like the qualities of mules."

Notwithstanding this, it is described to go straight through any road it has once been through, is ridden by kings in their travels, and is the companion of beggars in satisfying their wants, owing to its ability to bear heavy loads and its patience in travelling over long distances. On account of this a poet says:—

"It is the riding animal of a ḥādī, a just imām,
A learned man, a lord, and a middle-aged man,
And is suited for riding on, as well as for other purposes."

It is related in *الكامل* (*al-Kāmil*) of Abū'l-'Abbās al-Mubarrad, that al-'Abbās b. al-Faraj said that 'Amr b. al-'Ās was seen riding a mule which had a bicoloured face from old age and was asked, "Do

you ride this one now, whilst you used to ride a noble she-camel in Egypt?" to which he replied, "I do not get tired of my beast which carries my legs, or of my wife who is a pleasant companion to me, or of my friend who preserves my secret, for getting tired is one of the false qualities." It is also related in the same book that a man out of the people of Syria related, "I once entered al-Madīnah and saw a man riding a mule, better than whom in face, manners, dress, or in the matter of the riding-beast, I had never seen before. My heart was attracted towards him, and I asked regarding him, when I was told that he was 'Alī b. al-Ḥusain b. 'Alī b. Abū-Tālib. I went up to him, while my heart was full of hatred for him, and said to him, 'Are you a descendant (son) of Abū-Tālib?' and he replied, 'Yes, I am a son of a son of his son.' I told him, 'On your and your father's account I vilify 'Alī?' When my talking was over, he said to me, 'I think you are a stranger,' and I replied, 'Yes.' He then said, 'Go with us to the house; if you want a place to alight in, we shall accomodate you, if you want money we shall give you some, or if you have any other need we shall help you in obtaining it.' I then went away from him, and (when I left him) I loved nobody on the face of the earth more than him." 'Alī b. al-Ḥusain was surnamed Zain-al-Ābidīn; his mother was Salāmah, and he had an elder brother, whose name was also 'Alī but who was slain at Karbalā' with his father. He used to relate traditions on the authority of his father, his uncle al-Ḥasan, Jābir, Ibn-'Abbās, al-Miswar b. Makhramah, Abū-Hurairah, Ṣaffiyah, Ā'ishah, and Umm Salamah, the mothers of the faithful. Ibn-Kh. states that his mother was a daughter of Yazdagird the last of the Persian kings. Az-Zamakhsharī relates in ربيع الأبرار (*Rabī'u'l-Abṛār*), that Yazdagird had three daughters, who were made captives in the reign of 'Umar b. al-Khaṭṭāb; one of them came to be in the possession of 'Abd-Allāh b. 'Umar who begot by her Sālim, another came to be in the possession of Muḥammad b. Abū-Bakr who begot by her Ḳāsim, and the third one came to be in the possession of al-Ḥusain b. 'Alī who begot by her 'Alī Zain-al-Ābidīn, so that all three of them were maternal cousins. Zain-al-Ābidīn was at Karbalā' with his father, and was spared because he was quite young at the time, for they slew all those that had nearly attained the age of puberty, in the same way that infidels are dealt with. May God execrate the perpetrator of that act, disgrace him, and curse him!

‘Uбайд-Allāh b. Ziyād had thought of slaying him too, but God turned him away from that intention ; some wicked people suggested also to Yazid b. Mu‘āwiyah the same thing, but God saved him from that. After that, Yazid b. Mu‘āwiyah used to pay him great attention, respect him, and make him sit with himself, and he never ate without having him in his company. Hethen sent him to al-Madīnah where he was highly respected and venerated. Ibn-‘Asākir states that his mosque in Damascus is a well-known one, and is the same that is called Mashhad ‘Ali, near the congregational mosque of Damascus. Az-Zuhri states, “ I never saw a nobler Qurāish than him.” Muḥammad b. Sa’d states that Zain-al-‘Ābidīn was trustworthy and reliable, and used to relate the traditions of the Prophet extensively ; he was learned, and there was nobody among the people of the Prophet’s house like him in learning. Al-Aṣma‘ī states that al-Ḥusain did not leave behind any progeny excepting out of his son Zain-al-‘Ābidīn, who had, however, no progeny excepting by his cousin, the daughter of al-Ḥasan, so that all the Ḥusanīs are his progeny. Whenever he performed the obligatory ablution for prayer, his colour used to become quite pale (yellow), and when he rose up to say prayers, he used to tremble from fear. Having been asked about it, he replied, “ Do you know in whose presence I stand and with whom I hold converse ? ” It is related that the house in which he was, once caught fire while he was in the act of saying a prayer, and when he went away, he was asked, “ Why did you not leave when the house was on fire ? ” and he replied, “ My attention was drawn away from this fire to another fire.” It is also related that when he performed the Ḥajj and wanted to say the تَلْبِيَّة (talbiyah) he trembled, became pale, and fell down in a swoon. When he recovered and was asked regarding it, he replied, “ I am afraid to say, لَبَّيْكَ (labbaik), O God, لَبَّيْكَ (labbaik),’ for fear of His replying, ‘ لَا لَبَّيْكَ (la labbaik) and no سَعْدِيكَ (sa’daiik) (from you are accepted),’¹ but the people gave him heart and told him that he had to say that, there was no escape from it ; and when he therefore did say the تَلْبِيَّة (talbiyah), he fell into such a deep swoon, that he fell down from his camel. He used to pray during the whole day and night with a thousand bowings of the body, and to give away a good deal in alms

¹ “ Aiding Thee after aiding.” For an explanation see Lane’s Lex. art. سَاعَدَ. The pilgrims have to make use of these two words.

principally at night ; he used to say, " The giving of alms at night extinguishes the anger of the Lord." He also used to cry a good deal, and on being asked why he did that, used to reply, " Jacob (Ya'qûb) cried for Joseph so much that his eyes became white, when he was not sure of his son's death ; how then should I not cry when I have seen from thirteen to nineteen men out of my people slain in the course of one morning ?" When he used to go out of his house, he used to say, " O God, may I give in charity to-day, or make a present of my character to one who may slander me !" A man once lost a son who used to transgress the right bounds (in religion), and became impatient over the loss ; 'Alî b. al-Ḥusain said to him, " There are three things in your son's favour, the bearing of testimony that there is no deity but God, the mediation of the Apostle of God, and the mercy of God." Historians differ as regards the year in which Zain-al-Âbidîn died, the year generally known to the people being the beginning of 94 A. H.. Ibn-al-Fallâs states that in the same year died Sa'îd b. al-Musayyab, Sa'îd b. Jubair, 'Urwah b. az-Zubair, and Abû-Bakr b. 'Abd-ar-Rahmân ; whilst some say that he died in 92 or 93 A. H., but al-Madâ'inî states that he died in 100 A. H., which is strange. Some also say that he died in 99 A. H.. He was 58 years of age and was buried in the grave of his uncle al-Ḥasan.

It is related in *وفيات الاعيان* (*Wafayât al-A'yân*—Ibn-Kh.'s B. D.) in the life of Jalâl-ad-dawlah Malik Shâh, that al-Muḥtadî bi-amr-Allâh sent the Shaikh Abû-Ishâk ash-Shîrâzî al-Fîrozâbâdî, the author of *الغنية* (*at-Tanbîh*), *المهذب* (*al-Muhadhdhab*), and other books to Nisâpûr as his ambassador, to demand the daughter of al-Malik Jalâl-ad-dawlah in marriage. He accomplished the business and met there the Imâm al-Ḥaramain (Abû'l-Ma'âli 'Abd-al-Malik surnamed Diyâ'd-dîn). When he wished to leave Nisâpûr, the Imâm al-Ḥaramain went out to say farewell to him and took hold of the stirrup of his mule, to enable him to mount it. He was held in great veneration in Khurâsân, and people used to take the dust over which his mule had trodden and regard it as a means of obtaining the blessing of God. He was a learned imâm, a doer of good actions, pious, self-abnegant, and devoted to the worship of God. He died in 476 A. H., and the Imâm al-Ḥaramain died in 478 A. H.. On the day on which the latter died, the markets were closed, his pulpit in the congregational

mosque was broken, and his pupils who were nearly four hundred in number broke their inkstands and pens, and remained in that state for a whole year.

It is related in the History Bagdād and in *كتاب الاميان* (*Wafayāt al-A'vān*), that Abû-Hanîfah had a shoe-maker for a neighbour, who used to work during the day and to return at night; he then used to have his dinner and drink wine. When the wine had effect on him, he used to recite and sing these lines :—

“They have neglected me, and what a man

They have neglected! (one who would have served them) on the day
of battle and in defending a breach.”

He used always to drink wine and keep on reciting these lines until he was over-powered by sleep. Now, Abû-Hanîfah who used to pray the whole night long, used to hear his shouting every night, but one night he missed his voice, and therefore made an inquiry about him. On being told that the night-patrols had taken him away as a prisoner since some nights, he said his morning prayer, and mounting his mule and coming to the house of the governor asked for permission to see him, upon which the governor said, “Allow him to come in; bring him in mounted and do not let him dismount, so as to tread the carpets.” He was brought in, in this manner, and the governor made room for him in his court-room; he then asked him, “What do you want?” upon which Abû-Hanîfah interceded on behalf of his neighbour. The governor then ordered saying, “Release him and all those that were seized on that night, and those that have been seized since then until to-day.” They therefore released all the others too, who then went away. Abû-Hanîfah then mounted his mule, and the shoe-maker went out with him walking behind him. Abû-Hanîfah said to him, “Have we neglected you?” to which he replied, “No; but on the contrary you have preserved and saved me. May God reward you for being mindful of the right of neighbourship!” The man then repented (for his past misdeeds) and never afterwards did what he used to do before. The name of Abû-Hanîfah was an-Nu'mân b. Thâbit b. Zû'â b. Mâh. He was a learned man and a doer of good actions. Ash-Shâfi'î says that Mâlik was once asked, “Did you ever see Abû-Hanîfah?” and he replied, “Yes, I have seen a man, who if

he told you that he would convert this column into gold, would keep his word." Ash-Shāfi'ī used to say, "People are indebted to Abū-Ḥanīfah in the matter of jurisprudence, to Zuhair b. Abī-Sulmā for poetry, to Muḥammad b. Ishāq for the history of the military expeditions, to al-Kisā'ī for grammar, and to Muḥāṭil b. Sulaimān for the commentary on the Qur'ān." Abū-Ḥanīfah was a leader in the science of logic, and during forty years he continued the practice of saying his morning prayer with the ablution for the early night (عشى) prayer. During the whole night he used to recite the Qur'ān in one act of bowing the body. He used to cry at night, so much so that his neighbours pitied him. He completed the recitation of the Qur'ān seven thousand times in the place in which he died. Since he was thirty years of age, he never ate anything at the time of breaking his fast, and there was no fault to be found in him, excepting the smallness of the knowledge of Arabic that he had. It is related that Abū-'Amr b. al-'Alā' once asked him regarding murder with a heavy body, if it is liable to be punished with retaliation, and he replied, "No," according to the rule of his school, as opposed to the rule of the school of ash-Shāfi'ī. Abū-'Amr then asked him, "Is it so, even if he (the murdered man) is killed with a stone from a catapult?" and he replied, "Even if he is killed by means of Abū-Kubais (أبا كبيس)," meaning the mountain overlooking Makkah. It has been adduced as an excuse on behalf of Abū Ḥanīfah, that he used the above form أبا كبيس, according to the dialectical variety of those who employ a final *l* in the case of six words¹ in all the three cases, and the following lines have been quoted in support of it :—

"Verily, her father (أباها) and the father of her father (أباأباها),
In the matter of glory reached its extreme limit."

It is the dialect of the people of al-Kūfah, and Abū-Ḥanīfah was one of them. He died in prison in Bagdād in 150 A.H., but some say in another year, and others say that he did not die in prison. It is said that he died the same day that ash-Shāfi'ī was born, but some say, in the same year and not on the same day, as has been mentioned before. An-Nawawī states in

¹ The six words are أبو, أخو, حمو, هنو, نو, and ذو — De Slane's T. of Ibn-Kh's B. D., Vol III., p. 562.

تَهْدِيبُ الْأَسْمَاءِ وَاللُّغَاتِ (*Tahdhīb al-asmā' wa'l-luġāt*), that he died in 151 A. H., and that some say in 153 A. H..

The above lines which I have quoted in the narrative of the shoe-maker are by al-'Arjī 'Abd-Allāh b. 'Amr b. 'Uthmān b. 'Affān and were quoted by an-Naḍr b. Shumail before al-Ma'mūn (in support of the proper pronunciation of the word سَدَاد). [The author here quotes from Ibn-Kh.'s B. D. the account of the incident regarding the first vowel in the word سَدَاد, given in the life of Naḍr b. Shumail, who obtained a reward of 50,000 dirhams from al-Ma'mūn and one of 30,000 dirhams from Faḍl b. Saḥl, for giving the proper pronunciation of it.¹ The author also gives the date of Naḍr b. Shumail's death which occurred at Marw in 204 A. H..]

It is related in the History of Bagdād on the authority of Abū-Yūsuf the disciple of Abū-Ḥanīfah, whose proper name was Ya'kūb, and who said, "One night I had gone to bed, when I heard a hard knocking at the door. I went out and found there Harthamah b. A'yan, who said to me, 'Answer the summons of the Commander of the faithful.' I therefore mounted my mule and went in a state of fear until I reached the palace of the Commander of the faithful, where I met Mas'ūr. I asked him as to who was with the Commander of the faithful, and he told me that 'Isā b. Ja'far was with him. I then entered and found the Commander of the faithful seated and on his right side 'Isā b. Ja'far. I saluted him and sat down. Ar-Rashīd then said, 'I think we have frightened you,' and I replied, 'Yes by God, and also those whom I have left behind at home.' He remained for a time silent and then said, 'Do you know, O Ya'kūb, why I sent for you?' and I replied, 'No.' He said, 'I sent for you to be a witness to this; he has a slave-girl, and I have asked him to present her to me, but he refuses to do so, and by God, if he does not present her to me, I shall slay him.' I then turned towards 'Isā and said to him, 'What position has the slave-girl attained in your estimation, that you refuse to give her to the Commander of the faithful, and lower yourself to this state for her sake? Under any circumstances she is sure to pass away from your hands.' He replied,

¹ De Slane's T. of Ibn-Kh.'s B. D., Vol III., p. 551.

'You have been hasty in reproaching me before hearing my reason.' I then asked him, 'What is it?' and he replied, 'I have taken an oath on the penalty of divorcing (my wife), freeing (my slaves), and giving away in alms whatever I possess, that I shall neither sell this slave-girl nor give her away as a present.' Ar-Rashīd then turned round to me and asked me, 'Do you see any way out of this?' and I replied, 'Yes.' He said, 'What is it?' and I replied, 'He may give half of her to you as a present and sell you the other half, so that he will have neither given her away as a present, nor sold her.' 'Isâ then asked, 'Would it be lawful to do so?' and I replied, 'Yes,' upon which he said, 'Bear witness to my having given half of her as a present and sold the remaining half of her for a hundred thousand dinârs to him.' Ar-Rashīd thereupon said, 'I have accepted half of her as a present, and purchased the other half of her for a hundred thousand dinârs; bring me the slave-girl and the money,' which was accordingly done; he ('Isâ) then said, 'Take her, O Commander of the faithful, and may God cause her to be a means of blessing to you!' Ar-Rashīd said to me, 'O Ya'qûb, there is yet one hitch remaining.' I asked him, 'What is it?' when he replied, 'She is a slave and will surely abstain from sexual intercourse, to ascertain if she is pregnant (تستبرأ), and by God, if I do not spend to-night with her, I think that my soul will go out of me.' I said, 'O Commander of the faithful, you can free her and marry her, for a free woman cannot object to sexual intercourse on the ground of ascertaining whether or not she is pregnant.' He then said, 'I have now verily freed her, who will marry me to her?' and I replied, 'I.' He then called Masrûr and Ḥusain, and I recited the exhortation, offered up thanks to God and married him to her for (a dower of) twenty thousand dinârs. He then ordered the money to be brought, which having been produced, he gave it to her. He then said to me, 'O Ya'qûb, go away,' and to Masrûr, 'Take to Ya'qûb two hundred thousand dirhams, and twenty chests of clothes,' which was done accordingly."

Abû-Yûsuf used to remember by heart the commentary on the Qur'ân, the history of the Prophet's military expeditions, and the battles of the (pre-Islamic) Arabs. He went one day to hear a lecture on the history of the military expeditions and then

absented himself from the lecture-room of Abû-Ḥanīfah for several days. When he presented himself again, Abû-Ḥanīfah asked him, "O Abû-Yūsuf, who was in charge of the standard of Goliath (جالوت)?" and Abû-Yūsuf replied, "You are the imām, and if you do not withhold yourself from asking that question, I shall ask you in the presence of the people, as to which was prior, the battle of Badr or that of Uhud, for you surely do not know it, and yet it is one of the easiest questions in history." Abû-Ḥanīfah therefore withheld himself from asking him. It is said that a man used to sit to hear Abû-Yūsuf (lecture) for a long time silently without speaking; so Abû-Yūsuf asked him one day, "Do not you speak?" and he replied, "Yes, when ought a fasting person to break his fast?" and he (Abû-Yūsuf) replied, "When the sun disappears." The man then asked, "But if the sun does not disappear or set till midnight, how is he to act?" upon which Abû-Yūsuf laughed and said, "You were right in remaining silent and I was wrong in asking you to speak," and recited the following lines:—

"I am astonished at a fool thinking lightly of himself,
Whilst he who is acquainted with words remains silent;
There is concealment for a fool's folly in silence,
Whilst the brain of a man is like a written page if he talks."

It is related that a man used to sit with a learned man, but never spoke. He was asked one day, "Do not you speak?" and he replied, "Yes, inform me why fasting on days with white nights every month is preferable." The inquirer replied, "I do not know," and the man said, "But I know;" having been asked the reason he said, "Because the moon is never eclipsed but on those nights; God therefore did not wish to make any sign in heaven without making a similar one on earth." This is the best explanation of it.

It is related by Ibn-Kh. that a man used to sit with ash-Sha'bi, but remained silent for a long time; so ash-Sha'bi asked him one day, "Do not you speak?" and he replied, "I remain silent that I may be on the safe side, and that I may hear and learn, for the good fortune of a man is in his own ear, and on his tongue is the good fortune of another." A young man one day

The 13th, 14th, and 15th nights of the lunar month.

said before ash-Sha'bî a word, upon which the latter said, "We have never heard this word," and the youth then asked him, "Have you heard all the knowledge?" and he replied, "No." The youth then asked him, "A portion of it?" and he replied, "Yes." The youth then said, "Place this (word) therefore in the portion you have not heard;" ash-Sha'bî could not give an answer.

Abû-Yûsuf was the first one to be called the *Kâdî* of *kâdiya*, and the first one to alter the dress of the learned men to the style which they have been in the habit of using up to this time. Before that, the dress of all the people used to be of one kind without any distinctive mark to distinguish one from another, in his dress.

It is related that 'Abd-ar-Raḥmân b. Mus-hir who was the *kâdî* of a small town between Bagdâd and Wâsiṭ, called al-Mubâarak, having heard that ar-Rashîd had started for al-Baṣrah with the *Kâdî* Abû-Yûsuf in the fire-ship, said to the people of al-Mubâarak, "Praise me before them two," but they refused, so he put on his clothes and meeting them said, "Excellent is the *kâdî*, our *kâdî*!", then going to another place he repeated to them the same words. Ar-Rashîd turned towards Abû-Yûsuf and said, "O Ya'qûb, a *kâdî* of a place, that is praised by only one man must be a bad *kâdî*!" upon which Abû-Yûsuf replied, "But the wonder is, O Commander of the faithful, that he himself is the *kâdî* and he praises himself!" Ar-Rashîd laughed and said, "He is the cleverest of men and ought never to be dismissed." Abû-Yûsuf died in the month of Rabî' I, 182 A.H., but some give another date for his death.

Abû-Sa'âdât al-Mubâarak b. al-Athîr addressed to the amîr (صاحب) of al-Mawṣil when his mule slipped with him, the following lines:—

"If the mule has slipped under him,
There is surely an excuse for its slipping,
For its load was the lofty mountain of his knowledge,
And the sea of the munificence of his palm."

The Ḥafîḍ Abû'l-Kâsim b. 'Asâkir relates in the History of Damascus on the authority of 'Alî b. Abî-Tâlib, that mules used to procreate (in old days), but that they were the most forward of the beasts in carrying wood for the fire of Abraham,¹ the Friend

¹ The fire prepared by Nimrod to burn Abraham in.

of the Merciful; he prayed against them, and therefore God cut off their progeny.

(Wonderful information.) It is related on the authority of Isma'îl b. Hammâd b. Abî-Ḥanîfah, who said, "We had a Shī'ite miller living amongst us, and he had two mules, one of which he had named Abû-Bakr and the other 'Umar. One day one of them kicked and killed him. My grandfather Abû-Ḥanîfah having been informed of it said, 'Find out which one of them kicked him, for it must be the one he had named 'Umar;' so they inquired and found it to be so."

It is related in the *Kâmil* (Kâmil) of Ibn-'Adî in the biography of Khâlîd b. Yazîd al-'Umarî al-Makki on the authority of Sufyân b. Abân, who had it on the authority of Anas who said, "The Prophet mounted a she-mule which having become restive, he confined it and ordered a man to recite over it, "Say, 'I seek refuge in the Lord of the daybreak'" after which it became quiet." This will be again mentioned in the art. *الاجابة*. It is also related in the same book regarding the Prophet on the authority of Ibn-'Umar, that he said, "He who has three sons born unto him and does not name one of them Muḥammad is a cruel man; and when you name him Muḥammad, do not vilify him, do not find fault with him, and do not beat him, but honour him, respect him, exalt him, and accomplish whatever he may take an oath about."

(Further information.) Abû-Dâ'wûd and an-Nasâ'î relate on the authority of 'Abd-Allâh b. Zarîr (?) al-Qâfî al-Misrî, who had it on the authority of 'Alî who said, "I made a present of a mule to the Prophet; he rode it and the people said, 'Had we caused an ass to mount a mare, we too would have had one like it,' upon which the Prophet said, 'Only those who do not know, do so.'" Ibn-Hibbân states that the meaning of it is, 'those who do not know of the prohibition against it.' Al-Khaṭṭâbî states that it may mean that if asses cover mares (horses), the uses of horses will be reduced, their number will be reduced, and their increase will be checked; whilst horses are required for riding, running, galloping and reconnoitring; on their backs the enemy is encountered and fought with, and by their means booty is

preserved ; their flesh is eaten, and the share (of the booty) for a horse is the same as that for a man ; the mule on the contrary possesses none of these good qualities. The Prophet wished to increase the number of horses and to multiply their offspring on account of the advantages to be derived from them and the good uses to which they can be put. If, however, the stallions are horses and the dams are asses, they may possibly be not included in the prohibition ; but the object in the tradition may be explained to have been the preservation of the species of the horse from mixing with that of the ass, and the disapproval of mixing the seed of the horse with that of the ass, so that no animal of a cross (mixed) breed may be procreated from the union of two animals totally different from each other in nature, for most of the animals of a mixed breed from two different species are of a more miserable kind in constitution and worse in the evilness of their nature than the parent animals from which they are bred, for instance the mongrel whelp of a he-wolf and a she-hyena (مِصْع—*sim'*), the whelp between a wolf and a hyena (مِصْبَار—*'isbār*), and others like them. Then again the mule is a barren or sterile animal, has no offspring or increase (to its species), and is neither legally clean nor subject to a poor-rato. He (al-Khaṭṭābī) goes on to say that he does not see any use of this explanation or opinion, for God has said, "And horses too, and mules, and asses, for you to ride upon and for an ornament."¹ Here God mentions mules, and He has favoured us with them in the same manner as He has favoured us with horses and asses ; He mentions them separately by their special name. He has also revealed the need there is for the mule and the advantage to be derived from it, whilst a disapproved thing out of things, is blameworthy and neither deserves praise nor stands in the position of a conferred favour. Besides, the Prophet used the mule, received it (as a present), and rode it both in town and while travelling, but if it was a thing to be disapproved of, he would neither have received it nor used it.

Muslim relates on the authority of Yazīd b. Thābit, who said, "While the Prophet was in a date garden belonging to the Beni'n-Ṭajjār mounted on his mule, and we were with him, the mule became

¹ Al-Ḥur'ān XVI-8.

restive and very nearly threw him down ; there were six, or five, or four graves there, and the Prophet asked, ' Who knows about the people buried in these graves ? ' One man said, ' I do ; ' so the Prophet asked him, ' When did they die ? ' and he replied, ' In the time of infidelity, ' upon which the Prophet said, ' These people are afflicted in their graves, and if it were not that you would not cooperate in burying one another (after hearing the tortures), I would have asked God to let you hear some of the (noise of the) tortures of the grave, which I hear coming from it.' The Prophet then turned his noble face towards us and said, ' Seek refuge in God from the tortures of the grave ; ' and the people said, ' We seek refuge in God from the tortures of the grave ! ' he then said, ' Seek refuge in God from the tortures of Hell-fire ; ' and they said, ' We seek refuge in God from the tortures of Hell-fire ! ' he then said, ' Seek refuge in God from trials, from such of them as are apparent and such as are hidden ; ' and they said, ' We seek refuge in God from trials, from such of them as are apparent and such as are hidden ! ' he then said, ' Seek refuge in God from the mischief of Antichrist ; ' and they said, ' We seek refuge in God from the mischief of Antichrist ! ' "

(Further information.) The mule ad-Duldul which the Apostle of God used to ride while travelling was a female one, as has been mentioned (answered) by Ibn as-Salâh and others ; it survived him till it became old and lost its teeth, so that the barley for it had to be ground, until it died in al-Baḳī' (the cemetery of al-Madīnah) in the time of Mu'āwiyah ; it was of an ashy colour. The Hāfid Kutb-ad-dīn has copied in شرح السيرة (Sharḥ as-Sīrah) from شرح الجامع الكبير (Sharḥ al-Jāmi' al-kabīr), that if one takes an oath that he will not ride a mule (بغلة) and then rides a he-mule or a she-mule, he will have violated his oath, because it is a generic name ; and so, also with regard to the word بغلة (a mule), for the ة in it is indicative of unity, and as such it may be employed to express both a male and a fem. noun, like الزمرة and الجريدة. In the same manner therefore, if he takes an oath that he will not ride a mule (بغلة), and then rides a male or a female mule, he will have violated his oath. He (Kutb-ad-dīn) further states that the traditionists are agreed that the mule of the Apostle of God was a male one and not a female one, and has counted five mules as belonging to the Prophet.

As-Suhailī states in his narrative of the battle of Ḥunain that the Prophet took a handful of pebbles (or gravel) while mounted on his mule, and threw them in the face of the infidels saying, "Ruin seize their faces!" upon which they were defeated; the mule lowered itself quite flat on its belly on the ground, so that the Prophet could take the handful of pebbles, after which it rose up again. He also states that it was the same mule that was called البَيْضَاء (*al-Bayḍā'*) and that was given to the Prophet as a present by Farwah b. Na'amah. It is related in المعجم الأوسط (*al-Mu'jam al-awsat*) of at-Ṭabarānī out of a tradition of Anas who said, "When the Muslims were routed at the battle of Ḥunain, the Prophet who was then on his ash-coloured mule called ad-Duldul said to it, 'Duldul, stretch forth thy legs,' and it caused its belly to touch the ground, so that the Prophet could take two handfuls of the dust, which he then threw into their (the enemy's) faces and said, 'حُم' they will not be victorious; thereupon the enemy's force was entirely defeated, whilst we had not even shot an arrow at any of them, or stabbed any of them with a spear, or cut any of them with a sword." It is related in the same book out of a tradition of Shaibah b. 'Uthmān, that the Prophet said at the battle of Ḥunain to his uncle 'Abbās, "Hand me some pebbles," when God caused the mule to understand his words, and so it lowered itself down with him (on its back), so that its belly very nearly touched the ground, and thus it enabled the Prophet to help himself to some gravel which he blew into their faces, saying, "Ruin seize their faces, حُم (H. M.) they will not be victorious!"

At-Ṭabarānī and Abū-Nu'aim relate as an authentic narrative, on the authority of Khuzaimah b. Aws, who said, "I went for protection to the Prophet on his departure from Tabūk and became a Muslim. I then heard the Prophet say, 'This is the city of al-Ḥirah (in Mesopotamia) which has just risen to my view and which you will verily, conquer; and this is ash-Shaimā' the daughter of Nufail al-Azdi mounted on an ash-coloured mule and her head attired with a black veil.' I said to him, 'O Apostle of God, if we enter al-Ḥirah and find her as described, will she be mine?' and the Prophet replied, 'She will be yours.' We then marched with Khalid b. al-Walid on our way to al-Ḥirah; when we entered it, the first one

For an explanation of these and other mystic letters in the Ḳur'ān, see Sale's T. of the Ḳur'ān, Prel. Disc. Sect. III.

to meet us was ash-Shaima' bint Nufail, as the Prophet had said, mounted on an ash-coloured mule and her head attired with a black veil. I seized her and said, 'The Apostle of God has presented her to me;' Khālid demanded from me a proof which I gave, and he then handed her over to me. Her brother 'Abd-al-Masīh then came to us and said to me, 'Will you sell her to me?' and I replied, 'Yes', upon which he said, 'Decide what you want,' and I replied, 'By God, I shall not sell her for any sum short of a thousand dirhams;' he gave me that sum. I was then told, 'Had you asked for a hundred thousand dirhams, he would have paid it to you,' but I replied, 'I do not know that there is more money (to count) than a thousand dirhams.' At-Tabarāni states that the two witnesses (produced before Khālid) were Muḥammad b. Maslamah and 'Abd-Allāh b. 'Umar.

(Lawfulness or unlawfulness.) It is unlawful to eat the cross-breed between the domestic ass and a mare, on account of what Jābir has related, namely, "We slaughtered at the battle of Hunain mules, asses, and horses, but the Prophet prohibited us to eat the asses and mules and did not prohibit us to eat the horses," and on account of its being bred between an animal which is lawful and one which is unlawful, the side of unlawfulness preponderating in it. If, however, it is a cross-breed between a wild ass and a mare it is lawful. As to the tradition related by al-Bazzār with an authentic ascription of authorities, on the authority of Abū-Wāḥid, namely, that a mule belonging to a certain people who had nothing else with them, died, and they came to the Apostle of God, who allowed them to use it, this is allowable, because being in distress it was lawful for them to eat it.

(Side-information.) If it is willed (directed) for a person (Zaid) to receive a female mule, he is not to accept a male one, which is quite correct, in the same way as an ox need not be accepted in lieu of a cow, but according to another opinion it may be accepted, as in it (مِثْلُهُ) is only indicative of unity as in زَيْبَةٌ and زَيْبَةٌ.

(Proverbs.) "The mule was asked, 'Who is thy sire?' and it replied, 'The horse is my maternal uncle (dam's brother),' applied to one who is mixed up or confounded in his affair. "More sterile than a mule." "More barren than a she-mule." "More faulty (defective) than the mule of Abū-Dulāmah." Abū-Dulāmah's proper name was Zand b. al-Jawn; he was a Kūfi, of a black colour, and a slave of the

Bukhārī. "He was the author of many witticisms out of which the following is one :—

His son having fallen ill, he called in a physician to treat him and promised to give him a certain sum of money. When his son recovered, he said to the physician, "By God, we have nothing to give you, but sue a certain Jew (who had much money) for the amount of the promised money, and both myself and my son will give evidence about it in your favour." So the physician going to Muhammad b. 'Abd-ar-Rahmān b. Abī-Lailā and taking the Jew to him, sued him for the amount. The Jew denied it, and on the physician being asked if he had any proof replied, "Yes;" the kādī said, "Produce it," upon which Abū-Dulāmah entered reciting the following lines, while the kādī listened to them :—

"If people cover my faults, I too will cover theirs ;
If they inquire into my conduct, surely there are many places for
scrutiny in themselves ;
If they dig my well, I too will dig theirs,
That people may know of what kind the earth dug out is."

When they two gave evidence before the kādī, he said to them, "Your evidence is accepted, and your words are heard," and then paid the amount of the suit himself, thus joining two good actions together.

Another of these stories regarding him is :—He complained against a man to 'Āfiyah b. Yazīd, the Kādī, and said,

"Some deluded men have borne enmity to me,
And I have done the same to them in a complete manner ;
Neither has God rebutted or annulled my argument,
Nor has He yet disappointed me in talking in rhyme ;
There is one of them of whose oppression I am afraid,
But of you, O 'Āfiyah, I am not afraid."

Thereupon 'Āfiyah said, "I shall complain against you to the Commander of the faithful," and he asked, "Why?" 'Āfiyah said, "Because you have satirized me," and Abū-Dulāmah replied, "If you complain of me to the Commander of the faithful, he will surely dismiss you." So 'Āfiyah asked him, "Why?" and he replied, "Because you do not know to distinguish between a satire and an eulogy."

Another of these stories is what has been related by the Imām Abū 'Āli Faraj b. al-Jawzī, who states that Abū-Dulāmah once went to

There is a pun on this word which means health and safety.

al-Mahdī and recited to him a poem, upon which the latter said to him, "Ask for what you want," and he said, "O Commander of the faithful, make me a present of a dog." Al-Mahdī became angry and said, "I tell you to ask me for what you want, and you say, 'Make me a present of a dog.'" He asked, "O Commander of the faithful, is the want mine or yours?" and al-Mahdī replied, "Yours." He said, "I then ask you to make me a present of a hunting dog." He therefore ordered a hunting dog to be given to him. Abū-Dulāmah then said, "Take it for granted that I have gone out hunting, am I to run on my feet?" So he ordered a riding-beast to be given to him. Abū-Dulāmah then said, "O Commander of the faithful, who will serve it?" So he ordered a slave-boy to be given to him. He then said, "O Commander of the faithful, supposing I have taken game and have brought it to my halting place, who is to cook it for me?" So al-Mahdī ordered a slave-girl to be given to him. He then said, "O Commander of the faithful, where will they sleep?" So he ordered a house to be given to him. He then said, "O Commander of the faithful, I have now quite a number of people dependent on me, whence am I to have the means with which to feed them?" So al-Mahdī said, "The Commander of the faithful has set apart a thousand *jaribs* of cultivated land (عامر—*āmīr*) and a thousand *jaribs* of uncultivated land (غامر—*gāmīr*). He thereupon said, "As to *al-āmīr* (cultivated land) I understand it, but what is *al-gāmīr*?" Al-Mahdī replied, "It is waste land in which there is nothing." He then said, "I set apart for the Commander of the faithful a hundred thousand *jaribs* of waste land in the desert, but I ask the Commander of the faithful to give me out of the thousand *jaribs* one *jarīb* of cultivated land." Al-Mahdī then asked him, "Whence?" and he replied, "Out of the public property," so al-Mahdī ordered the seed-produce to be removed and to give him a *jarīb* of land, upon which he said, "O Commander of the faithful, if the seed-produce is removed from it, it will again become waste land." Al-Mahdī laughed at this, and pleased him in every way.

This anecdote reminds me of what has been mentioned by Abū-Faraj b. al-Jawzī in *الأذكياء* (*al-Adhkiyā*), together with his authority, as coming from Muḥammad b. Ishāq as-Sarrāj, who said, "Daʿūd b. Rushaid has informed us that he asked al-Haitham b. 'Adī, 'For what reason did Sa'īd b. 'Abd-ar-Raḥmān deserve to be made a *ḥadīth*?"

al-Mahdi, and to be placed by him in such a high position ?' and he replied, 'It is a very elegant story, and if you wish it, I shall relate it to you in detail.' So I (Dâ'wûd) said, 'Yes, by God, I should like to hear it,' upon which he said, 'Know then that he went to ar-Rabî' the chamberlain when the government passed into the hands of al-Mahdi and said to him, "Obtain permission for me to go in to the Commander of the faithful;" ar-Rabî' said to him, "Who are you and what is it you want?" He replied, "I am a man who has seen a dream beneficial to the Commander of the faithful, and I want you therefore to mention my name to him." Ar-Rabî' replied, "O you, people do not believe what they see in dreams for themselves, how then should be the case with dreams which others see for them? Practise therefore another stratagem which may perhaps prove more successful." He said to ar-Rabî', "If you do not inform him about my being here, I shall ask somebody else to take me to him, and then inform him that I asked you to obtain permission from him but you refused to do so." Ar-Rabî' then went in to al-Mahdi and said to him, "O Commander of the faithful, you have yourselves taught the people to become greedy of obtaining gifts from you, and they now practise stratagems in all kinds of ways to come to you," upon which al-Mahdi said, "And so have kings done, what is it now?" He said, "There is a man at the door, who alleges to have seen a dream favourable to the Commander of the faithful, and wants to relate it to him." Al-Mahdi said, "Woe to you ! O Rabî', I myself see dreams for myself, and they do not prove to be true with me, how then is the case with a dream which is alleged to have been seen, for me, by one who may have perchance fabricated it?" Ar-Rabî' said, "I told him, by God, as much, but he would not accept it (my refusal)." Al-Mahdi then said, "Bring the man here," and Sa'id b. 'Abd-ar-Rahmân was brought in to him. Now, Sa'id b. 'Abd-ar-Rahmân had an imposing and handsome appearance, an outward look of being wealthy, a large beard, and a sharp tongue. Al-Mahdi said to him, "May God bless you ! come out with what you have dreamt," and he said, "O Commander of the faithful, I dreamt as if an angel came to me and said to me, 'Inform the Commander of the faithful that he will live for thirty years at the head of the government (khilâfah), and the proof of it will be that he will see to-night in a dream as if he were tearing up roots which he will count and find to be thirty in number,

and which will be as if a present were made of them to him.” Al-Mahdi said, “How excellent is what you have dreamt! but we shall test it this coming night to see if it is as you have informed us. If the thing is as you have stated, we shall give you what you wish, but if it is different from that, we shall not punish you, for we know that dreams sometimes come to be true, and sometimes they do not come to be true.” Upon this Sa'id said, “But O Commander of the faithful, what am I to do in the meantime, when I return home to my people and inform them that I have been to the Commander of the faithful and come back empty-handed?” Al-Mahdi said, “How are we to act then?” He said, “Give me in advance what I wish, O Commander of the faithful, and I swear to you, on the penalty of divorcing (my wife); that I am speaking the truth as regards my dream.” Al-Mahdi then ordered ten thousand dinars to be given to him and to take a security from him. He thereupon extended his sight and saw a slave with a handsome face and nice clothes standing near al-Mahdi; he therefore said, “This man will be my security,” upon which al-Mahdi asked him, “Will you stand as this man's security?” when his face reddened, and feeling abashed he said, “Yes, I shall stand as his security.” Sa'id then went away with the money. During that night al-Mahdi dreamt exactly (letter by letter) what Sa'id had told him. In the morning Sa'id went to the gate of the palace, stood there for a time, and asked for permission to go in; he was then allowed to go in, and when al-Mahdi's sight fell on him, he said, “Where is the proof of what you said?” upon which Sa'id said, “Is it that the Commander of the faithful has not dreamt anything?” Al-Mahdi hesitated, and Sa'id said, “My wife is divorced if you have not dreamt anything.” Thereupon al-Mahdi said to him, “Woe to you! what made you take an oath on the penalty of divorce?” and he replied, “Because I was swearing about what was true.” Al-Mahdi then said, “Yes, by God, I have dreamt all that plainly,” and Sa'id said, “God is most great! Accomplish now what you have promised to me, O Commander of the faithful,” and he replied, “With the greatest pleasure.” Al-Mahdi then ordered three thousand dinars, ten chests of clothes, and three of his best riding animals to be given to him and said, “Give him besides, three.” Sa'id took all that and went away, when he was called back and asked him to stand as his security accosted him and asked him

ask you, by God beside whom there is no deity, was there any truth in that dream which you related?" and Sa'īd replied, "No, by God." The slave then asked him, "How was it then, that the Commander of the faithful dreamt what you had told him?" and he replied, "It is one of those great mysteries which the like of you cannot comprehend; it is that when I said those words to him, they made an impression on his mind, his soul talked to him the same thing, his heart was eagerly on the lookout for it, and it entirely occupied his mind; then the moment he slept, what was uppermost in his heart and what had occupied his mind presented itself to his imagination, and he dreamt of it in his sleep." The slave said, "But you had sworn on the penalty of divorcing your wife," and he replied, "I have divorced one of the wives, and yet there are two remaining with me; the greatest dower (according to the religious law) is ten dirhams, whilst I have received ten thousand dirhams, three thousand dinārs, ten chests of different kinds of clothes, and three riding-animals." The slave looked amazed and was astonished at his case. Sa'īd then said to him, "I have trusted you and told you the truth as a recompense for your standing as a security for me. Conceal therefore this my secret," and he did accordingly. After that al-Mahdī invited Sa'īd to become his companion and made him his confidential friend. Sa'īd then rose to be in great favour with al-Mahdī who appointed him a *ḥāfi* over his forces, in which appointment he remained till al-Mahdī died." Ibn-al-Jawzī then adds, "This is how the narrative has been related to us, but I am doubtful of its correctness, and what makes it unlikely to be true is that it is related regarding a *ḥāfi*."

The Imām Aḥmad was asked regarding this Sa'īd b. 'Abd-ar-Raḥmān, and he replied, "He was not a bad man." Yaḥyā b. Ma'īn states, "He was trustworthy, and I suspect that this person was al-Haitham b. 'Adī." He says that al-Haitham was not trustworthy and used to tell lies. 'Alī b. al-Madīnī says, "I do not approve him in anything." Abū-Dāwūd al-Ijī states that al-Haitham was a liar. Ibrāhīm b. Yaḥyā al-Jurjānī states that al-Haitham was contemptible and gave out what was in his own heart; whilst Abū-Zur'ar states that he was not (a man) of any account.

It is related in *كتاب الفرج بعد الشدة* (*Kitāb al-Faraj ba'd ash-shidda*) on the authority of a man belonging to the army, who stated, "I started from one of the towns in Syria, intending to go to one

of the villages in it, and while I was in a part of the way and had gone the distance of several leagues, I felt tired. I had with me a mule on which were my saddle-bags and things. It was near the evening time, and I came near a large convent in which was a monk in a cell; he descended, welcomed me, and asked me to stay with him for the night that he might entertain me. When I entered the convent, I found there nobody but himself. He took charge of my mule, threw down some barley before it, and removed my saddle into the house. He then brought me some hot water, for it was a time of intense cold and it was snowing; he then lighted a large fire before me and brought some good food which I ate. A part of the night had passed by this time, and I wanted to sleep; so I asked him the way to the water-closet, and he pointed it out to me. We were in one of the upper rooms; I therefore descended and walked a little, and when I reached the door of the water-closet, I found there a large mat; when both my feet happened to rest on it, I fell down and found myself in a desert, for the mat was spread without any floor underneath it. It was snowing very heavily at the time, and I shouted out for the monk, but he did not reply, so getting up with my body wounded though I was safe, I came and took shelter from the snow under the arch of the gate of the convent, when a stone came flying at me, which had it fallen on my head (brain) would have ground it. I went away therefore running and shrieking, and he abused me, from which I knew that this misfortune had fallen on me through him, and that he had an eye on my saddle. When I left the shelter of the convent, the snow fell on me and wetted my clothes. I found myself very cold from the cold and snow; so, it struck me to take a stone nearly thirty pounds in weight, which I placed on my shoulder, and I then took to running with it in the desert a long distance, until I felt fatigued; when I was tired, became heated, and perspired, I used to throw down the stone and sit down to rest, until after resting I felt the cold again, when I used to pick it up again and run with it. I continued doing this until the morning. Before the rising of the sun, while I was behind the convent, I heard the sound of the gate being opened, and the monk coming out of it went to the spot where I had fallen. Not finding me there, he said, "O people, what has he done?" which I heard; he then walked away, and I followed him to the gate of the convent which I entered.

whilst he kept on searching for me round about the convent. I then waited behind the gate. I had a dagger in my waistbelt, of which the monk was not aware; he went round the convent, and when he could not get any information regarding my whereabouts or find any trace of me he returned, and entering the convent closed the gate; just then I attacked him, stabbed him, and throwing him down slew him. Then closing the gate, I went up to the upper rooms where warming myself with the fire which was lighted there, threw over myself the clothes out of my saddle-bags; then taking the monk's cloak I slept in it, not waking up until it was near the afternoon. When I woke up, I went about the convent, until I found some food which I ate, and my appetite was satisfied. I then found the keys of the different rooms of the convent and commenced to open them one after another, when I discovered a large quantity of wealth consisting of coins, stamped money, household furniture, clothes, tools, and saddles belonging to various people, and also their saddle-bags and loads, for it was the custom of the monk in the case of every one who passed by him alone or with whom he found it practicable, to act as he had done towards me. I then felt perplexed and did not know how to remove all this property; so putting on some of the clothes of the monk, I remained in his cell for a long time, showing myself to those only who passed by me at a distance, that they might not doubt that I was the monk; but if they came near, I used to withdraw my face until no trace of myself was visible. Then after that, putting off the clothes of the monk and taking two sacks which were in the convent, with some of those things, I placed them on the back of the mule and went to a village near the convent, where I hired a house. I kept on thus removing continually all such moveable effects as were light enough to be carried, and of a great price, not leaving in the convent any but heavy things. I then hired a number of loading animals and men and coming all at once carried away all that I was able to carry away and went with a large caravan of extensive booty, until I reached my own town. I thus amassed immense wealth from it." The Haddī Ibn Shākir has related this story with a little difference, in his history, on the authority of Abū-Muḥammad al-Battāl.

(Properties).—If the heart of a mule is dried and rasped, and the campings are given to a woman to drink, she will never conceive;

in the same manner, if a woman uses the dirt or wax out of its ear as a pessary, she will never conceive. If she hangs it (the ear-wax), tied in the skin of a mule on her person, she will not conceive as long as it is on it. If the ashes of its hoof are pounded and kneaded with the oil of myrtle and applied to the head of a bald man or over a part where hair does not grow, the hair will grow. If the hoof of a black mule or its blood is buried under a door-step, no rat will come near it; and if a house is fumigated with the hoof of a he-mule, rats and other kinds of vermin will flee from it. Avenzoar (Abu-Zuhr) has copied from Socrates to the effect that if one who is in love wishes to be cured of his love-sickness, let him roll about in the sleeping place of a he-mule if the object of his love is a male, and in that of a she-mule if the object of his love is a female. If its dung is smelt by one suffering from a cold in the head, spat upon by him, and then thrown on the road; whoever steps it or puts his foot on it will have the cold transferred to him, while the person who spits on it will become free from it. Hurinus says that if the ear-wax of a mule is taken in a silver globule and hung on the persons of pregnant women, it will prevent them from delivering so long as it remains on their persons. If a person is given some of it (ear-wax) to drink in nabidh wine (made of dates or raisins) he will become instantaneously intoxicated. If a woman drinks the urine of a mule about the weight of thirty dirhams, she will never conceive; and if a pregnant woman is given a little of the brain of a mule to drink, her child will become mad. Ibn-Bakhtyashah states that if a woman uses cotton soaked in the sweat of a mule as a pessary, she will never conceive.

(Interpretation of it in dreams.) A mule in a dream indicates travelling for its rider, and also a long life; it may also be interpreted as meaning a fornicating son without any proper parentage. He who rides a mule and is not a traveller, will oppress a man intensely. A she-mule indicates dignity, and some say a barren woman, a black one indicating a wealthy one, and a white one one possessing reputation; some say that a she-mule also indicates travelling, and whoever dismounts from his she-mule for the purpose of parting with it, will descend from his position, or separate from his wife who is his vehicle, or his travelling will extend over a long period.

البقر (al-Buḡailig).—A fat (stallion) buck out of the gazelles which will be described in the art. البقي under the letter ط.

البقرة الأهل (al-Bakar al-ahl).¹—[The domestic cow : the bovine genus]. A generic name applied to both the male and the female, the ة being added to it to indicate the singular. Pl. بقرا (bakarāt). In the Kurʾān it is said, “the seven fat kine (bakarāt).”² Al-Mubarrad says in the كامل (al-Kāmil), “If you wish to make a distinction between the two sexes, you ought to say هذا بقرة for the male, and هذه بقرة for the female, in the same manner as you would say هذا بطة for the male and هذه بطة for the female.” Al-bakir, al-bakarāt, and al-bakir are terms employed for a herd of bovine cattle together with their keepers or hardsmen, whilst al-baikūr is a herd or collection. [The author here quotes a distich which is also quoted at p. 321.] The people of al-Yaman call a cow bākūrah. The Prophet wrote to them directing the payment of the poor-rate for every thirty heads of bovine cattle, a cow (bākūrah.) The noun is derived from بقر (bakar) = he split, because the ox splits or furrows land with a plough; and on account of the same reason, Muḥammad b. ʿAlī Zayn-al-ʿĀbidīn b. al-Ḥusain was called al-Bākīr, because he inquired into, and searched after, science, that is to say, he split it open and entered deeply into it.

It is related in a tradition that the Prophet described sedition to be like the faces of cows, that is to say, all kinds of sedition resemble one another, being regarded as meaning the same as the words of God, “For cows appear the same to us.”³ In the same tradition it is related, “There will be men with whips like the tails of cows in their hands, with which they will strike people.” Al-Ḥākim relates on the authority of Abū-Hurairah who said, “I have heard the Prophet say, ‘If you live long enough, you will probably see a people going in the morning with the anger of God on them, and going in the evening with the curse of God on them, with things in their hands resembling the tails of cows.’” It is also said in it (the tradition), “While a man was driving a cow it spoke, upon which

¹ Gen. Bœ. *Umm-bukairah* is a name applied in Maskat to two species of the trunk-fish *Ostracion*, *O. cubicus* and *O. cyanurus*, and *bakarāt-al-baḥr* to *O. gibbosus*. * Al-Kurʾān XII-46. * Al-Kurʾān II-65.

they said, 'Praise be to God, a cow speaks!' and the Prophet said, 'I believed it, and so did Abû-Bakr and 'Umar.'" It is related in the *Sunan* of Abû-Dâ'wûd and at-Tirmidhî, on the authority of 'Abd-Allâh b. 'Amr b. al-'Âs, that the Prophet said, "God verily, hates an eloquent one out of men, one who rolls about (penetrates or pierces with) his tongue in the same manner that a cow does." At-Tirmidhî states that it is a good and reliable tradition, and that it applies to one who is diffuse in his speech, magnifies his tongue by its means, and rolls it about in the same manner that a cow rolls up its fodder with its tongue. It is also related in the *Sunan* of Abû-Dâ'wûd and at-Tirmidhî, on the authority of 'Atâ' al-Khurasânî, on the authority of Nâfi' who had it on the authority of Ibn-'Umar, that the Prophet said, "When you will take to trading with money, and to seizing the tails of oxen, when you will be pleased with agriculture, and will leave off fighting in the cause of religion, then will God cause you to be overpowered by humiliation, which state, He will not remove from you until you return to your religion." It is related in *Nihâyat al-garîb* (in the chapter *في*), that it is said in a tradition, "Not a plough (السكة) will enter the habitation of a people, without their being debased (thereby);" that is to say, if the Muslims take to agriculture, their attention will be diverted from military expeditions, and the sultan will come down on them with (his) demands and for the taxes. Nearly approaching this tradition in sense is the saying of the Prophet, "There is honour in the forelocks of horses, and disgrace (humiliation) in the tails of oxen."

The bovine genus is an animal endowed with great strength and manifold uses. God has created it to be tractable, and has not endowed it with any powerful weapons like those given to the beasts of prey, because it is under the protection of man who is thus able to overcome any danger arising from its running away, for if it had any of these weapons, it would have been very difficult for him to keep it under control. A hornless cow knows that its weapon (of defence) is situated in its head which it makes use of in the place of horns, as is seen to be the case with calves before they have horns. And very naturally they butt with their heads.

There are several species of the bovine genus, the buffalo being one. It gives the largest quantity of milk and is also the largest in size. Al-Jahiz states that buffaloes hold among the bovine cattle the position of sheep, which settles decisively that they are milder and

nobler than the '*Irāb* kind, so much so that they are produced for sacrifice before the latter just in the same way that sheep are produced for sacrifice before goats. Az-Zamakhsharī states in ربيع الأبرار (*Rabīʿ al-ʾAbrār*), that the noblest of the wild beasts of prey are three, the lion, the leopard (or panther), and the *babr*, and that the noblest of the beasts of burden are also three, the elephant, the rhinoceros, and the buffalo.

Another species (of bovine cattle) is the '*Irāb*, which is hairless or sleek and has shining colours. Another species is called *Darabānah*, which is the one mostly employed in carrying loads, and which has sometimes a hump on its back. In the case of bovine cattle, the male always leaps (in covering) the female, mostly when it is a year old. It possesses a large quantity of seminal fluid. The females of all animals have a more delicate voice than the males, except that of the bovine genus, in which the female has a louder and opener voice. When the male leaps it, it becomes agitated and wriggles under it, especially if the male misses the passage on account of the stiffness of its organ. When the female desires the male, it keeps aloof and gives trouble to the pastor. There is a species of cows in Egypt, which is called the *Bakar al-Khās*; they have long necks, and horns like the new moons, and they give a large quantity of milk. Al-Masʿūdī states, "I saw at ar-Ray oxen lying down upon their breasts with folded legs like camels and rising up with loads in the same manner that camels do." The bovine genus has no upper central incisor teeth, and therefore cuts grass with the lower ones.

(Information.) It is related at the end of كتاب المسألة (*Kitāb al-Masʿāl*) by Ahmad b. Marwān al-Mālikī ad-Dīnawarī, with the authorities for the tradition traced to 'Ikrimah who had it on the authority of Ibn-ʿAbbās who said, "ʿĪsā (Jesus) happened to pass by a cow which had its young fetus in its belly presenting itself crosswise, and it said, 'O Word of God, pray to God that He may deliver me from this.' Jesus said, 'O creator of life from (out of) life, O extractor of life from life, deliver it!' when it cast down what was in its belly." He (Ibn-ʿAbbās) said, "If there is any difficulty in a woman delivering, let the above be written out for her." It is related on the authority of Saʿīd b. Jubair, who had it on the authority of Ibn-ʿAbbās who said, "If there is any difficulty in a woman's delivery, let the following be written out for her:— 'In the name of

God, the compassionate, the merciful. There is no deity but God the forgiving, the kind ! Praise be to God, the Lord of the great throne ! Praise be to God the Lord of worlds ! " It shall be to them, on the day they see what they are threatened with, as though they had tarried but an hour of the day. A preaching this ! Shall any perish but the people who work abomination ? " " This is only a part of the tradition which has been fully related by at-Tabarant on the authority of Anas, namely, that the Prophet said, " If you are in want of anything, say, ' There is no deity but God who is alone without a partner, the forgiving, the kind ; there is no deity but God who is alone without a partner, the Lord of the skies and earth, and the Lord of the great throne ! Praise be to God, the Lord of worlds ! " It shall be to them, on the day they see what they are threatened with, as though they had tarried but an hour of the day. A preaching this ! Shall any perish but the people who work abomination ? " " On the day they see it, it will be as though they had only tarried an evening or the noon thereof."* O God, I ask Thee for those things which will procure Thy mercy, for acts ensuring Thy forgiveness, for safety from all sins, for an abundance of goodness of every kind, for success in obtaining Paradise, and for deliverance from Hell-fire ! O God, leave no sin of ours unforgiven, leave no anxiety of ours unrelieved, and leave no want of ours agreeable with Thy pleasure unsatisfied, by Thy mercy, O Merciful of the merciful ! " The following is one of the tried remedies in cases of difficult labour ; it should be written and given to the woman in labour to drink. " In the name of God, the merciful, the compassionate, Praise be to God, the Lord of the worlds ! " to the end of the Chap. I of the Kur'an, then the whole of the Chap. CXII, then the whole of the Chap. CXIII, then the whole of the Chap. CXIV, then, " In the name of God, the merciful and compassionate. When the heaven is rent asunder and gives ear unto its Lord, and is dutiful. And when the earth is stretched out and casts forth what is in it, and is empty ! " * " O God, O deliverer of life from life, O extractor of life from life, O knowing and powerful God, deliver such a one from what there is in her womb in the shape of her child, in safety and good health ! Thou art the Merciful of the merciful."

* Al-Kur'an, XLVI-34 and 35. • Ibid. • Idem, LXXIX-46. • Idem, LXXXIV-1-4.

(Further information.) The author of *الفرهيب والفرهيب* (*at-Tarhīb wa't-Tarhīb*) relates and al-Baihaḳī also in *الاشعب* (*ash-Shi'b*), on the authority of Ibn-'Abbās, that a king once started from his capital on a tour in his kingdom, concealing himself from the people. He came across a man who had a cow, which when she returned to him that night (after grazing), gave milk equal to that of thirty cows. The king was surprised at this, and spoke to himself about taking her away. When the morning came, the cow went to her pasturage, and when she returned in the evening, she gave only half the quantity of milk. The king therefore called the owner of the cow and said to him, "Inform me about this cow of yours, why is the quantity of milk less (to-day), was not her pasturage, the one which she pastured in to-day, the same as that of yesterday?" He replied, "Yes, but I see that the king has thought of acting wrongfully towards one of his subjects, and for that reason her milk has become reduced in quantity; for if the king oppresses or thinks of oppressing, all blessing vanishes away." The king then took an oath by God, that he would not take her away or oppress any body. The narrator states, that the cow went out again in the morning and pastured, and returning in the evening gave the same quantity of milk as she had done the first day. The king then took a lesson from it, became just, and said (to himself), "If the king oppresses or thinks of oppressing, all blessing vanishes away; there is no doubt of it, I shall therefore become a just man and shall behave in the best of ways."

"Ibn-al-Jawzī has also mentioned this anecdote in *مراعاة الملوك* (*Mawā'id al-Mulūk wa's-Salḍīn*) but differently from this. He says, that a Kasrā one day went out for the chase and became separated from his companions; in the meantime the sky over him became overcast with clouds, and it rained very heavily so as to separate him entirely from his followers. He then went on, not knowing where he was going, until he came to a hut in which there was an old woman; he dismounted and took shelter with her, and she took his horse in. Her daughter then approached with a cow which she had taken out to pasture; she then milked the cow and the Kasrā saw that she gave a large quantity of milk, whereupon he said (to himself), "It is necessary that we should levy a tax on every cow, for this cow certainly gives a large quantity of milk." The daughter then got up towards the end of the night to milk her again, but found

that there was no milk in her, so she cried out to her mother, "O mother, the king has thought of acting wrongfully towards his subjects." Her mother asked her, "How is that?" and she replied, "Because the cow does not give even a drop of milk." The mother then said, "Keep quiet, for there is yet a part of the night before you." The Kasrâ then thought of becoming just and of turning away from his first intention. When the night was about to end, the mother said to the daughter, "Now get up and milk her;" so she got up and found the udders of the cow full of milk, so she said, "O mother, what evil intention there was in the king's mind has now passed away." When it was day-light the companions of the Kasrâ came to him, and he mounting his horse ordered the old woman and her daughter to be taken to him. He treated them kindly and asked them, "Have you known that?" whereupon the old woman replied, "We have been in this place for such and such a time, and have found that whenever we are treated with justice, our land becomes fertile and our means of livelihood become abundant, but whenever we are treated with oppression and injustice, our means of livelihood become straitened and the means of benefiting ourselves are withheld from us."

The Imâm at-Turtûshi relates in *مراجع الملوک* (*Sirdj al-Muluk*), that there was in Upper Egypt a date-palm which used to bear ten *irdabbs* (an *irdabb* = very nearly to five English bushels of dates, and in those days there was not another date-palm which bore half that quantity. The sultân tyrannized over the province once and during that year, that date-palm did not bear even a single date. At-Turtûshi adds, "I have been informed by one of the shaiikhs of Upper Egypt, who said, 'I know this palm which is in the western province (الغربية) of Upper Egypt, and from which are picked ten *irdabbs* or sixty *waibahs* of dates; its owner used to sell each *waibah* of them in years of scarcity for a *dinâr*.'"

[The author here gives out of the B. D. of Ibn-Kh. from the life of Jalâl-ad-dawlah Malik Shâh as-Saljûkî, the narrative regarding a Persian king and the juice of sugar-cane, related to him by a prisoner, and also some particulars regarding his life, his character, and the date of his death. The author also gives out of it the narrative regarding Malik Shâh having demanded from Muqtadir-Khân the

[deposition of his son Mustadhīr from the position of heir-apparent and the appointment of his own grandson Ja'far, and of Muḥtadī having fasted for ten days, within which period Malik Shāh died.]

As to the narrative regarding the cow which God ordered the Beni-Isrā'īl to slaughter, it is a well-known one, and a part of it will be given under the letter ع in the art. المعجل. Praise be to Him who has made a difference to exist between dispositions (natures) and dispositions! Abraham was directed to slay his son, and he threw him down upon his side, so that the side of his forehead fell upon the ground, whilst the Beni-Isrā'īl were told to slaughter a cow, which they did but which they were very near not doing; Abū-Bakr al-Bakrī spent the whole of his money (in charity), whilst Tha'labah al-Habashī was a miser, even in respect of the payment of the poor-rate: al-Hubāshī was liberal both in town and while travelling, whilst al-Ḥubāshī was miserly enough even to refuse the light of his fire. In the same manner, He has made a difference to exist between intelligences for comprehension: Saḥbān was a very eloquent speaker, whilst Bakīl was worse than even a dumb person. He has also made a difference to exist between places and places, for deserts complain of thirst, whilst low gravelly lands (in a valley) complain of being drowned.

(Wonderful information.) The ancient Arabs, when they wished for rain in a year of scarcity, used to tie lighted brands (fires) to the tails of oxen and to let them loose, upon which the sky used to pour down rain, for God pitied them (the oxen) on account of the condition in which they were. A poet says :—

"Are you one who has adopted a herd of bovine cattle (*baikār*) with the *sqala'* plant hanging from them,

"As a medium on your behalf between God and rain?"

Umayyah b. Abī Ṣāliṭ ath-Thakaffī says :—

"A year of scarcity makes people imagine ;

You hear (see) during it a creaking noise in the great thorny trees
called *idāh*,

But on high an asterism rises not, nor does the southerly wind blow,

Nor do you see even a thin cloud ;

The emaciated oxen of the plains are driven to the mountains,

Out of fear of their perishing,

Characters in Arabic proverbial literature.

With fire-brands tied to the hair of their tails,
 That they may excite the floods to flow,—
 Fire-brands of *sala'* and like them of *'ushar'*,
 With which they are burdened;—and thus a year of scarcity dis-
 tresses the (wild) oxen.”

It is related in *الاحياء (al-Ihyd')*, that there was a man who had a cow which he used to milk, and to the milk he used to add water and then to sell it. The place was one day visited by a flood, and the cow was drowned, whereupon one of his sons said to him, “These several portions (addings) of water which we used to add to the milk have all joined together and carried away the cow.” Al-Khallâl has related in the Ninth Assembly (*مجلس*) in his *مجالس (Majâlis)*, on the authority of Jâbir b. ‘Abd-Allâh, that a cow got loose in a place where there was some wine, and it went and drank it; they then slaughtered it, and having come and informed the Prophet of it, he said, “Eat it,” or “There is no harm in it.”

(Lawfulness or unlawfulness.) It is lawful to eat its flesh and to drink its milk, in which opinion all are agreed. It is related in *المصحيح (as-Sahih)* on the authority of ‘Â’ishah, that the Prophet said, “The clarified butter and milk of the bovine genus are curative (productive of cure), whilst its meat is productive of disease.” Ibn-‘Adî has also related it in the biography of Muḥammad b. Ziyâd at-Tabḥân on the authority of Ibn-‘Abbâs in the same sense. It is related in *المصحيح (as-Sahih)* on the authority of ‘Â’ishah, that the Prophet used to offer the bovine cattle as a sacrifice on behalf of his wives. At-Tabarânî relates on the authority of Zuhair who said, “A woman of my family has informed me regarding Mûlaikah bint ‘Amr az-Zaidiyah, one of the children (offspring) of Zaid b. ‘Abd-Allâh b. Sa’d; she said, ‘I suffered from a pain in my throat, and so I went to her,’ meaning Mûlaikah bint ‘Amr, who prescribed for me the clarified butter of the cow and said that the Prophet has said, ‘Its milk is productive of a cure, its clarified butter is a remedy, and its flesh is productive of disease.’” The name of the female Tâbi‘î (who related it to Zuhair) is not given, but the rest of his authorities are trustworthy. It is related in *المستدرک (al-Mustadrak)* out of a tradition of Ibn-Mas‘ûd, that the Prophet said, “You ought to use the milk and butter of the bovine

cattle, but beware of their flesh, for their milk and butter are conducive to health (a remedy), whilst their flesh is productive of disease." He (Ibn-Mas'ūd) adds that the tradition is authentic in its authorities. Al-Hākim and Ibn-Hibbān have related, also on the authority of Ibn-Mas'ūd, that the prophet said, "God has not created a disease but has also at the same time created the remedy for it, of which he who is ignorant is ignorant, and with which he who is acquainted is acquainted; whilst in the milk of the bovine cattle there is a remedy for all diseases, use therefore the milk of cows, because they feed (أَكْرَم) on all (kinds of) plants." In another version of it, the word نَزَلَم (eat) is used, which also means the same thing. This tradition has also been related by Ibn-Mājah on the authority of Abū-Mūsā, with the exception of the part relating to the milk of cows; whilst al-Bazzār has related it completely with the name of Muhammad b. Jābir b. Sayyār as an authority, who is considered by the majority as a trustworthy authority and by others as a weak one; all his other authorities are, however, trustworthy ones. Al-Hākim has also related this tradition in his History of Nisāpūr out of a tradition of 'Abd-Allāh b. al-Mubārak, on the authority of Abū-Hanīfah who had it on the authority of Kais b. Muslim, who in his turn had it from Tārik b. Shihāb, who had it from 'Abd-Allāh b. Mas'ūd. It is related in the book of Ibn-as-Sunnī regarding 'Alī b. Abī-Tālib as having said, "There is nothing better for curing human beings than clarified butter."

It is true that if one is directed to receive a cow (مِثْقَلَة), he need not accept an ox for it, because it is a word employed for the female; but another view of it is that it may be accepted, as the ق in it is indicative of unity (only). Ar-Rāfi' states that analogically for the completion of the number of cows by the addition of buffaloes, for the payment of the poor-rate, they may be allowed to be counted among them, but they are not allowed to be so counted in the books (الْعَمْدَة) (al-'Umdah) and الكَفَايَة (al-Kifāyah), unless one says, "out of my bovine cattle," and he possesses none but buffaloes; but if there are none but wild cows, there are two views regarding it, as we have mentioned in the arts. الأَيْل and الظَّبَا. The poor-rate for ث for every thirty of them a pasturing calf (تَابِي') a year old and for every forty a full-grown (مُسِنَّاه) animal two years old, according to what has been related by Mālik on the authority of Ibn-Mas'ūd.

namely, that Mu'âdh b. Jabal took it at that rate, and that for any number under that, he did not take any at all though brought to him. A *tabt'* is so called, because it follows its dam in the pasturage, but some say, because its horn follows its ear, (horns and ears are of an equal length); it is allowable to call it a *tabt'ah*, and it is better to call it by the feminine name. A *musinnah* is called so, because it has completed its age. If there are more than forty cows, it is truly permissible to take two pasturing calves following their dams, but al-Bagawî says that it is not so, because numbers cannot take the place of years.

(Information.) It is related in *الهيكل* (*al-Hiyan*), in the history of 'Ikrimah, that the *kâdis* among the Beni-Isrâ'il were three; when one of them died another took his place. They used to decide such cases as God desired that they should decide; then God sent an angel to try them, who having found a man driving a cow to the watering-place with a calf following it, being himself mounted on a mare, called the calf which then followed the mare. They two (the angel and the man) therefore quarrelled and came to the first *kâdî*, to whom the angel threw a pearl he had with him and said, "Decide that the calf belongs to me." The *kâdî* said, "How am I to do that?" and the angel replied, "Send the mare, the cow, and the calf out together; if the calf follows the mare, it is mine." The *kâdî* did accordingly, when the calf followed the mare, and he decided it to belong to the angel. Then they came to the second *kâdî* who also decided similarly and took a pearl. As to the third *kâdî*, the angel threw to him also a pearl and said, "Decide between us," whereupon the *kâdî* said, "I am menstruating." The angel then said, "Praise be to God! does a male ever menstruate?" and the *kâdî* asked, "Does a mare ever give birth to a calf?" He then decided the calf to belong to its proper owner. These three *kâdis* were as our Prophet said of them, "Two of them are in the fire of Hell and one is in Paradise."

(Proverbs.) "I left Zaid in the places where the (wild) cows lick their young ones," meaning in a desert place. "Send the dogs against the (wild) oxen," or "The dogs are against the (wild) oxen," which will be explained under the letter *س*.

(Properties.) If a house is fumigated with the fat of the bovine cattle mixed with red arsenic (orpiment), it will drive away scorpions, snakes, and all other kinds of vermin from it;

and if a vessel is painted with it, fleas will gather over it. If its horn is pounded and mixed with the food of one suffering from quartan ague, he will be cured of it; and if it is drunk it will increase the sexual desire. Its blood checks the flowing of blood. If its bile is mixed with the water of the common leek and is then applied to piles, it will prove beneficial; it will cause them to subside and take away the pain from them. If black spots on the body are painted with it, it will eradicate and remove them. If it (the bile) is mixed with honey and used as a collyrium it will remove dimness of vision; and if mixed with nitre, honey, and the pulp of colocynth it is applied to the anus, it will prove highly beneficial. Aristotle says that if the bile of a black cow is used as a collyrium, the sense of sight becomes sharp. Kîmâs (?) says that if the eye of a cow is slit open or pulled out and with its water any thing is written on a piece of paper, the writing will not be visible during the day-time but can be read at night. If its hair is burnt and drunk, it will be beneficial in pain of the teeth; if it is drunk mixed with oxymel, it will cure enlargement of the spleen; and if it is drunk mixed with honey, it will expel purulent pustules (حب القرع)¹ from the belly. Yûnus says that if warts (الثآليل) are painted with the dung of a cow, they will become dispersed and be cured instantaneously. If it is painted on any hard swelling, it will soften it; if a nest of ants (قرية النمل) (?) is fumigated with it before its formation, it will not be formed; and if it is applied to a gouty part, it will be beneficial to the person suffering from it. If a pregnant woman is fumigated with it (the dung), it will facilitate her parturition, and will expel the fetus whether dead or alive, and also the membrane; if it is burnt in a house, it will drive away vermin from it; if it is burnt, pounded, and blown into the nose, it will check epistaxis; if it is applied repeatedly to the body and left there to dry, it will remove an arrow or a thorn there may be in it; if it is applied mixed with sulphur to a piece of linen, which is then spread over the whole of the abdomen, it will dry up the bilious humour. Hurmus says that if the nostril of a cow is painted with the oil of roses, it will become confounded and run away.

¹ In one of the editions this word is given as حب القرع which may mean the sense given here or gourd-seeds.

(Interpretation of it in dreams.) 'The bovine cattle in a dream are indicative of (the nature) of years, in the same manner that Yūsuf (Joseph) the Truthful interpreted them,' the fat ones being indicative of years of plenty and the lean and weak ones of years of scarcity; this, if they are white or black in colour; but if they are yellow or red in colour and butt with their horns trees which they pull out or houses which they throw down, they are indicative of seditions, which will occur in the place which they have entered, on account of the saying of the Prophet, "At the end of time there will be seditions like the horns and eyes of cattle." A yellow cow is indicative of a year of happiness; the dusty colour in cattle is indicative of severity or a famine in the early part of the year, whilst a mixture of colours in their hind parts is indicative of a famine in the latter part of the year. Half a cow is indicative of a misfortune which will befall a sister or a daughter, and likewise every proportionate portion, relates to the person who would inherit the dreamer in that proportion, for instance a fourth and an eighth. He who milks a cow belonging to another will act perfidiously towards that man in regard to his wife, and whatever a man dreams in regard to his own cow will have a reflective effect on his wife or daughter. The milk of a cow is indicative of much lawfully acquired wealth. Its cries are indicative of men known to be learned, whilst its scratching is indicative of disease. He who dreams of a cow or an ox jumping upon him and of his not being able to free himself from it, will die during that year. A cow in a dream is good luck to agriculturists. With regard to their colours, cattle are to be interpreted in the same manner as horses, the interpretation of which will be given under the letter ح. He who dreams of a cow entering his house and butting him will experience loss of his property.

The Christians say that he who dreams of eating beef will proceed to the ruler of the place, whilst its fat is indicative of wealth (which he will acquire) without trouble for one who collects it unmixed, none of it being likely to forsake him. As to roast beef, it is indicative of security to one who is afraid, whilst it is indicative of the good tidings of the birth of a son for one who has a wife who is pregnant. Roast beef is also indicative

of good news as regards one's means of subsistence. If the beef is raw, it is indicative of anxiety with regard to a wife. Some say that beef is indicative of good fortune and abundance for one who eats it cooked or roasted. The following is one of the interpreted dreams:— 'Ā'ishah said, "I dreamt as if I was on a hillock, and round about me were cattle which were being slaughtered. I related the dream to Masrūk who said, 'If your dream proves to be true, there will be round about you a bloody battle,' " which actually took place at the battle of the Camel. He who dreams of a cow sipping the milk of its own calf will have his wife acting as a bawd or procuress for her daughter; and he who dreams of a slave milking his master's cow, will marry the master's wife.

البقر الوحشي (*al-Bakar al-wahshi*).¹—The wild cow. There are four species of it, المها (*al-mahā*)², الايل (*al-ayyil*), اليعفور (*al-yahmūr*)³, and الثيفل (*ath-thaytal*), all of which drink water in summer if they can find it; but they remain patiently without it if they cannot find it, and satisfy themselves by snuffing the wind, which descriptive property the wolf, the fox, the jackal, the wild ass, the gazelle, and the hare share with them. As regards *al-ayyil* it has been already described before, whilst *al-yahmūr* will be described under the letter ي the last of the letters. The species to be described now is *al-mahā*. Vehement lust and carnal desire are a part of its nature, on which account when the female conceives, she flees away from the male out of fear of its sporting with her profitlessly while she is pregnant. But owing to the excessive lust there is in the male, it leaps another male, and when one of them has thus leapt, the others smell the seminal fluid and attack it. The horns of the wild cow are solid being opposite of those of other animals, the horns of which are hollow as has been mentioned before. The wild cow resembles in some respects the domestic goat. Its horns are very strong, and it defends itself and its young ones by their means against the hunting dogs and beasts of prey, which hover about it.

¹ Called in Oman بوسول (*bā-sola*) *Oryx beatrix*. In W. Palestine and Egypt *Antilope budalis*. ² *Antilope addax*. ³ *Cervus capreolus*.

(Information.) When the Apostle of God sent Khālid b. al-Walid to Ukaidir of Dūnat-al-Jandal, whose full name was Ukaidir b. 'Abd-al-Malik, he said to him, "You will find him hunting the wild cows." Ukaidir was a Christian and belonged to the tribe of Kindah of which he was the king. When Khālid reached there, it was a moon-light night, and God ordered the wild cows to come from every direction to Ukaidir, to scratch his palace with their horns; he looked at them from above and said, "How many of them I see to-night, whilst I used to have to hide myself for them for two or three days and yet not to find them!" But God had decreed and He did what He desired. He therefore ordered for his horse which having been saddled, he and his brother Ḥassān mounted. He had put on a cloak of silk brocade woven with gold. When he went out (descended), the cavalry of the Apostle of God came up to him, made him a prisoner, and sent him to the Apostle of God, some of whose companions admired his cloak immensely, whereupon the Prophet said, "The mantles of Sa'd (b. Mu'adh) in Paradise are better than this." The Prophet then offered him al-Islām, but he refused to accept it, so in the month of Rajab 9 A. H. he confirmed him in his own land, on the condition of paying a tribute or capitation-tax (الجزية). Bujair b. Bujarah at-Tā'i has alluded to these wild cows in the following lines:—

"Blessed is the driver of the cows!

I have seen that God guides every leading bull of a herd.

Whoever turns away from Tabūk,

With him we are directed to wage war."

A further account of الماهد (al-mahd) will be given under the letter م.

(Lawfulness or unlawfulness.) It is lawful to eat all its species, in which opinion all are agreed, because it is one of the approved (good) things.

(Proverbs.) The ancient Arabs used to say, "The (wild) cows follow one another," and alleged that Bishr b. al-Harith al-Asadi went forth in a year in which his people were severely afflicted (by a famine). They passed by several (wild) cows, but the latter fled away from them, so he stood on the top of a mountain and shot at them with his bow, upon which they commenced to throw themselves

down, and he to say, "The (wild) cows follow one another," so that they were broken into pieces. He then returned to his people and invited them to eat them. This proverb is applied to events or affairs following one another rapidly.

(Properties.) If its brain is given to a person suffering from paralysis, it will be highly beneficial to him. Whoever has on his person (in his company) a part of its horns, the beasts of prey will keep aloof from him. If a house is fumigated with its horn, or its skin, or its hoof, it will drive away from it snakes; and if its ashes are sprinkled over a carious or diseased tooth, it will relieve the pain in it. If a house is fumigated with its hair, rats and the beetles called *al-ikhandis* (in 'Omân *Adesmia cothurnata*) will flee from it. If its horn is burnt and mixed with the food of one suffering from quartan ague, it will leave him; if it is drunk mixed with any of the drinks, it will increase the sexual desire and power, and strengthen the muscles; if it is blown into a nose attacked with epistaxis, it will check the flow of blood from it. If its two horns are burnt until they are reduced to ashes, and are then added to vinegar, which is then applied to a patch of white leprosy, facing the sun, it will disappear. If its powder about the weight of a mithkâl is swallowed dry, the eater of it will overpower everybody he quarrels with.

بَقْرَاءُ (Bakar al-mâ').—The water-cow. [Hippopotamus]. Al-Kazwîni states that they (the Arabs) allege that there is a cow which comes out of water and grazes on herbage, and that its excrement is ambergris, but God knows best the truth of it, for people say that ambergris is a plant growing at the bottom of the sea. If what they (the Arabs) say is true, the excrement of this animal is beneficial to the brain, the senses, and the heart.

بَقْرَاءُ بَنِي إِسْرَءِيلَ (Bakarât Beni-Isrâ'il).—The cow of the Beni-Isrâ'il. It is the animal which is called *umm-kais* and *umm-uwaif*. It is a small animal with two horns and is found in sand, from which if you desire to draw it out, throw a louse in the place, when it will come out, and you will be able to seize it.

Probably a species of beetle; see Lane's Lex. art. عَفِيفٌ .

When it is in your possession, split its back open and introduce into it a probe for applying collyrium, and then apply it thrice as a collyrium to the eyes of one suffering from opacity of them, when the opacity will disappear. If a patch of baldness is rubbed over with this insect, hair will grow on it.

البَقَّ (*al-Bakk*).—[Bugs]. Al-Jawhari states that البَقَّة (*al-bakkah*) is a mosquito and that the plural of it is البَقَّ (*al-bakk*); he quotes in the chapter ج ي ع the following lines of Zúfar b. al-Hārith al-Kilābī :—

“Excepting that Kais b. al-Milān is a mosquito,

Which when it finds the smell of the grape-juice, stings.”

البَقَّ (*al-bakk*) is a well-known insect and is the same as البَقَّ (*al-fasāfīs*—bugs) which will be described under the letter ف. It is said that it is generated out of warm blood and that owing to its great fondness for a human being, it has no self-control, for directly it smells one it throws itself on him. They are plentiful in Egypt and other countries resembling it.

(Lawfulness or unlawfulness) It is unlawful to eat it on account of its being considered unclean or filthy, like the mosquito besides it is one of those animals which have no flowing blood (in them) originally, as has been said by ar-Rāfiʿi in the chapter on blood. The blood which is found in it is what it sucks up from human beings, in the same manner that the louse and the flea do. In the statements of ar-Rāfiʿi, an-Nawawī, and others the mosquito and the bug are mentioned as examples of animals having no flowing blood. The Shaikh,¹ in mentioning the insect known in our country as البَقَّ (*al-bakk*) among the animals having no flowing blood, says, “It requires consideration, and I have found that some people say that in many countries it is a name given to mosquitoes for whoever uses it in an absolute sense means by it mosquitoes.”

(Properties.) Al-Kazwīnī states in المجلدات وقراب المجلدات (*Ajd'ib al-makhlūqāt wa qarā'ib al-mawjūdāt*) that if a house is fumigated with copperas and coriander-seeds, bugs will never enter.

¹ Either Abū'l-Hasan al-Ash'arī called also the Shaikh of the Sunnah or Abū-Muhammad al-Juwainī.

it; and in the same manner, if it is fumigated with the saw-dust of pine-wood (الصنوبر), they will be driven away from it. Ḥunain b. Isḥāk says that if a house is fumigated with the seeds or grain of *muhlab* (محلب) ¹, all the bugs out of it will disappear; and in the same manner, if it is fumigated with clotted blood, or ivory, or the skin of a buffalo, or with the branches of the tree cypress, they will also disappear. Another authority says that if the leaves of wild rue (الحرملة) are soaked in vinegar which is then sprinkled in the house, they will flee away from it; if wild rue is placed at the head of a man or at his feet, no bug will approach him. *Sedāb* (السذاب) is soaked in vinegar which is then sprinkled in the house, they will disappear from it. If frankincense and sulphur are taken and pounded, and water is added to them, then a twig of cannabis (hemp) is painted with the mixture and placed by a man at his head in the place where he sleeps, no bug will truly approach him. Ibn-Jamī' says in *al-Irshād* (الارشاد), that the smoke of cummin-seeds, dry myrtle leaves, and the Egyptian bean (التمرسي) drives away bugs and mosquitoes. Among the remedies tried and found useful in driving bugs away, may be mentioned this one:—To write on four pieces of paper which are to be stuck on the four walls, a copy of (this) ۱۱۱۲۱۲.

(Supplement.) The Prophet has mentioned bugs or mosquitoes in a tradition, which has been related by at-Ṭabarānī with trustworthy authorities as coming from Abū-Hurairah who said, "I heard with these very two ears and saw with these very two eyes, the Prophet who had taken with both his hands either Ḥasan or Ḥusain, both of whose feet were resting on the Prophet's feet; the Prophet would then say, 'Ḥuzukkah, Ḥuzukkah (short in step, short in step), climb up, O eye of a mosquito,' and the boy would climb up and place his feet on the Prophet's chest. The Prophet said to him, 'Open your mouth,' and having kissed him said, 'By God, I love him who loves him.' " Al-Bazzāz has given this tradition with some of these words. *السرقة* = a weak one, short in step, which was said by way of dandling and playing. *لرب* = climb up. *عين بقة* is a metaphorical expression for one possessing small eyes. It is related in the *Kāmil* (كامل) of

¹ It is incorporated in the perfume called *المحلب*. Probably *Prunus* *avicularis*.

Ibn-'Adī and in the History of Ibn-an-Najjār in the biograph of Muḥammad b. 'Alī b. al-Ḥusain b. Muḥammad on the authority of al-Aṣbag b. Nubātah al-Ḥandālī, who said, "I have heard 'A b. Abi-Tālib say in his sermon, 'Man, what is man; one whom bug can cause pain, whose sweat makes him stink, and whose spittle chokes and kills him!'" The above mentioned al-Aṣbag b. Nubātah al-Ḥandālī has related traditions about 'Alī, which have not been quoted (followed) by others, and is therefore deserving of being left out of consideration. Ibn-Mājah relates a tradition as coming from him, to the effect that Gabriel came to the Prophet to reveal to him the order regarding the operation of cupping over the two veins (الأخدعين) in the neck, (over which it is known to be usually done,) and over the space between the two shoulders.

(Lawfulness or unlawfulness.) It is unlawful to eat bugs on account of their filthiness like mosquitoes.

(Proverb.) "Weaker than a bug or a mosquito."

(Interpretation of them in a dream.) Bugs in a dream mean weak slandering enemies, an army without the power or strength for accomplishing any thing. They also indicate anxiety and grief, for bugs prevent one from sleeping, and so do also anxiety and grief.

البكر (al-Bakr). — A youthful he-camel. Fem. بكرة (bakrah). Pl. بكار (bikār) like فوخ, pl. فواخ. The pl. of paucity is ابكر (abkar). Abū-'Ubaidah states, that al-bakr stands in the same relation to camels (الابل) as a young man does to men (الناس), al-bakrah as a young woman, al-kalūs as a girl, al-ba'ir as a person, al-jamal as a man, and an-nākah as a woman. Muslim relates on the authority of Abū-Rāfi' who said, "The Prophet having taken a loan from a man of a young he-camel, ordered me when the camels for the poor-rate arrived, to pay off his debt of the young he-camel. I replied, 'I do not find among the camels any but a full-grown he-camel in the seventh year of age,' whereupon the Prophet said, 'Give that to him then, for the best of men among you is the best one among you in paying off his debt.'" In another version of this tradition, bāzil (a camel in the ninth year)

is the word employed instead of *rabbā'i* (a camel in the seventh year). Al-Ḥakīm relates on the authority of al-'Irbād ('Irbād according to Ibn-Hishām) b. Sāriyah, who said, "I sold to the Prophet a young he-camel, and then having come to demand its price from him said to him, 'O Apostle of God, pay me the price of my young he-camel,' upon which he said, 'Yes,' and made me the best kind of payment. Then a Badawī came to him and said, 'O Apostle of God, return me my young he-camel,' and he gave him a full-grown camel; the Badawī said, 'O Apostle of God, this is better than my youthful he-camel,' but he replied, 'It is yours, the best of men is he who is the best in paying off his debt.'" Al-Ḥakīm says that this tradition is quite trustworthy with regard to the ascription of its authorities.

The Ḥafīḍ Abū-Ya'la relates tracing his authority to Ibn-'Abbās who said, "The Prophet went on the pilgrimage, and when he came to the Wādī 'Usfān, he said, 'O Abū-Bakr, what valley is this?' and Abū-Bakr replied, 'This is the Wādī 'Usfān,' upon which the Prophet said, 'Nūh, Hūḍ, and Ibrāhīm passed by this valley on their red young he-camels, with date-palm fibres for their bridles, cloaks of coarse goats' hair for their garments, and *namirahs* (striped woolen garments) for their mantles, on their way for pilgrimage to the Ancient House.'" Muslim relates regarding Sirīn b. Ma'bad al-Juhānī, that he went out with the Prophet in the military expedition for the conquest of Makkah and that he said, "The Prophet permitted us to take temporary wives, and so I and another man went to a woman belonging to the Beni-'Āmir, who looked as if she was a young long-necked she-camel, (that is to say, a young woman with a long neck) and proportionate in stature, and we both offered ourselves to her; she said, 'What will you give me?' I replied, 'My mantle,' and my friend also said, 'My mantle.' Now, my friend's mantle was a better one than mine, but I was younger than he, so whenever she looked at my companion's mantle she admired it, and whenever she looked at me she admired me. She said at last (to me), 'You and your mantle will suffice me,' so I remained with her for three days. The Prophet then said, 'Whoever of you has taken to himself a temporary wife out of these women, let him now allow her to depart.'" But it is related in another version, that he did not leave her until the Prophet declared

her to be unlawful. Abû-Dâ'wûd, an-Nasâ'î, at-Tirmidhî, and al-Hâkim relate on the authority of Abû-Hurairah, that an Arab of the desert made a present of a she-camel to the Prophet who gave him in return for it six young he-camels, with which he was discontented. The Prophet having heard of it, thanked God and praised Him, and said, "Such a one gave me a present of a female camel, and I gave him in return for it six young he-camels, but he has become discontented with them. I have therefore thought of not accepting a present from any but a Kūshî, an Anṣarî, a Thakafî, or a Dawî." [100]

In a tradition of 'Alî, it is said, "He told me truly the age of his young he-camel," which is a proverb applied by the Arabs to one who is truthful in his information, even if it is injurious to himself. The origin of it is:—A man bargained with another man for a young he-camel to buy it and asked him its age, whereupon the other man told him its true age, and the purchaser said, "He has told me truly the age of his young he-camel."

It is related in the *Musnad* of ash-Shâfi'î on the authority of a slave of 'Uthmân, who said, "While I was one very hot day with 'Uthmân, he saw a man driving two youthful he-camels; the heat was so great at the time, that it was like a bed spread on the earth. He therefore said, 'What harm would there be, if this man were to remain in al-Madīnah until it gets cooler, and then go away?' The man came nearer, when 'Uthmân asked me to see who he was, and I found him to be 'Umar b. al-Khaṭṭāb. I therefore informed 'Uthmân that he was the Commander of the faithful. Thereupon 'Uthmân got up and put forth his head out of the door, when the hot wind blowing on it annoyed him, so he withdrew it, until 'Umar was quite opposite to him. 'Uthmân then said, 'What has brought you out at this hour?' and he replied, 'Two youthful camels out of the camels received as poor-rate, have followed, and walked away with those camels, and I want to take them to a place of protection out of fear of their becoming injured, for God will surely ask me regarding them.' 'Uthmân then said, 'Come here and have some water and the benefit of the shade,' but he replied, 'Return to your abode.' 'Uthmân then said, 'We have here one who will be sufficient for you to do your business;' but he again replied, 'Return to your shade,' and went away; upon which 'Uthmân said, 'Whoever wishes to see a powerful and trusty person, let him see this one.'

(Proverbs.) It is said in a tradition, "Hawāzin came on the youthful she-camel of their father," also, "They came on the youthful she-camel of their father," which is descriptive of smallness of number, that is to say, they came because the youthful she-camel was able to bring them, (owing to their small number). The origin of this proverb is, that a party of men was slain and carried on the youthful she-camel of their father; this was then said regarding them, and became a proverb for a party of men coming all together. Abū-Ḥaṣṣan says that the meaning of it is, that they all came, none of them remaining behind, and that truly speaking, there is no youthful she-camel meant in the matter. Some say that *al-bakrah* here means the sheave of a pulley for drawing the rope with the attached bucket of water, that is to say, they came one following another like the turning round of the sheave of a pulley in one order or style. One party explains that by *al-bakrah* is here meant one way or manner, that is to say, they came in the manner of their father, following his footsteps. It is said to be employed in the sense of dispraise and as descriptive of smallness and insignificance, that is to say, one youthful camel sufficed them all to mount upon, whilst the father is mentioned out of contempt for them.

The lawfulness, properties, and interpretation in dreams, of it are like those of the camel.

البُلْبُل (*al-Bulbul*).—[The bulbul]. ¹ A species of passerine birds, called also الكُعَيْت (*al-ku'ait*) and الجُمَيْل (*al-jumail*) of the diminutive form. It is the same as النُّغُر (*an-nugar*) which will be described under its proper letter. It has been nicely described enigmatically in the following lines:—

What bird is that whose half is its whole,
Which is in the habit of visiting, and remaining in the shelter of grass
trees?

It is that three fourths of it,

If the sacrificial points are changed, have a meaning and become
a camel.

Abū 'l-Muḥallab Abū 'l-Faḍl (according to Ibn-Kh., Abū 'l-Faḍl 'il) al-Muḥallab the ḥādī of Wasīṭ has said beautifully the following lines:—

Caprimulgus in 'Omān, W. Palestine, and Egypt. The name is also applied to it in 'Omān.

Alas for him (the lover) ! He has remembered the pasturing ground and sighs ;

The call of love invites him, and he turns to it bewildered.

The bulbuls have excited his thoughts,

Whereby his grief has returned, driving away all prudence ;

He complains from anguish and cries from grief,

And the old love which has all along been in existence is again aroused in him.

Contemn him not for being contented (in the absence of his love)

For long has he borne the penalty of love, and how can he now forget her against his will ?

There is no reproof for you, O Su'dâ, so be indulgent,

And come, for verily the illness has now reached its greatest height.

How beautiful are the words of Yûsuf b. Lu'lu' where he says :

"O early morning visitor of the garden which you admire,

Its teeth in the morning are smiling,

The unblown narcissus blushes from shame,

And closes its eyes from the languor in them,

Whilst the bulbul of the garden is singing loudly over the branches,

And the *shuhâr* is stuttering its notes,

The morning breeze though gentle comes to us and passes by us,

Give me the wine cooled in the north wind,

The virgin, for the whisperers are now asleep,

And conceal the words of love which pass between us,

For in the breaches in the garden are slanderers."

[The author here gives some other lines of the same poet, but they are not in connection with this art.]

The Arabs say that the bulbul utters notes. The *Hâfiq* Abû Nu'aim and the author of *الترغيب والترهيب* (*at-Targhib wa't-Terahib*) relate out of a tradition of Mâlik b. Dinâr, that Sulaiman b. Dâ'ud happened to pass by a bulbul on a tree, whistling, moving about its head, and wagging its tail, upon which he said to his companions, "Do you know what it says ?" to which they replied, "No," he said, "It is saying, 'I have eaten half a date, may the world and I perish (المفاء) !'" that is to say, 'may it vanish and lose all traces of it !' But some say that *المفاء* means dust. It will be mentioned under the letter *ع* in the art. *العقيق*, regarding az-Zamakhshari, that he has related in his commentary on the verse of the *Kur'ân*, "How many

a beast cannot carry its own provision," (XXIX-60), on the authority of some, that the bulbul stores up its provision of food. Ash-Shāfiʿi relates regarding ash-Shāfiʿi that he happened to be in the assembly of Mālik b. Anas when he was only a boy. A man came to Mālik and asked him for a decision regarding a question, namely, "I have taken an oath on the penalty of divorcing my wife with three divorces, that this bulbul will not cease from crying out." Mālik said to him, "You have violated your oath, and the man then went away. Ash-Shāfiʿi turned to some of Mālik's disciples and said, "This decision is wrong," which was communicated to Mālik. Now, Mālik used to be very grave in his assembly, no person daring to refute him, and sometimes even the captain of the guards used to be present in the assembly when Mālik sat there. They therefore informed Mālik, "This man alleges that this decision is wrong and mistaken," whereupon Mālik asked him, "On what authority do you say that?" and he replied, "Are not you the one who has related to us regarding the Prophet in the narrative about Fāṭimah bint Kais, who said to the Prophet, 'Abū-Jahm and Muʿāwiyah have asked me in marriage,' when the Prophet replied, 'As to Abū-Jahm, he never removes his stick from his shoulder, and as to Muʿāwiyah he is as poor as a beggar, possessing no property;' was therefore the stick of Abū-Jahm always on his shoulder? The Prophet intended by it, that it was so mostly." Mālik then understood Ash-Shāfiʿi's position and value. Ash-Shāfiʿi says, "When I desired to leave al-Madīnah, I went to Mālik to say good-bye to him; he said to me when I came from him, 'O boy, fear God and do not extinguish this light which God has given you, by acts of disobedience (towards Him).'" The light by light, knowledge, which is according to the words of God, "he to whom God has given no light, has no light." In this version (of this narrative) the word bulbul is given, whilst in another the word turtle-dove (بُرْبُل) is given; it will be given

(Interpretation of it in a dream.) In a dream, it means a wealthy man, and some say a wealthy woman. It is also said by some to mean a person well read in the Qurʾān, not likely to be surpassed by any

البُلَّاح (al-bulah).—Ibn-Sidah says that it is a bird of a dusty colour, larger than the vulture (*an-naṣr*); it is a consumer or burner of feathers, for no feathers of it can fall among the feathers of another bird without burning them. Some say that it is an old decrepit vulture (*naṣr*). Pl. بُلَّاحَان (bulhān).

البَلَّاشُون (al-Balashûn).—[The heron]¹. It is the same as مَالِك الْحَزِين (*mâlik al-ḥazin*) which will be described under the letter م.

البُلَّاسُوس (al-Bullasûs).—A certain bird. Pl. البَلَّاسُوسِ (al-balâsûs) without any analogical example of a pl. of the same kind. As-Sibawaih says that the ن in it is an additional (not a radical) letter, for the sing. is *al-bullasûs*; it is vulgarly called اَبُو لُصَيْصِ (*abû-luṣaiṣi*?). Al-Baṭalyawṣi says in الشَّرْح (*ash-Sharḥ*) that lexicographers differ with regard to these two nouns, as to which of them is the sing. and which the pl., one party saying that *al-bullasûs* is the sing. and *al-balâsû* the pl., another party saying the opposite of that, and a third one saying that *al-bullasûs* is the masc. and *al-balâsû* the fem. Ibn-Wallâd says so and quotes:—

“*Al-bullasûs* follows *al-balâsû*.”

I do not know the lawfulness or unlawfulness of this bird.

بَنَاتُ الْمَاءِ (*Banât al-mâ'*).—Ibn-Abî'l-Ash'ath says that they are a kind of fish found in the Grecian sea, resembling women in appearance, and having long lank hair; their colour is inclined to be tawny, and they have large organs of generation and breasts, and a speech which is hardly intelligible. They also laugh and giggle, and sometimes when they fall into the hands of seamen in vessels, hi cum illis ineunt, and then return them to the sea. It is related regarding ar-Rûyânî the author of الْبَحْر (*al-Baḥr*), that whenever a fisherman used to bring him a fish having the appearance of a woman, he used to make him swear that he had no carnal knowledge of it. Al-Kazwîni states that a man was once fished up for a king, who when he spoke was quite unintelligible. The king had him married to a woman, and he was blessed with a son

¹ Gen. Aræca.

by her, who spoke the languages of both his parents. This has been already mentioned under the letter ^أ in the art. **انسان الماء**.

بَقَات وَرْدَان (*Bandtwardân*). They will be described at the end of the letter **و**.

البُهَار (*al-Buhâr*).—A certain white marine fish, good in taste. Al-Jawharî states that **البُهَار** (*al-buhâr*) is a thing to weigh with and is three hundred pounds in weight. 'Amr b. al-'Aṣ said that Ibn-az-Ṣa'bah, that is to say, Talhah b. 'Ubaid-Allâh left a hundred *buhârs*, in each *buhâr* three *kintârs*, of gold, the word having been thus made use of by him to signify a receptacle. Abû-'Ubaid al-Kāsim b. Ṣallâm states, "In their dialect a *buhâr* weighs three hundred pounds, and I consider that it is not an Arabic word but a Coptic one."

البُهِتَّة (*al-Buhtthah*).—The wild cow, which has been already described.

البُهِرْمَان (*al-Bahramân*).—A certain species of sparrow; so Ibn-Sîdah says.

البُهِمَّة (*al-Bahmah*).—A young one of the sheep and the goat and of the bovine kind, both wild and domestic, the word being applied equally both to the male and the female. Pls. **بُهْم** (*bahm*), **بَاهِم** (*baham*), **بِهَام** (*bihâm*), and **بِهَامَات** (*bihâmât*). Al-Azhari states **شرح الفاظ المختصر** (*Sharḥ al-faẓl al-mukhtaṣar*), that as regards the different stages of the sheep and the goat according to age, they are, directly the dam gives birth to a young one in the case of the sheep and the goat, the young one becomes irrespective of sex a *sakhlah*, pl. *sikhâl*; after that it becomes a *bahmah*. When it attains the age of four months and is weaned or separated from the dam, the young ones in the case of the goat are called *jifâr*, sing. *jafr*; when it grazes and becomes strong it is called '*arîḍ* and '*atûḍ*, pl. '*irḍân* and '*idân*; in all these stages it is *al-jady*, the female which has not yet completed a year being called '*anâk*, pl. '*unuk*. The male is called '*ais* if it is a year old, and the female '*anz*; then in the second year

¹ *Sciæna bohar* of Forskål. *Mesoprion bohar*, called in Maskat *shakhâr*.

it becomes masc. *jadha'*, fem. *jadha'ah*. It is known from this that what an-Nawawî has copied with regard to *'andâ* has a sort of a gap in it.

Ash-Shâfi'î, Ibn-Khuzaimah, Ibn-Hibbân, al-Hâkim, and the four collectors of the sayings and practices of the Prophet (صلى الله عليه وسلم *as-Sunan*) relate, the words being Abû-Dâ'wûd's, out of a tradition of Lakîṭ b. Šabrah who said, "I went as an ambassador of the Beni'l-Muntafiḳ or rather among the ambassadors of the Beni'l-Muntafiḳ to the Apostle of God, and when we arrived we did not find him at home, but we found 'Â'ishah the mother of the faithful who ordered for us *ḥarīrah*¹ or *'asīdah*². It was prepared for us, and a tray containing dates was placed before us. The Prophet then came and asked, 'Have you had anything (to eat)?' or 'Has anything been ordered for you?' and we replied, 'Yes, O Apostle of God.' While we were thus engaged (in conversation), the pastor happened to pass by driving his sheep or goats to their nightly resting-place, with a young lamb or kid with him which was voiding dung; the Prophet asked him, 'What is there born (to-day), O boy?' He replied, 'A young lamb or kid (*balmah*).' The Prophet then said to him, 'Slaughter for us in its place a sheep or goat,' and to us, 'Do not suppose that I have ordered it to be slaughtered on your account, but because we have a hundred sheep or goats and we do not wish their number to increase, so whenever a new lamb or kid is born for us, we slaughter in its place a sheep or goat.' I said, 'O Apostle of God, I have a wife in whose speech (tongue) there is something,' meaning by it obscenity, and he replied, 'Divorce her then,' but I said, 'O Apostle of God, she has been an agreeable companion to me, and I have a son by her,' upon which he replied, 'Then exhort her, and if there is any good in her she will act up to it, but do not beat your wife in the way that you would beat your slave-woman.' I then said, 'Inform me, O Apostle of God, regarding the ablution for prayer,' upon which he said, 'Perform the ablution for prayer completely, make the water flow into the interspaces between your fingers, and strive hard in drawing up water through the nostrils unless you are fasting.' "

¹ A kind of pap made from milk or fat and flour. ² A sort of thick gruel made of wheat-flour and clarified butter.

It is related in the *Sunan* (سُنَنِ) of Abû-Dâ'wûd out of a tradition of 'Amr b. Shu'aib, who had it on the authority of his father who had it from his ('Amr's) grandfather who said, "The Prophet was once praying facing a wall as the *qiblah*, and we were praying behind him, when a young lamb or kid came there and tried to pass before him, so the Prophet kept on pushing it further and further backwards until his stomach touched the wall, when it passed behind him." Another tradition like this will be given in the art. *الهدى*. It is related in the *Sahih* (صَحِيح) of Muslim and the *Sunan* (سُنَنِ) of Abû-Dâ'wûd, Nasâ'i, and Ibn-Mâjah, out of a tradition of Yazîd b. al-~~Aslam~~ on the authority of Maimûnah, that when the Prophet used to bow his head to the ground (in prayer), he used to set his hands apart, so that if a young lamb or kid wanted to pass between them it could do so.

البهيمة (*al-Bakmah*).—[A beast ; a brute]. Any quadruped out of the animals of the land and of the sea;—so Ibn-Sidah says. Pl. *بهائم* (*bahî'im*). The Prophet said, "These beasts have long terms of life, not dying naturally but from some evil accident, like the wild animals." It is called a *bakmah* on account of its unintelligibility owing to the defect of a want of (the faculty of) speech in it, to the defect of a want of understanding, and to a want of intelligence and power of discrimination in it. From the same root are derived the phrases, *باب مضموم* = a closed door and *ليل مضموم* = a very dark night. God has said, "Lawful for you are brute beasts,"¹ in which the generic noun is in government in the genitive case with the noun specially meant or defined, that is to say, the brutes which are of eight kinds or species are *الانعام* (*al-an'âm*), and all such other animals as are comprised in them would be called *انعام مضمومة معها*, the prey-tearing animals like the lion and all those which possess the canine teeth being out of the limit of *الانعام* (*al-an'âm*); the brute beasts are therefore the grazing quadrupeds. It is related of 'Abd-Allâh b. 'Umar as having said that in the case of brute beasts, the young ones which are expelled out of the wombs of their dams when the latter are being slaughtered, may be eaten without their being subjected to the operation of slaughtering in the lawful part. It is also similarly copied from Ibn-'Abbâs, but it seems distant

¹ Al-Kur'an V-1.

(from truth), for God has said, "Save what is here recited to you," whilst there is nothing in the fetuses to make an exception (of them). The brute beasts being lawful is an order of God, for if it were not for night, the value of day would not have been known, if it were not for disease, a healthy one would not have appreciated the blessing of health, and if it were not for the fire of Hell, the people of Paradise would not have known the value of happiness. In the same light is the ransoming of the lives of human beings by sacrificing the lives of beasts, and overpowering them therefore for the purpose of slaughtering them is not an act of oppression, but preferring a complete creature to a defective one is quite a matter of justice; and so also in the same manner, the magnifying or increasing of the happiness of the people of Paradise by increasing the punishment of the people of the fire of Hell, the infidels standing in the position of a ransom for the believers, is a matter of justice. If the defective one was not created, the perfect one would not have been known, and if brutes were not created, the dignity of man would not have been visible.

Al-Bukhârî, Muslim, Abû-Dâ'wûd, an-Nasâ'î, and Ibn-Mâjah relate regarding Anas b. Mâlik that he entered the house of al-Hakam b. Ayyûb when the people had just raised a fowl for casting (missiles) at it, and he therefore said, "The Prophet has prohibited any beast to be confined alive and then to be cast at with any thing until it dies." It is said in *المصنفين* (the two *Sahîhs*) and other books, that the Prophet has cursed a doer of such an action, because it is torturing the animal, a loss to himself, wasting his property, and losing the opportunity of slaughtering it lawfully, if it is an animal that can become legally clean. It is related in a tradition, that the Prophet has prohibited the setting up of any animal and shooting or casting at it until it dies, which is mostly done with birds, hares, or other animals like them which cleave to the ground. *جثم الطائر جثوما* = *the bird clare to the ground resting on its breast like بروك* in the case of camels. Abû-Dâ'wûd and at-Tirmidhî relate on the authority of Mujâhid who had it on the authority of Ibn-'Abbâs, that the Prophet has forbidden the act of exciting or provoking dissension between beasts (one animal against another). It is related in *شفاء المذود* (*Shifâ' al-mudûr*) of Ibn-

Sab' on the authority of Anas b. Mâlik, that the Prophet said, "With regard to the term or appointed period of death of beasts, creeping things of the earth, lice, fleas, locusts, horses, mules, reptiles, cows, and other animals which are like these in the matter of celebrating the praises of God, when their celebrating the praises of God ceases, He seizes their souls."

(Information.) Ibn-Diḥyah states in the book *الآيات البينات* (*al-Āyāt al-bayyinat*), that people differ with regard to beasts being collected together at the Resurrection, and with regard to their retaliating, one upon another. The Shaikh Abū'l-Ḥasan al-Ash'arī says that there will be no retaliation among beasts, because they are not endowed with intellect, and what has been related by way of information on this subject like the saying of the Prophet, "Even an unhorned animal will have retaliation upon a horned one, and a branch will be asked, why it scratched another branch," is by way of a parable. As to the information regarding the severity of retaliation in the matter of giving an account, there is no doubt whatever, that there will be retaliation for an oppressed one upon the wrong-doer. The Ustādh (Master) Abū-Ishāq al-Isfarā'īni says that there will be retaliation, and that it is possible that they have enough of intellect to that extent in the present world. Ibn-Diḥyah states that this depends on the extent of intellect and the power of copying, for a beast knows what is profitable and what is injurious: it runs away from a stick but approaches fodder, a dog goes away if it is driven away, but obeys if it is called; birds and wild animals fly away from the birds of prey to avoid being injured by them. If it is said that retaliation is revenge, and that beasts are not properly formed, the answer is that truly they are not properly formed, but then God does in His kingdom whatever He desires, for instance, He has given man power over them in this world to subdue them, and to slaughter such of them as may be eaten. There is no opposition to Him; praise be to Him! So also there will be retaliation among them, for one upon another, but no account will be demanded from them for doing the forbidden things, nor for disobeying in the matter of what has been ordered to be done, for God has specially reserved this for those endowed with reason. But as there is a good deal of dissension of opinion on this subject, we shall abide by what God has ordered in his words, "And if ye quarrel about anything, refer to God and the

Apostle.”¹ We find that the *Kur’ân* points to the raising from the dead to life again being applicable to all, for God has said, “There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation like to you; we have omitted nothing from the Book; they to their Lord shall they be gathered.”² *المعشر* means a collection or gathering. It is related in *المصحيحين* (the two *Sahîhs*) on the authority of the Prophet, that men will be collected (on the Day of Resurrection) in three ways, desirous of it and afraid of it, two on a camel, three on a camel, (four on a camel), and ten on a camel, and the rest will be driven to the fire of Hell, which will remain with them wherever they will rest during the day and wherever they will rest at night, and which will be with them wherever they will spend their morning and wherever they will spend their evening. This points to the fact that the camels will also be gathered with men. The Imâm Ahmad relates with an authentic chain of authorities tracing the tradition to Abû-Hurairah, that the Prophet said, “There will be retaliation among all creatures (خلق), for one upon another, even for an unhorned animal upon a horned one, even for an ant upon an ant.” If there is to be retaliation upon beasts and ants, how will one who is endowed with reason and intellect and has been given distinct commands, be forgotten? We ask God to save us from our own evils and the evils of our actions! It is related in the *مصحيح* (*Sahîh*) of Muslim, also on the authority of Abû-Hurairah, that the Prophet said, “The proper rights or claims will be paid to the owners of those rights on the Day of Resurrection, even a horned goat will be led (for retaliation) to a hornless one.” It is also related in it and in other books, that if any owner of camels does not pay the dues (poor-rate) on them, there will be spread for them on the Day of Resurrection a piece of land with pebbles, and they will be all brought there in their full number, not even a single young camel being missed, when they will tread upon him with their feet and bite him with their mouths.” It is related in the *مصحيح* (*Sahîh*) of al-Bukhârî, “One of you will come on the Day of Resurrection with a sheep or goat bleating, which he will carry on his neck, and will say, ‘O Muhammad,’ but I (the Prophet) shall reply, ‘I hold nothing for you from God. I have already delivered (the message).’”

¹ Al-*Kur’ân* IV-62. ² Idem, VI-38.

What has been related of the Prophet as having said, namely, "There is not a creature (beast) which does not listen on Friday (for signs) of the arrival of the Hour (of Judgment) excepting the ~~small~~ and human beings," is also true. Their listening for it by ~~an~~ inspiration from God is admissible, in accordance with the desire (that) He has implanted in them of protecting themselves from what is injurious to them and of following what is profitable to them, by means of a natural quality, and not by means of reason or animal sense, nor by means of intelligible comprehension. If God has ~~endowed the ant~~ with the natural quality of carrying its provision of food and storing it up for winter-time, surely His endowing beasts with the natural quality of listening to the warning (signs) of the Day of Resurrection, stands to reason better. He who searches into the life-histories of animals finds God's wisdom exhibited in them: such of them as are devoid of reason, He has endowed with a sense to discriminate thereby between what is injurious to them and what is profitable; He has gifted them with natural qualities and inspired them with things, which are not to be found in a human being, excepting after learning, experience, and making a minute inquiry. Among such animals may be named the bee which builds with skill its store-house of provision of food hexagonal, an object of wonder even to engineers; the spider which arranges with skill the threads of its house and disposes their circles in proportionate symmetry; and in the same manner may be mentioned the ~~سرفه~~ (*surfah*—a certain worm or caterpillar) in the matter of its building its nest square-shaped of fragments of wood. So also have been seen wonderful works and feats performed by beasts, and God has not created them devoid of anything but the power of expression and articulate language; He can, however, make them speak with articulate language, as He did in the case of the ant in the time of Solomon.

~~البهيمة~~ (*al-bahīm*) applied to a horse both male and female, means one in which there is no mixture of colour, whilst applied to a ewe it means a black one in which there is no mixture of whiteness. As to the saying of the Prophet in the tradition, "Mankind shall be congregated on the Day of Resurrection perfect (~~بهيمة~~)," it means that they will be free from any of the diseases and defects which they suffer from in the present world, like leprosy, lameness, blindness, blindness of one eye, and others, and will have healthy bodies to

last for eternity in Paradise and Hell; but some say that it means, they will be naked and will have none of the worldly things on them, which is, however, different in sense from the former meaning.

[The author here gives some lines of Mis'ar b. Kidām, one of the learned men, which have been already given in the *Khilāfah* of 'Umar b. 'Abd-al-'Azīz (p. 143).]

(Side-information.) Our leaders (in religion) differ of purity from ablution for prayer being nullified by touching the pudenda of a beast. There are two views about it, one being that it is absolutely nullified by touching the pudenda, but the other and the correct view is that it is not nullified, because a beast does not possess the quality of sacredness or inviolability, nor are acts of *ḥaṣr* incumbent upon it. As to touching its posterior pudendum, it does not nullify the state of purity. Ad-Dārimī states that there is no distinction in this matter (in the difference) between beasts and birds.

(Proverbs.) " If it were not for speech (the tongue), man would have been only an illustrated image, or a dumb beast wandering at random, " applied in praise of command over words.

البومة (*al-Būm*) and البومة (*al-Būmah*).—[The owl].¹ A certain bird. Each of the two words is applied both to the male and the female, but if one says *ṣadā* or *fayyād* he means the male only. The soubriquets of the female are *umm-al-kharāb* and *umm-aṣ-ṣibyān*. It is also called the crow of the night (*qurāb al-lail*). Al-Jāhid states that its varieties are *al-hāmāh*, *aṣ-ṣadā*, *ad-diwā'*, *al-khuffāsh*, *qurāb al-lail*, and *al-būmah*, and that these names are shared in common with them by other birds, that is to say, they are applied to all nocturnal birds, which come forth from their nests at night. He says further that some of these birds seize as prey rats, the lizard *samm abras*, sparrows, and small insects, and some of them seize mosquitoes. It is a part of their nature to enter the nests of birds while they are in them, to drive them away, and to eat their young ones and eggs. They are very powerful at night, when no other bird is able to cope with them; they do not sleep at night,

¹ Called in Persian *dummiyyah* and represented by *Scops* *gāt*, *Bubo* *miles*, *Strix* *flammea*, and *Carim* *glauz*.

and should other birds happen to see them in the day-time, they kill them and pluck out their feathers from enmity for them; on this account, hunters place them under their nets or traps to catch other birds. Al-Mas'ūdī has copied from al-Jāhid, that the owl does not show itself in the day out of fear of the influence of the evil eye affecting it, on account of its beauty and handsomeness; and because it considers itself the handsomest of all animals, it does not show itself excepting at night. The ancient Arabs used to allege among their false stories, that when a man was slain, his soul became converted into a bird which cried over his grave, on account of feeling the want of its body. The bird alluded to is the owl (*al-būm*) which is the same as *as-sadd*. Tawbah al-Himyārī (b. al-Ḥumayyir) an Arab lover says :—

“Should Lailā al-Akhyāfiyah salute me,
Even when stones and slabs are over me,
I would return the salutation joyfully,
Or a male owl (*saddī*) would screech out to her from the side of the grave.”

It is related that she happened to pass by his grave and recited the above lines, when something like a bird came out of the grave, upon which her she-camel ran away from it (out of fear), and she fell down dead; she was then buried by his side.

There are several species of the owl, and all of them like to be alone and in solitude. It has in its original nature hatred for crows. It is related in the History of Ibn-an-Najjār, that a *kasrā* once said to an officer of his, “Hunt for me the worst of birds, roast it with the worst of fire-wood, and feed with it the worst of men,” whereupon he seized an owl, roasted it with the wood of *ad-diftā*, and fed with it a slanderer.

It is related in *سراج الملوك* (*Sirāj al-Mulūk*) by the Imām Abū-Bakr at-Turtūshī in the 47th chapter, that ‘Abd-al-Malik b. Marwān became one night distressed in his mind and called a night-companion of his to talk to him; out of what he related to him was this story:—“O Commander of the faithful, there was an owl in al-Mawṣil and one in al-Baṣrah. The owl of al-Mawṣil demanded in marriage the daughter of the owl of al-Baṣrah, for its young one, but the latter replied, ‘I shall not do it, unless thou appoint as her dower a hundred waste estates.’ The owl of al-Mawṣil said, ‘I am not able

to do that just now, but if our governor (wālī), may God save him continues to rule over us for a year, I shall be able to do that for thee." 'Abd-al-Malik took a hint from it and commenced personally to investigate grievances, to administer justice between the people, and to enquire into the affairs of the wālīs.

I have seen in one of the collections of stories (مجموعه) *al-Majmū'ī* in the writing of one of the very learned men, that al-Ma'mūn was one day looking down from his palace, when he saw a man standing with a piece of charcoal in his hand and writing something with it on a wall of his palace. He then said to one of his slaves, "Go to that man, see what he has been writing, and return with him to me." The slave went hurriedly to the man, and after seizing him, read what he had written, which was:—

"O palace, everything ominous and blameworthy is collected in thee;
When will the owl build its nest in thy corners ?

The day that the owl builds its nest in thee will be the day of my
delight,

And the first one to lament for thee will have to do so against his will."

The slave then said to the man, "Answer the summons of the Commander of the faithful," and the man said, "I ask you by God, not to take me to him," but the slave replied, "There is no getting out of it." So, he took him away, and when he came to be in the presence of al-Ma'mūn, the slave informed him of what the man had written. Al-Ma'mūn said to him, "Woe to you! what made you do that?" and he replied, "O Commander of the faithful, you are aware of what this your palace holds in the shape of treasures, money, jewellery, ornaments, clothes, provisions of food and drink, carpets, pots and pans, household furniture, slave-girls, slaves, and other things, to describe which my power of description, and to comprehend which my understanding, must fall short, whilst O Commander of the faithful, I have just passed by it in a state of great hunger and want. I therefore stood thinking over my state and said to myself, 'This palace is prosperous and high, whilst I am hungry, without deriving any benefit from it; but if it was in ruins, and I had happened to pass by it, I should not have failed in getting a slab of marble, or a piece of timber, or a nail in it, which I might have been able to sell, and I might have thus provided myself with food with the price of it. Does not the Commander of the faithful

now what a poet has said ? ” Al-Ma'mûn asked him, “ What has the poet said ? ” and he replied :—

“ If a man has no share or luck
In the administration of one, he would long for its vanishing,
Not from any hatred for it,
But he hopes for another instead, and therefore desires its removal.”

Al-Ma'mûn then said, “ O boy, give him a thousand dīnārs; ” then turning to the man he said, “ You will get this amount every year while our palace continues to be prosperous together with its people. ” The following lines are also quoted (recited) in the same sense :—

“ If you are in charge of an affair, be kind and well-disposed to it,
For before long you will be passing away and leaving it behind.
How many were the lords of state to whom fortune was propitious,
And who possessed double of what you possess ! ”

(Lawfulness or unlawfulness.) It is unlawful to eat all its species. Ar-Rāfi'ī says that Abū-ʿĀsim al-ʿAbbādī has mentioned the owl to be unlawful like the white carrion-vulture (الرخم), and so also the *ḍiwaʿ* (الضوع), whilst on the authority of Ash-Shāfiʿī it (the last one) is lawful, which goes to show that the *ḍiwaʿ* is different from the owl ; but in *المصالح* (*as-Sihāḥ*) the *ḍiwaʿ* is said to be a nocturnal bird of the kind called *al-hām* (the owl). Al-Mufaḍḍal says that it is the male of the owl (*al-būm*). So at this rate, what is applicable to *ad-ḍiwaʿ* is also applicable to *al-būm* (the owl), because the female and the male belonging to the same genus (kind) do not differ from each other in the matter of lawfulness or unlawfulness. It is said in *الروضة* (*ar-Rawḍah*), “ The better known thing is that *ad-ḍiwaʿ* belongs to the genus or kind of *al-hām*, and we therefore declare it to be unlawful.”

(Information.) Ibn as-Sunni relates on the authority of al-Ḥasan b. ʿAlī b. Abī-Tālib, who said that the Prophet said, “ Whoever has a child born to him, let him say the call to prayer (الأذان—*adhān*) in its right ear and the *ikāmah* (الإقامة) in its left ear; it will (then) never be affected with convulsions.” ʿUmar b. ʿAbd-al-ʿAzīz used to do that. There is a difference of opinion as regards the meaning of *umm*.

“ which consists of the words of the *adhān*, with the addition of ‘ the time of prayer is come,’ pronounced twice after ‘ come to security,’ ”—Foot-note in Lane’s *Modern Egyptians*.

as-sibyan (convulsions), some saying that it is the owl, as has been mentioned above, and others saying that it is one of the followers of the genii.

(Properties.) When an owl is killed, one of its eyes remains open and the other one closed; if the open one is taken and placed under the stone of a ring, whoever wears that ring will remain awake while it is on his person, whilst the other eye has just the opposite effect. At-Tabari states that if you are in doubt as to which of the two eyes is the one to induce sleep and which is the one to keep awake, place them both in water, the one which floats on the water is the one to keep awake and the one which sinks is the one to induce sleep. Hurmus says that if the heart of an owl is taken and placed on the left hand of a woman while she is asleep, she will talk of whatever she may have done on that day. Its bile used as a collyrium is beneficial in dimness of vision. If the heart of the big owl is extracted, tied up in a piece of wolf's skin, and then worn on the upper arm, the wearer of it will be secure from thieves and all insects; he will not be afraid of any man. If its melted fat is used as a collyrium, the user of it wherever he goes or enters at night will see that place lighted. It lays two eggs, one of which brings a young one into existence and the other one does not; if you want to know which one will do that and which one will not, introduce into it a feather, when the feather will show to you, in the case of the one which is to bring forth the young bird, that the bird is being formed in it.

(Interpretation of it in a dream.) An owl in a dream means a plotting thief, and some say a grave king the fear of whom will split open the gall-bladders of his subjects. It also indicates courage and the vanishing away of fear, because it is one of the nocturnal birds.

البوّة (*al-Buwah*).—A bird resembling the owl but smaller than it. Fem. *بوهة* (*buwahah*). A foolish man is likened to it. Imr'u'l Kais says:—

The author spells the word thus, but in Muht al-Muht it is spelt as *al-buh*, and in Johnson's Dictionary as *al-buh*.

"O Hind, marry not a fool (*buwḥ*)
Who still has the red '*al-ḥikāh*.' " ١

الاحساب (*al-aḥṣab*) among men is one who has redness in his hair, being used in the sense of blameworthiness and miserliness. The poet (shaikh) says in the above lines, "as if his hair of intra-uterine life was not shaven in his childhood and has remained on his head until he has become an old man." Some say that it means a weak and unsettled man. البوّة also means whatever the wind carries away. البوا is the male of the owl *al-bām*, but some say that it is the large kind of owl. Ru'bah mentions its large size:—

"Like the *buwḥ* (male owl) under the scattered darkness."

Some say that it is a bird resembling the owl. الاحساب (*al-aḥṣab*) is said by some to mean one, whose skin having originally become white from disease, and the hair over it being fallen off, subsequently becomes partly red and partly white, which happens to both human beings and camels; but others say that *al-aḥṣab* means leprous.

Its lawfulness or unlawfulness, properties, and interpretation in a dream, are exactly like those of the owl, which have been already mentioned.

بوقير (?).—Al-Kazwīnī states that it is a certain white bird, a flock of which visits every year at a certain time the mountain known as Jabal at-Tair (the mountain of birds) in upper Egypt near Anṣinā', the native town of Māriyah the mother of Ibrāhīm a son of the Prophet. They cling to this mountain; there is an aperture in it, into which every one of them introduces its head, and then withdrawing it, the bird throws itself into the Nile, after which it comes out and disappears in the direction it comes from. They continue doing this, until one of them thus introducing its head is seized by something which is inside the aperture, whereupon the bird struggles and remains suspended there, until it perishes and after a long time falls down. When that bird remains suspended, the remaining ones take to flight (their departure) immediately, and nothing more is seen of those birds on that mountain until a similar time the following year. Abū-Bakr as-Sūlī states, "I have heard from the principal men of that place, that when the year is highly fruitful that aperture seizes

The hair of the head of intra-uterine life.

two birds, when it is of a middling kind only one bird, and that when the year is one of dearth it does not seize any at all."

البَيْعِب (*al-Bainīb* ? ; probably *al-Bairīh*—bonito). - Of the measure فيعيل. A certain marine fish well-known to sea-faring men.

البِيَّاح (*al-Biyāḥ*) spelt also sometimes as البَيَّاح (*al-Bayyāḥ*)
al-Jawharī say. A species of fish. [The grey mullet.]

أَبُو بَرَاقِش (*abū-Barākiṣh*).—A certain bird like the sparrow, assuming various colours. A poet says :—

" Like *abū-barākiṣh*
Changing its colour every day."

It is applied proverbially to a changing and variable disposition. Al-Kazwīnī states that it is a bird with a sweet voice, a long neck, long legs, and a red beak, and of the size of a sparrow (*al-laklak*) changing its colours every hour, becoming red, blue, green and yellow. He says, " None of its properties occur to my mind."

أَبُو بَرٍّ (*abū-Bar*).—The bird called السَمَوَّال (*as-samaw'al*) which will be described under the letter س.

أَبُو بَرِّص (*abū-Barīṣ*)¹—The lizard called *samm abraṣ* which will be described under the letter س in the art. ²سَمَّ اَبْرِص and under و in the art. الوزغ.

¹ Gen. *Thynnus*. ² Gen. *Mugil*. In Maskat *M. Scheli* and *M. Ceylonensis*.

³ *Lacerta gecko*—Forskāl. *Abū-barīṣ* and *abū-birāṣ* are said to be speckled bird.

القَاب (at-Tālib).—The wild goat; fem. تَالِبَة (tālibah);—so Ibn-Sidrah says. It will be described under the letter و in the art. العمل.

الْبَيْع (at-Tabī'),—A young one of a cow in the first year, whilst بَقْرَة لَبِيْعَة (bakrah tabī') is a cow having its young one with it. Fem. تَبِيْعَة (tālibah). Pls. تَبَاع (tibā') and تَبَاعَة (tabā'ah) like أَبَد, pls. أَبَال and أَبَالَة, which have been mentioned under أ. The Imām Mālik has related in المَوْطَأ (al-Muwatta') and so have Abū-Dā'wūd, at-Tirmidhī, an-Nasā'ī, and others related on the authority of Mu'adh b. Jabal, who said, "The Prophet sent me to al-Yaman and ordered me to take out of every forty bovine cattle a cow, and out of every thirty calves (musinnah), a male or a female calf (tabī' or tabī'ah). At-Tirmidhī states that it is a good tradition, and although it has been related on the authority of a Tābi'ī without any further ascription of authority, it is an authentic one. Al-musinnah is a calf which has completed two years and entered upon the third year, whilst at-tabī' is one which follows its mother even if it is under a year old. Ar-Rāfi' states that one party of authorities mentions that at-tabī' is one which is six months old and al-musinnah is one which is a year old, but this is a mistake, and this description is not included among the religious doctrines.

التَّبَشِير (at-Tabashshir);—so spelt in أدب الكاتب (Adab al-Kātib) by Ibn-Kutaybah, but it is also said to be spelt as التَّبَشِير (at-tubashshir). The bird called الصَفَاوِيَّة (as-sufā'iyah) which will be described under the letter س. The ت in it is an additional (not a radical) letter.

التَّنْفُل (at-Tuthful) like تَنَقُّد (in measure).—A young one of a fox. The ت in it is an additional letter.

التَّدْرِج (at-Tudruj) like حَبْرَج (in measure).—A certain bird like الدَّرَج (ad-durrā)—the francolin, which warbles in gardens with

melodious notes. It becomes fat when the air is clear and there is a northerly wind, and thin when the air is impure and there is a southerly wind. It builds its nest in soft earth (dust) and deposits its eggs in it, so that they may not be exposed to the danger of being visited by any misfortune. Ibn-Zuhr (Avenzoar) says that it is a handsome bird and is found in the land of Khurāsān and other parts of Fārs (Persia).

(Lawfulness or unlawfulness.) It is lawful on account of its not being considered impure, though it is a variety of francolin (*ad-durrāj*) which will be described under its proper letter.

(Properties.) Its flesh ranks with the best kind of birds' flesh. It increases the power of understanding and sexual enjoyment. If its bile is taken and used as an errhine by one suffering from insanity or melancholy, he will derive benefit from it; and if its flesh is roasted and eaten by him while hot for three days, he will be cured.

التَّخَسُّ (at-Tukhas) like مَرْد (in measure).—The dolphin¹ which will be described under the letter د.

التِّفْلِقُ (at-Tiflik) like زَبْرَج (in measure).—A species of water-birds;—so it is said in العَبَاب (*al-'Ubbāb*).

التَّقَعَّة (at-Tufah).²—Called also عُنَاق الْأَرْضِ (*andāk al-ard*) [the badger, *Ursus meles*—Lane]³ and الْغُنْجَل (*al-gunjal*)⁴. A certain beast of prey, about the size of a small dog, resembling the lynx in appearance. Its chase is considered to be excellent, but it sometimes jumps at a human being and wounds him. It does not eat any thing but flesh, and sometimes it seizes a crane and birds resembling it, to which it does a good turn. An-Nāshī has described it in verse, out of which the following are some of the lines:—

“Of a sweet disposition, it has on its eye-lids thick hair,
And it possesses a clear skin and a lank body with well-formed ribs;
There are certain resemblances in it to the full moon,
Out of which one is, a reddish black spot on the face;

¹ *Dall* in Maskat *ad-dug*—*Tursiops tursio*. ² In Egypt *tifak* is *Felis chaus* which is called in W. Palestine *kitt barrī*. ³ *Meles taurus* in W. Palestine. ⁴ It is spelt as الْغُنْجَل (*al-funjal*) in Lane's Lex. In Johnson's Dictionary and Muht al-Muht both the words are given.

Like the face of the moon, is its face in roundness,
 And as if in its eye-lids it is to be reckoned a part of it (the moon).
 It has out of the lion its canine teeth and claws,
 And out of the beauty of gazelles, the throat and the neck.
 When it sees game it hides itself quietly,
 And its heart is bent on seizing birds."

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of a general prohibition for eating any animal possessing a canine tooth and a claw, out of the beasts of prey. Some of our leaders (in religion) say that it is the wild cat, that it resembles the fox in size, and that it has the appearance of the domestic cat. As regards its lawfulness or unlawfulness, there are two views, the correct one being that it is unlawful, because it eats the rat.

(Proverbs.) "More independent or freer from want than a *tufah* is of *rufah* (straw)." The original words in the proverb are *رُفَاة* (*rufahah*) and *تُفَاهَة* (*tufahah*). Ḥamzah states that their pls. are *رُفَاهَات* (*rufāt*) and *تُفَاهَات* (*tufāt*). A poet says:—

"From of old we have been independent of your words (narration),
 In the same manner that *tufāt* are independent of *rufāt* (straw)."

It is also said, "The *tufah* considers itself free from the want of *rufah* (straw)," the meaning of which is that the *tufah* being an animal or beast of prey does not at all obtain its nourishment from straw, but as it feeds on meat it considers itself free from the want of straw. The well-known form of both the words *at-tufah* and *ar-rufah*, is without the *tashdīd* (doubling) of the letter *ف* (*f*), but the Ustādh Abū-Bakr says that in both it is a doubled letter. Al-Jawharī has given both under the letter *ه* as *at-tuffah* and *ar-ruffah*, and they are likewise given in *الجامع* (*al-Jāmi'*) but without a *shaddah*. As to al-Azhari, he has given the word *ar-rufah* under *الرفف* (*ar-raff*) meaning *breaking*, whilst Tha'lab says on the authority of Ibn al-A'arābi that *ar-ruff* means *straw*; in the proverb the words given are *at-tufah* and *ar-ruff*. Al-Azhari says that the former is written with a final *ه* and the latter with a final *ف*, which al-Maidānī says to be the correct forms, for straw is *broken* or *bruised* (*مرفوف*—*marfūf*).

التم (?).—A certain bird about the size of a goose, having a long beak and a neck longer than that of a goose.

(Lawfulness or unlawfulness.) It is lawful, because it is esteemed as one of the pure and pleasant things.

القوساح (at-Timsāḥ).—[The crocodile]. A name applied to both a certain well-known animal, and a lying man. Al-Kazwini states that this animal is of the appearance of a *dabb* [*Uromastix spinipes*] and is one of the most wonderful of aquatic animals. It has a wide mouth and sixty canine teeth in the upper jaw and forty in the lower one, and a small square tooth between each pair of the canine teeth, all of which interlock when the jaws are closed. It has a long tongue, and a back like that of a tortoise, on which no iron instrument has any effect. It has four feet and a long tail, and is not found anywhere but in the Nile in Egypt specially, but some people assert that it is also found in the Indus (the sea of Sind). It is a very powerful animal in water and can only be killed through its armpits. It grows to an immense size, its length reaching ten cubits and its breadth two cubits and more. It can seize a horse as an object of prey. When the male wishes to tread the female, it and the female come forth (out of the water) on the bank, and the male then throwing the female on its back, covers it on the belly; when it has finished, it turns the female over again, because the latter is not able to turn over itself owing to its short fore feet and hind feet and the inelasticity (dryness) of its back. If, however, the male leaves the female in that state, the latter remains so until it is turned over. The female lays its eggs on land, out of which those that fall into water become converted into crocodiles, whilst the remaining ones become converted into skinks. It may be mentioned as a wonderful thing in connection with this animal, that it possesses no anus, so that when its belly becomes full with food, it goes on land and opens its mouth, when the bird called الققط (al-kakṭ) comes there and picks it (the digested food) from its mouth. This is a small bird variegated with black and white spots, and it comes there in search of food, there being in the above described act a means for its sustenance and a means of relief to the crocodile. This bird possesses a spine on its head, so that when the crocodile closes its mouth over the bird, the latter pierces it with this spine, and the crocodile, in consequence, opens its mouth. This bird will be described hereafter.

Some of the searchers into the natures of animals allege that the crocodile has sixty teeth and sixty veins (مروق), that it covers sixty

¹ Crocodile-watcher — *Pluvianus aegyptiacus*.

times, that the female lays sixty eggs (at a time), and that it lives for sixty years. Abū-Ḥamid al-Andalusī states that it has eighty canine teeth, forty in the upper jaw and forty in the lower jaw; it always moves its upper jaw, and the bone of the lower jaw is continuous with the chest; it has no anus, but has a vagina through which it gives birth to its offspring. It is the worst of all the aquatic animals of prey, and it is a part of its nature to disappear in water for four months, the whole period of winter, during which it is not seen. The otter (الكب البحرى — *al-kalb al-bahrī*)¹ is its natural enemy. When it sleeps it keeps its mouth open, and the otter (water-dog) throwing itself over mud and drying itself, comes after that to it suddenly, enters its mouth, eats its bowels, and then comes out through the soft parts of its belly after killing it. The weasel (ابن مرس — *ibn 'irs*)² also acts with it in the same manner.

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its attacking (its prey) with its canine teeth, which has been assigned as the cause of its unlawfulness by some of the religious doctors; but the Shaikh Muḥibb-ad-dīn at-Ṭabarī says in شرح التنبية (*Sharḥ at-Tanbīh*), that the shark (*al-ḥarsh*)³ is lawful and adds, "If you ask, 'Is it not one of those animals which obtain their food by means of their canine teeth?' the reply is that it is like the crocodile." But truly speaking the crocodile is unlawful; we do not, however, admit that any aquatic animal which obtains its food by means of its canine tooth, is unlawful, the unlawfulness of the crocodile being due, as ar-Rāfi' has said in الشرح (*ash-Sharḥ*), to its nastiness and quality of injuring (الخبيث والضرر); he says, "Yes, the words of التنبية (*at-Tanbīh*) decide that its unlawfulness is due to its obtaining its food by means of its canine tooth, but there is no necessity of assigning that as the cause of the unlawfulness of the crocodile, for there are many animals in the sea which seize and kill their prey with their canine teeth like *al-ḥarsh* and others but which are lawful; there is no doubt that marine animals differ in respect of lawfulness or unlawfulness from land-animals." This is what is apparent.

كلب البحر (*kalb al-bahr*—sea-dog) is a name given in Maṣṣaṭ to a species of shark—*Odonaspis americanus*. Lane also says that the name is now applied to the shark, but in W. Palestine كلب الماء (water-dog) is applied to the common otter—*Lutra vulgaris*,—which I think is the animal here meant. In Johnson's Dict. it is said to be the beaver. ¹ *Mustela semipalmata*. ² *Caracharias lamia* (*Squalus carcharias*—Forskāl), called in Maṣṣaṭ لحي (*lajjī*).

(Proverbs.) "More tyrannical or oppressive than a crocodile."
 "He requited him with the requital of a crocodile."

(Properties.) If its eye is tied on the person of one suffering from inflammation of the eye, the right one for inflammation of the right eye, and the left one for inflammation of the left eye, it will immediately relieve the pain in it. If its fat is kneaded with wax, then made into a wick or taper, and lighted in a river, the frogs in it will not croak; if its fat is dropped into a painful ear it will cure it, and if it is dropped ~~continually~~ into a ear, it will be beneficial in deafness. If its bile is used as a collyrium for whiteness or opacity of the eye, it will be removed. If one of its teeth from the right side is worn on the person, it will increase the sexual power. Al-Kazwî states in *مغالب المخوقات* ('*Ajdâ'ib al-Makhlûkât*) that if the first tooth on the left side is tied on the person of one suffering from trembling, it will remove it. If a person suffering from epilepsy is fumigated with its liver, it will take away the fits of epilepsy. If a piece of its skin is tied on the forehead of a sheep, it will vanquish all other sheep. If its excrement, namely that which is found in its stomach, is used as a collyrium, it will remove both old and new opacities of the eye; its smell is like that of musk; the Copts say that it is a kind of musk, with this exception however, that it has in it the stink of a man's sweat.

(Interpretation of it in a dream.) In a dream a crocodile indicates a powerful enemy, being like a lion in that respect. Some say that a crocodile means a thief, taking property by force, and highly obstinate, plotting, and deceptive.

الْقَمَيْلَة (*at-Tumailah*).—A certain small animal found in al-Hijâz about the size of a cat. Pl. *تملان* (*timlân*);—so Ibn-Sidâh says.

الْقَنْوُط (*at-Tunawût*);—so spelt in *الكفاية* (*al-Kifâyah*) of Ibn-ar-Rifâh, but it may be also spelt as *القنوط* (*at-tanawût*); another authority states that it is a bird the name of which may be spelt with the و in it having either a *dammah* or a *fathah*. Al-Aṣma'î states that it is so called, because it lets down strings from a tree (a hang-nest), in which it produces its young ones. Sing.

نُورَة (tunawwīṭah). It may be mentioned as a peculiarity of this bird, that when night approaches, it betakes itself to the corners of its nest, where it keeps moving about without settling down in one place, till the morning, out of fear for itself. This bird is the same as *as-sāfir* which will be described under its proper letter.

(Lawfulness or unlawfulness.) It is lawful, because it is a species of the passerine birds (*al-ʿusāfir*).

(Properties.) Al-Ḳazwīnī states in عجائب المخلوقات (*ʿAjāʾib al-Maḥlūqāt*) that if a *tunawwīṭ* is killed with a knife and its blood given to drink to a person who annoys people in a state of intoxication, he will never return to that state. If its bile is cooked with sugar and given to drink to a boy, he will have a good disposition or quality; and if its bone is tied on the person of a boy during the period of the waxing of the moon, he will become a favorite with people, even if he has a hateful appearance.

التَّيْنِ (at-Tinnīn).—[The dragon]. A kind of serpent, like the largest of serpents. Its sobriquet is ابو مرداس (*abū-mirdās*). The word is also applied to a kind of fish [the shark]. Al-Ḳazwīnī states in عجائب المخلوقات (*ʿAjāʾib al-Maḥlūqāt*) that it is worse than the sword-fish (كوسج), having in its mouth canine teeth like the iron heads of spears; it is as long as a tall date-palm with eyes red like blood and glistening; it is wide in its mouth and interior, and it swallows many animals, both the aquatic and land ones being in dread of it; when it moves, the sea becomes agitated with waves on account of its great strength. In its first stage it is a malignant serpent, eating any of the land-animals it sees, but when its mischief becomes great, an angel carries it and throws it into the sea, where it begins to treat the aquatic animals in the same manner, and its body becomes considerably large, whereupon God sends an angel to it, who then carries it away and throws it to Gog and Magog. It is related on the authority of some person who said that he had seen a dragon (*tinnīn*) nearly two leagues in length and having a colour like that of a leopard, scales like those of a fish, a head like that of a man in appearance but as large as a large hill, two long and big ears, and two excessively large round eyes.

Ibn-Abi-Shaibah relates on the authority of Abū-Saʿīd al-Khudrī, that the Prophet said, "God will cause ninety-nine dragons

to have power over an infidel in his grave, and they will keep on seizing him with their teeth and biting him, until the Hour of Judgment comes; if one of those dragons were to blow (its breath) on land, no vegetation would grow (on it)." At-Tirmidhi has also related this tradition at length on his authority; he said, "The Prophet one day entered his prayer-room and saw people as if laughing and showing their teeth, whereupon he said, 'If you remember often the destroyer of pleasures (death), it will divert you from the state in which I find you. Remember death often, because not a day passes on which the grave does not say, "I am the house of exile, I am the house of solitude, I am the house of worms and reptiles!"' When one of the believers is buried, it says to him, "Welcome to you; were you not the dearest one to me of all those who used to walk (on my back) over me? From to-day when I have taken charge of you and you have come into my possession, you will see how I shall act towards you." The Prophet continued to say, 'The grave will then become wide for him as far as his sight can reach, and will open for him a door leading to Paradise. But when an infidel or a sinner is buried, the grave says to him, "No welcome to you; were you not the one I hated most of all those who walked over me (on my back)? From to-day when I have taken charge of you and you have come into my possession, you will see how I shall act towards you." It will then contract over him, so that he will be thrown down and will keep on changing his sides alternately.' He further related, "The Prophet said with the fingers of his hands interlocked, 'There will be ninety or ninety-nine dragons appointed over him, were one of which to blow on land, no vegetation would grow on it while the world lasts, and which will keep on biting and scratching him (the infidel), until he is called for Judgment.'" He further stated that the Prophet said, "The grave is either a garden out of the gardens of Paradise or a pit out of the pits of Hell."

The Imâms relate that when Moses said to Shu'aib (Jethro the father-in-law of Moses), "Whichever of the two terms I fulfil, let there be no enmity against me, for God over what we say keeps guard;" he ordered him when the night became dark, to enter a house which he

had set aside for him, and to take one of the rods which were in it, upon which Moses entered the house and took the rod which Adam had brought with him out of Paradise; it was made of the myrtle of Paradise, and the prophets had inherited it, one from another, until it had come into Shu'aib's possession. He then ordered him to throw back that rod into the house, and to enter and take another rod. He did so and brought out the same rod seven times, from which Shu'aib knew that Moses had a mission. When the morning dawned, he said to Moses, "Drive out the sheep and goats to the parting of the roads, then take the road to the right, in which there is not much green fodder, but do not take the one to the left, in which although there is much green fodder, there is a large dragon which will kill the cattle." Moses accordingly drove out the sheep and goats to the parting of the roads, where the sheep and goats took the turning to the left, and he was unable to make them return; he then left them to pasture on the fodder and he himself slept. The dragon then came out, but the rod fought with it, until it killed the dragon. When Moses woke up, he saw the rod dyed with blood and the dragon lying killed. He then returned and informed Shu'aib about it, who was rejoiced at it and said, "All the young ones which will be born of this cattle this year, possessing two colours will belong to you." God so ordained that during that year they gave birth to young ones all possessing two colours, from which Shu'aib understood that Moses was in high favour with God. He remained with Shu'aib for twenty-eight years, until he was forty years of age, after which he went away from him with his people.

(Lawfulness or unlawfulness.) According to what al-Kazwîni has stated, the eating of it is unlawful, on account of its being a species of serpents, and although it is a kind of fish it attacks with its canine tooth; and therefore evidently like the crocodile, it too is unlawful.

(Interpretation of it in a dream.) A dragon in a dream indicates an angel; if it has two or three heads it indicates an excessively malignant angel. If a sick man sees a dragon, it indicates his death. The following is a dream which was found to be true:—A woman dreamt that she gave birth to a dragon, and she actually gave birth to a crippled child; the dragon drags itself (along the ground) and so does a cripple too.

القورم (*at-Tawram*).—The bird *al-katkd*. Ibn-Bakhtyishā states that it has the appearance of a dove and that it is called the bird of the crocodile¹; it has two spines one on each of its wings*, which are its weapons; if the crocodile closes its mouth over it, it pierces it, so that the crocodile opens its mouth and the bird then comes out, as has been already mentioned. He further describes among the properties of these spines, that if they or one of them be taken and fixed in a place where a man has urinated, that man will fall ill and will remain so, until that spine is removed from the place. If its heart is hung on the person of one suffering from pain in the stomach, God will cure him of it.

القولب (*at-Tawlab*).—A young ass (*al-jahsh*). It is said proverbially, "More obedient than a young ass." Sibawaih says that it is a declinable word, because it is of the measure فاعل. A she-ass is called *umm-tawlab*. Its lawfulness or unlawfulness will be given under the letter ح.

التيس (*at-Tais*).—The male of the goat kind and of the wild goats. Pls. تيس (*tuyūs*) and اتيس (*atyās*). Al-Hudhali says:—

"Above it are black eagles and crows,

And below it reddish black she-goats and he-goats."

At-tayyās = A possessor of he-goats. "Such a one has in him *taisīyah* (goatishness)," but the vulgar call it *tuyūsiyah*. Al-Jawhari says, "I do not know which is the correct form." The male of the gazelle kind is also called *at-tais*. A he-goat is said to rattle (ناب, نيب) when it cries out or utters a sound and is in heat. The Prophet has used the word as a simile in what Muslim has related on the authority of Jābir b. Samurah, who said, "A man short in stature, with dishevelled hair, possessing big muscles, and having on his person a waist-wrapper, was brought to the Apostle of God for having committed adultery. The Apostle of God sent him back twice, but after that ordered him to be stoned. The Apostle then said, 'Whenever we go out on a military expedition in the cause of God, some of you remain behind rattling in their throats the rattling sound of a he-goat, and make a present of some corn and dates,

¹ *Pluvianus aegyptiacus*. This is a description of the spur-winged plover.

to some of the women. May God not allow me to rest from any one of them, without making an example of him or punishing him !”

It is related in the *Kāmil* (كمال) of Ibn ‘Adī in the biography of Ibrāhīm b. Isma‘īl b. Abī-Ḥabībah out of a tradition of ‘Ā’ishah, that the Prophet sent to Sa’d b. Abī-Wakkās a flock of goats, to distribute among his friends, and a he-goat having remained behind he offered it as a sacrifice. It is also related in the same book, in the biography of Aḥū-Ṣāliḥ, the writer of al-Laith b. Sa’d, whose proper name was ‘Abd-Allāh b. Ṣāliḥ, on the authority of ‘Uḡbah b. ‘Āmir, that the Prophet said, “Shall I not inform you about a borrowed he-goat? It is a man (المسجل) who marries a thrice divorced woman; may God curse both him and the man for whom he marries her (المسجل له)!” Ad-Dāraḡuṭnī and Ibn-Mājah also have related this tradition on the authority of the writer of al-Laith b. Sa’d, who had it from Mashraḡ (?) b. Hā‘an al-Miṣrī, who had it from ‘Uḡbah b. ‘Āmir, on respectable authorities. So has also al-Ḥākim related it and said that it is based on authentic authorities. It is said that the Prophet cursed him notwithstanding the acquirement of this lawfulness, because the request on its account is tantamount to violating moral goodness; the maker of that request is the *مسجل له*, for whom the wife is to be again rendered lawful. The lending one of a he-goat for the purpose of covering, for the need of another person; is also a blameworthy action; on this account the Prophet drew a simile between him and a borrowed he-goat, for he is like a borrowed he-goat, if he has been requested beforehand to marry the woman by the divorcer. The Arabs consider the lending (and borrowing) of a he-goat as a blameworthy action. A poet says:—

“The worst loan (gift) is a lent he-goat.”

It is related at the end of *شفاء الصدور* (*Shifā’ s-sudūr*) by Ibn-Sab’ as-Sabtī on the authority of ‘Alī b. ‘Abd-Allāh b. ‘Abbās, who said, “I was one day with my father after his sight was lost, and when he was in Makkah; we happened to pass by some people of Syria who were in the shed over the well Zamzam (صفة زم زم), when they vilified ‘Alī b. Abī-Tālib. My father thereupon said to Sa‘īd b. Jubair who was leading him, ‘Take me back to them,’ which he accordingly did; my father then said to them, ‘Which of you is the vilifier of God and His Apostle?’ They replied, ‘Praise be to God! There is none among us who has vilified God and His Apostle.’ My

father then said, 'Which of you is the vilifier of 'Alī?' and they replied, 'As to this, it has taken place.' Thereupon Ibn-'Abbās said, 'I bear testimony to having heard the Apostle of God say, 'He who vilifies 'Alī vilifies me, and he who vilifies me vilifies God, and whoever vilifies God, him will He throw prostrate on his face (nostrils) over the fire of Hell.' He then turned away from them and said (to me), 'O my son, what did they do?' and I replied, 'O father,

They looked at you with reddened eyes,

In the same manner that he-goats look at the knives of a butcher.'

He then said, 'Say some more lines, my son,' and I said,

'With eyes askew and bent down chins (beards),

(They looked) with the look of a conquered one towards a powerful conqueror.'

It is related in تهذيب الكمال (*Tahdhīb al-Kamāl*), in the biography of 'Abd-al-'Azīz b. Munīb al-Ḳuraṣhī who had a long beard, that 'Alī b. Ḥujr as-Sa'dī once looked hard at him and said:—

"Not by the length of their beards,

Do kālīs deserve to be made as such,

For if it were so,

A he-goat would be a satisfactory and equitable judge."

It is written in the Pentateuch, "Do not let the length of a beard delude you, for even a he-goat has a beard."

Its lawfulness or unlawfulness will be given in the art. المعز.

It is mentioned in the History of al-Islām by the learned adh-Dhabī, that among the presents which arrived in the year 299 A. H. from Egypt for al-Muḳtadir were 500,000 dinārs, a he-goat having an udder giving milk, and a human rib a span in breadth and fourteen spans in length.

It is related in the book الغريب والتهريب (*at-Targīb wa't-Tarīb*), in the chapter ذم السامية (*Idham al-hāsīd*) out of a tradition of Nāfi' on the authority of Ibn-'Umar, that the Prophet said, "A time will come over my nation (sect), when jurisconsults will be envious and jealous of one another, in the same manner that he-goats are jealous of one another." It is related in السامية (*al-Hilyah*) regarding Mālik b. Dinār that he said, "The evidence of the (professional) reciters of the Ḳur'ān is allowable in every respect, except in matters that more thaned you because they are more jealous than he-goats in

their fold (زرب).” Al-Jawaharī says that الزرب (*az-sarḥ*) and الزريبة (*az-sarḥbah*) are an enclosure for goats, made of wood.

[The author here quotes from مروج الذهب (*Murūj adh-dhahab*) by al-Masʿūdī, شرح السيرة (*Sharḥ as-sīrah*) by the Ḥāfiḍ Kutb-ad-dīn, and other books, the narrative regarding the mother of al-Ḥajjāj b. Yūsuf, how she was at first married to al-Ḥārith b. Kaldah ath-Thaḡafi, and how she came to be divorced by him, and regarding al-Ḥajjāj, how when he was born to her by her second husband Yūsuf b. al-Ḥakam ath-Thaḡafi, the difficulty of getting him to take the breast was got over by following the advice of al-Ḥārith, given also by Ibn-Kh. in the biography of al-Ḥajjāj.]¹

It is related in the History of Ibn-Kh., that ‘Abd-al-Malik b. Marwān wrote a letter to al-Ḥajjāj, threatening him at the end of it with these lines :—

“If you leave not things I hate,
And seek not my pleasure by doing what I wish,
And fear not what one like you ought to fear, fleeing to me,
Then verily, will the diver (drawer) of the pearl himself have destroyed it.
If you fling at me the rebuke of the negligence of Quraysh,
How many are there who have been choked by the water they drink!
But if you fling at me the rebuke of the bounding of the Beni-Umayyah,
Know that I am the author of both of them;
But trust not in me while misfortunes are gathering in numbers,
For you will be punished with what you yourself have sought.”

To this al-Ḥajjāj sent a reply, at the end of which he said, “With regard to the two alternatives which have been proposed by (received from) you, the easier one is negligence and the more difficult one is trouble; I have prepared for negligence sternness and for trouble patience.” When ‘Abd-al-Malik read his letter, he said “Abū-Muḥammad is afraid of my power, and I shall not repeat what he dislikes.” Al-Ḥajjāj used to be greatly in the habit of asking questions to the reciters of the Qurʾān and one day one of them having come to him he asked him, “What is there before the words of God, ‘Shall he who is devout, &c.’ ?” when the man replied, “The last words of God just before them are, ‘Say, “Enjoy thyself in thy

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 357. • Al-Qurʾān XXXIX-12.

misbelief a little, verily, thou art of the fellows of the Fire." "After that al-Ḥajjāj never asked any body a question. Al-Ḥajjāj once said to one of the friends of 'Abd-ar-Rahmān b. al-Ash'ath, "By God, I hate you," whereupon he replied, "May God cause him out of us (two) who hates the other more, to enter Paradise!"

[The author here gives the narrative regarding al-Ḥajjāj's encounter with the guards under the orders of Rūh b. Zinbā', whom he ordered to be punished and their tents to be burnt.] *

There are many narratives told regarding al-Ḥajjāj, an eloquent sermons preached by him. Al-Mubarrad states in *al-Kāmil*, "Ath-Thawrī has related to me with his authorities basing the authority of 'Abd-al-Malik b. 'Umar al-Laithī who said, 'While I was one day in the congregational mosque of al-Kūfah, at a time when the people of al-Kūfah were in a flourishing condition, so much so that when one of them came out, he had a following of ten or twenty of his slaves, it was said that al-Ḥajjāj had come as governor over al-'Irāk. I looked about and there he was, having just entered the mosque, with a turban on his head which concealed most of his face, girt with a sword, and with a bow thrown over his shoulder; he then took his course to the pulpit, and the people turned towards him; he next ascended the pulpit but remained silent in it for a time, upon which the people said to one another, "May God render the state of the Beni-Umayyah evil for appointing such a one over al-'Irāk!" 'Umar b. Dābi' al-Burjumī then said (to them), "Shall I not pelt him with pebbles for you?" but some one said, "Wait till we see." When al-Ḥajjāj saw the eyes of the people directed towards him, he removed the fillet or face-wrapper from his face and rose up; then thanking and praising God and praying for peace and safety for the Prophet, he said:—

"I am a man well known and one accustomed to surmount lofty things;
When I put down my turban ye will know me." *

He then said, "O people of al-Kūfah, I see that heads have become ripe, and the time has arrived for plucking them; I am the man

* Al-Kur'ān XIX-11. * De Slane's T. of Ibn-Kh. B. D. Vol. I pp. 357, 358. * These lines were said by Suhaym b. Waṭṭar al-Bayṭī. Lane has translated them in this sense, but De Slane has translated the first line as, "I am the son of Jalā, the climber of mountains."

for it, and I see already as if blood is flowing from between turbans and beards.

These are evil times, prepare the she-camel,
For the night has brought to it a greedy driver,—
One who is not himself a keeper of camels, nor a goat-herd,
Naga butcher seated on the mat for cutting meat."

He then said :—

"The night has, verily, joined to it a strong one,—
Highly sagacious, and a remover of grief and trouble,—
One of the Emigrants to al-Madīnah but not a Badawi,
One accustomed to stabbing with a Khattī¹ spear."

He then said :—

"It (the war) has tucked up its skirts from its shanks, * strengthen
itself for it;
And it has increased in severity, prepare yourselves therefore for it,
While the bow * has in it a strong string
Like an arm of a youthful vigorous he-camel, or stronger."

"By God, O people of al-'Irâk, I shall not be abased by misfortunes, nor frightened by that which has no reality,* nor is it necessary to pinch my side to rouse me, as it is in the case of a dragon (*at-tinnin*); my abilities have been tested and proved*, and I have been examined in the matter of experience, whilst the Commander of the faithful has drawn arrows out of his quiver, tried with his lateral teeth the wood of arrow after arrow to test its hardness and found me the bitterest of them in the quality of the wood, the most difficult of them to break, and the most distant one to reach (be shot). He has therefore cast (shot) me at you, for since a long time, ye have walked in sedition and mischief and have been reclining on the sofas of error; but by God, I shall bind you like the binding of an old weak she-camel and will strike you like the striking of intensely black camels (غرابيب الابل), for ye are, verily, like the people of 'a city which was safe and quiet, its provision came to it in plenty from every place, and then it denied God's favours, and God made it experience the utmost degree of hunger and fear, for that which they had wrought.'" By

¹ Spear of al-Khatt in al-Yamamah. * It has taken a serious turn. * "My own home" ما يقع لي بالشأن Arab. idiom,—a confused and clattering noise without being made to me with the old and worn out water-skins to frighten me. * قرع عني كاه = I have been examined as to age. * Al-Kur'ân XVI-113.

God, what I say I carry out, what I think about I act up to, and what I take an oath about, I take care to fulfil. The Commander of the faithful has ordered me to give you the military stipend (allowance), and to send you to wage war with your enemy in the company of al-Muhallab b. Abi-Sufrah; I swear by God, that should I find any one tarry behind three days after taking his stipend, I shall strike off his head. And now O boy, read out the letter of the Commander of the faithful." The boy then read it out, "In the name of God, the Merciful, the Compassionate from the slave of God, 'Abul Malik b. Marwān, Commander of the faithful, to all the Muslim inhabitants of al-Basrah greetings and salutation to you." But as nobody said any thing, al-Hajjāj said, "Wait a little, O boy," and then turning to the people he said, "The Commander of the faithful salutes you, and he who does not return the salutation, are these the manners of Ibn Sumayyah?" But by God, I shall teach you other manners than these, or ye shall walk in the path of rectitude. Read again, O boy, the letter of the Commander of the faithful." When the boy reached again the words, "Salutation to you," there remained not one in the mosque without saying, "And salutation to the Commander of the faithful." Al-Hajjāj then descended from the pulpit and commenced to give the people their military stipends which they took, until it came to the turn of an old man who was trembling from old age and who said, "O Governor, I am very weak and infirm as you see, but I have a son who is stronger than myself for travelling; will you accept him in my stead?" Al-Hajjāj replied, "We shall do that, O old man," but when he turned away, al-Hajjāj was asked by one of the people there, "Do you know who he is, O Governor?" and on his replying, "No," the man said "He is 'Umayr b. Dābī al-Burjūnī, whose father said:—

'I thought of doing, but did not carry it into effect;
I was very near doing it and would that I had
Left 'Uthmān's wives crying over him!'

This old man went in where 'Uthmān was on the day of his assassination, and finding him already slain trod over his stomach and broke two of his ribs." So al-Hajjāj said, "Bring him back."

¹ Ziyād b. Abih who was supposed to be a bastard, Sumayyah being the name of his mother.

and when he came back, al-Ḥajjāj said to him, "O old man, why did you not send a deputy instead of going yourself to the Commander of the faithful 'Uthmān b. 'Affān on the day of his assassination? There is surely a benefit for the Muslims in slaying you; O guard, strike off his head." "

[This passage then gives the narrative regarding al-Ḥajjāj having asked his assassin when he was about to die, if he knew of any prince who was to die (at that time).] ¹

Al-Ḥajjāj died in the year 95 A. H. in the khilāfah of al-Walīd at Wāsiṭ and was buried there, but his tomb was (afterwards) levelled to the ground, and water was made to flow over it. When he died, the news of his death was not known until a slave-girl came forth from his palace saying :—

"To-day will he who envied us, have pity on us,

And to-day shall we follow those who used to follow us!"

The news of his death then became known. The Ḥāfiḍ adh-Dhahab, Ibn Kh., and others state that the number of persons whom al-Ḥajjāj killed by torture and slow death, leaving aside the number of those killed in his wars, has been calculated and found to be one hundred and twenty thousand; at-Tirmidhī has also related the same in his جامع (Jāmi'). Fifty thousand men and thirty thousand women died in his prison, and out of the latter sixteen thousand were naked. He used to confine both men and women together in one place. After him, his prisons were examined and found to contain thirty-three thousand persons, none of whom deserved to have his hand cut off or to be crucified. The Ḥāfiḍ Ibn-'Asākir states that Sulaimān b. 'Abd-al-Malik took out of al-Ḥajjāj's prison all those who were wrongfully confined, and it is said that he took out in one day 80,000 persons, but some say that he took out of his prisons altogether 300,000 persons. Ibn-Kh. states that his prison had no roof over it, wherewith to protect the people from the sun in summer and from rain in winter, but that it was a large enclosure with marble walls. Beside that, he used to practise other kinds of tortures, and it is said that one day he asked his secretary (writer), "What is the number of those whom we have slain simply on suspicion (being accused of a charge?)" and he replied, "Eighty thousand." He remained as

a governor over al-'Irâk for twenty years, and when he died he was 53 years of age. It is related that one Friday having ascended the pulpit, he heard a great clamour, and having asked what it was, he was told that the prisoners were crying out and complaining of starvation and tortures. Upon this he looked in their direction and said, "Go ye away with ignominy into it and speak not to me (to deliver you)!"¹ He did not pray after that another Friday. I have seen on the margin of a copy of the History of Ibn-Kh. in the writing of a shaiikh, that some learned men have held him an infidel on account of his saying this, and others have done so on account of his conduct.

It is related in *الكميل* (*al-Kāmil*) of al-Mubarrad that one of the reasons of the jurisconsults considering al-Hajjāj an infidel is that he once saw some people circuiting around the chamber of the Prophet, upon which he said, "You are circuiting around timbers and decayed bones!" I say that they have considered him an infidel for this, because there is in these words what falsifies the statement of the Prophet; we seek refuge with God from believing that! for it has been proved satisfactorily that the Prophet said, "Verily, God has caused it to be unlawful for earth (dust) to consume the bodies of prophets." Abû-Dâ'wûd has extracted it, and Abû-Ja'far ad-Dâ'wûdî has mentioned this tradition and extended it by giving the statements of several witnesses, learned men, and callers to prayer, — quite a wonderful extension. As-Suhailî states, that ad-Dâ'wûdî was a jurisconsult and a learned man. But it is related on the authority of, and regarding, the Commander of the faithful, 'Umar b. 'Abd-al-'Azîz, that he saw al-Hajjāj in a dream after his death in the condition of a stinking corpse and asked him, "What has God done to you?" and he replied, "God has killed me once for every person I have slain, excepting in the case of Sa'id b. Jubair, for in his case He has killed me seventy times." 'Umar then asked him, "What did you expect?" and he replied, "What all believers in the unity of God expect." This takes away from him the charge of infidelity and proves satisfactorily that he died a believer in the unity of God. But God knows what his belief was, and also knows best the truth of it.

(Note). If it is asked, "What is the wisdom of God putting al-Hajjāj to death once for every person he killed, excepting in

the case of Saʿīd b. Jubair, whilst al-Ḥajjāj also killed ʿAbd-Allāh b. az-Zubair, who was one of the Companions of the Prophet? Saʿīd b. Jubair was only a Ṭābiʿī, and surely a Companion deserves more respect than a Ṭābiʿī." The answer is that the wisdom lies in the fact that when al-Ḥajjāj slew ʿAbd-Allāh b. az-Zubair, he had several equals in the matter of learning, such as Ibn-ʿUmar, Anas b. Mālik, and others like them out of the Companions of the Prophet, but when he slew Saʿīd b. Jubair, there was no equal of his in learning in his time. More than one author state that when Ḥasan al-Baṣrī heard of Saʿīd b. Jubair having been slain, he said, "Saʿīd b. Jubair died on the day he died, but the people of the earth from its east to its west, are now in want of his learning." From this sense, the reason of al-Ḥajjāj's punishment being increased so many times more, may be conjectured. An account regarding the slaying of Saʿīd b. Jubair will be given under the letter ج in the art. الجوز, and an account of the slaying of ʿAbd-Allāh b. az-Zubair has been already given under the letter ف in the art. الفوز.

(Proverbs.) "More excited by lust than the he-goat of the Beni-Ḥimmān". The Beni-Ḥimmān allege that their he-goat covered seventy she-goats, after having its external jugular vein slit open, over which they pride. The act of covering in the case of a he-goat is called سَفَد (*safḍ*) and كَفَت (*kafṭ*).

It is related in الأذكياء (*al-adhkiyāʾ*) of Ibn-al-Jawzī, that the tribe of Muzainah having made a captive of Abū-Ḥassān al-Anṣārī said, "We shall not take anything but a he-goat as a ransom for him," at which his tribe became angry, and replied, "We shall certainly not do that," but he sent to them (for it), and they gave Muzainah what they wanted. When they brought the he-goat, he said, "Give them their brother and take your own brother." They were on that account called Muzainat-at-tais, which became a nickname and a reproach for them.

(Properties.) Its whole body stinks like the arm-pit. If its beard is tied on the person of one suffering from quartan ague, or hemiparesis, he will be cured of it. If its spleen is cut by one suffering from hypertrophy of the spleen with his own hand and made to hang in the house in which he dwells, when it dries up, his illness will vanish. If the (moisture) exudation from its liver is dropped into a painful ear, directly it is cut open, it will take away the pain from

if. If its heel is rubbed fine and drunk, it will excite venereal desire. If its urine is boiled into a thick consistence and the same quantity of sugar is mixed with it, and it is then painted over the itch in a Turkish (hot vapour) bath, the itch will disappear. If its globular dung is placed under the head of a boy who cries much, he will be cured of that habit. Its other uses will be given under the properties of المعز.

الْثَّاقِيَّة (ath-Thāqiyah).—A ewe, the female of the sheep.

(Proverbs.) "He possesses neither a ewe (*thāqiyah*) nor a she-camel (*rdāqiyah*)," that is to say, he possesses nothing. In the same manner is used the proverb, "He possesses neither a she-goat or ewe (دَقِيَّة — *dakīkah*), nor a she-camel (جَالِلَة — *jālīlah*).

الْثُّرْمَلَة (ath-Thurmūlah).—The female of the fox, which will be described in the art. الثَّعْلَب under the present letter.

الْثُّعْبَان (ath-Thu'bān).—A kind of large serpent, the word being applied both to the male and the female. Pl. الثُّعَابِين (ath-tha'ābin). الثَّعْبَة (ath-thu'bah) is a kind of lizard and will be described under the letter و. Al-Jāhīd states in كِتَابُ الْأَمْصَارِ وَتَفَاضُلِ الْبُلْدَانِ (*Kitāb al-amṣār wa tafāḍul al-bulḍān*), that these serpents are found only in Egypt and not in any other country. God converted the rod of Moses into it, for it is stated in the Qur'ān, "Then he threw down his rod, and lo! it was an obvious snake;"* that is to say, He converted it into a large snake of this kind.

Among the narratives regarding this serpent, it may be mentioned that 'Abd-Allāh b. Jud'ān was at the beginning of his career a very poor man and in excessive poverty, and notwithstanding that addicted to evil ways; he used to assassinate people and constantly commit crimes. His father and his tribe had to pay for him blood-wit on several occasions, so that at last they took a great dislike for him, and his father turned him out of doors and swore that he would never again protect him. He then went forth into one of the quarters of Makkah, puzzled and angry, wishing for death to visit him, when he saw a cleft in a mountain, and thought that there might be a serpent in it; so he made for the cleft, desiring that there might be in it what might kill him, on which he would be

* In Egypt it is a generic name for snakes. Forskāl gives it as *Coluber guttatus*. * Al-Qur'ān VII-104 and XXVI-31.

at rest. But not seeing any thing there, he entered the cleft, when he saw a large serpent (*thu'bân*) in it with two shining eyes like two lamps. The serpent attacked him, so he cleared out of its way, upon which it turned away and went round to a hole near a house. He then walked a step further, whereupon the serpent whistled to him and darted at him like an arrow, so he again cleared out of its way, and then it turned away from him. He then stood looking at it and thinking over it, when it occurred to his mind that it might be an artificial one; he therefore seized it with his hand and found it made of gold, and its eyes consisting of two rubies. He broke it and taking its eyes entered the house, where he found long corpses on couches, of such a length and size as he had never seen before; at their heads there was a plate of silver, over which was inscribed their history; they were the kings of Jurhum, the last of whom to die was al-Hārith b. Miqdād, who used to wear his turban with its extremity hanging down long between his shoulders; they (the corpses) had on them embroidered clothes which directly they were touched fell to pieces like fine particles of dust flying about, owing to the length of time (that had passed over them); on the plate there were some exhortations inscribed. Ibn-Hishām states that the slab was of marble, and there was engraved on it, "I am Nufailah b. 'Abd-al-Madān b. Khushram b. 'Abd-Yāsil b. Jurhum b. Kaḥṭān the son of the prophet of God, Hūd (the patriarch Heber). I lived for five hundred years and travelled over all the places of the earth, both the visible and the invisible ones, in search of wealth and glory, but all that has not been able to save me from death;" underneath that, were the following lines :—

"I have travelled through lands in search of wealth
 And glory, with clothes tucked up,
 And passed through countries the most deserted,
 With a spear, strength, and exertions;
 But destruction has at last hit the aspirations of my heart
 With the most unerring arrows of death;
 My period has, verily, come to an end, and so has also my ignorance
 fallen short,
 And my censurers are now at rest from censuring me;
 I kept away folly by means of forbearance
 When old age befell me in the place of youth;
 O my friend, have you ever seen or heard of a pastor,
 Who has restored to the udder what he has milked in the milk-pail?"

In the middle of the house there was a large heap of rubies, pearls, gold, silver, and emeralds, out of which he took some, and leaving a mark on the cleft, closed the door with a stone; he then sent the wealth he had brought out, to his father to win back his pleasure and to make him turn towards him again, and presents to all his clansmen. He then became their chief and commenced to spend out of that treasure-trove, to feed the people with it, and to do acts of kindness and charity. His bowl or receptacle for food was so large, that a rider mounted on a camel could eat out of it, and a boy having fallen into it was drowned and died.

It is related as a wonderful thing, in a tradition of Ibn-Ḳutaibah, that the Apostle of God said, "I used to take shelter under the shadow of the bowl of 'Abd-Allah b. Jud'ān in *sakkaṭ 'umayy* (سكة عُمَيّ), that is to say, in the vehement heat of mid-day in summer. It (سكة عُمَيّ) is so named, on account of what Abū-Ḥaniffah has mentioned in *الانوار* (*al-Anwār*), namely, that 'Umayy (عُمَيّ) a man belonging to the tribe of 'Adwān or, as some say, Iyād, who was a jurisconsult of the Arabs in the Time of Ignorance, was once proceeding with his tribe either for performing the religious visit called 'Umrah (عَمْرَة) or the Ḥajj, and when he was at the distance of two halting stations from Makkah, he said to his tribesmen while they were yet in the middle of a day of summer, "Whoever out of you arrives at Makkah to-morrow at this hour will have the reward of performing two religious visits called 'Umrah." They therefore struck (*sakkaṭū* سَكَّكُوا) their camels vehemently, so that they arrived at Makkah the next morning. *عُمَيّ* is the dim. of *أُمَيّ*, formed by cutting off the augmentative letter *أ*. For this reason the heat of mid-day in summer is called *sakkaṭ 'umayy* (سكة عُمَيّ). 'Abd-Allāh b. Jud'ān Taimī bore the sobriquet of Abū-Zuhair and was a cousin of 'Ā'ishah; on that account she said, "O Apostle of God, Ibn-Jud'ān used to feed the people, entertain hospitably his guests, and perform kind actions; will that be of any avail to him on the Day of Judgment?" and the Prophet replied, "No, because he never said, not even a single day, 'O Lord, pardon me my sin on the Day of Judgment!'" So as-Suhailī says in *الروض* (*ar-Rawḍ al-unuf*). It is related in *كتاب روى العاطش وإنس الواحش* (*Kitāb Rayy al-ā'ish wa uns al-wāḥish*) by Aḥmad b. 'Ammār, that Ibn-Jud'ān was one of those who refrained from drinking wine in the Time of Ignorance, after having been at-

one time eagerly fond of it; he left off drinking it, because one night he became intoxicated and commenced to extend both his hands to catch the light of the moon, upon which his companions laughed at him; having been informed of it when he came to his senses, he swore never again to drink wine. When he became old and imbecile, the Beni-Taim desired to prevent him from wasting his wealth, and blamed him for giving it away, for he used to call a man, and when he approached near, to slap him gently on the face and then say, "Get up, give information regarding the slap you have received, and demand the recompense for it;" when the man did that, the Beni-Taim used to pay him out of the property of Ibn-Jud'an.

[The author here gives a beautiful poem of Abū'l-Fath 'Alī b. Muḥammad al-Bustī, "the composer of elegant exhortations and maxims in prose and verse," containing a series of exhortations, and also a few of his exhortations in prose, which are all omitted here, partly on account of their length and partly on account of their not being in connection with the subject of the present article, excepting the following two lines. The prose portion is also given by Ibn-Kh. Al-Bustī died in 400 A. H. .]

"He who relies on evil-doers, sleeps
With a basilisk and a serpent out of them, in his shirt."

ثُعْلَالَة (Thu'ālāh).—Of the measure of ثُعْلَالَة, زُبَالَة, and نَضَالَة, three similar words resembling one another. A name for the fox; it is a determinate or definite noun. اَرْضٌ مَثْعَلَة (ard math'alāh) = land in which there are many foxes, in the same manner that مَعْقَرَة (ma'karah) is employed to denote land in which there are many scorpions.

(Proverbs.) "More wont to elude than a fox." A poet says:—

"I eluded or dodged when you cut (forsook) me,
But no wonder, a man must tire in the end,
Whilst fortune plays with a youth,
And fortune is more wont to elude than a fox.
A man collects his wealth (by exertion),
And a miser bequeaths it to mean worthless fellows;
A slave has to be beaten with a stick,
Whilst to a free man, a word is enough."

"Thirstier than a fox." There is a difference of opinion with regard to its meaning: Muḥammad b. Ḥabīb states, that the fox is here

meant, whilst Ibn al-A'rābī differs from him and states that Thu'ālāh was a man belonging to the tribe of Mujāshī', who drank the urine of his companion in the desert and died from thirst.

الثَّعْبَةُ (ath-Thu'bah).—A certain species of lizard (الوزغ);—so l-Jawharī says.

الثَّعْلَبُ (ath-Tha'lab).—[The fox].¹ A well-known animal. fem. ثَعْلَابَةٌ (tha'labāh). Pls. ثَعَالِبُ (tha'ālīb) and أَثْعَالُ (ath'al). Ibn-Ḥanī' relates in his معجم (Mu'jam) on the authority of Wābiṣah b. Ṣa'bad, who said, "I heard the Prophet say, 'The worst of the beasts of prey are these foxes (الأثْعَالُ—al-ath'al).'" The sobriquets of the fox are أَبُو الْحُسَيْنِ (abū'l-ḥusain); أَبُو النِّجْمِ (abū'n-najm), أَبُو نَوْفَلٍ (abū-nawfal), أَبُو الْوَثَابِ (abū'l-waṭṭāb), and أَبُو الْحَنْبَسِ (abū'l-ḥanbaṣ), and that of the female is أُمُّ عَوِيلٍ (umm-'awīl). The male is called ثَعْلَابَانُ (thu'tubān). Al-Ḳisā'ī quotes this word (in this sense):—

"Is he a Lord upon whose head a dog-fox makes water ?

Vile indeed is he upon whom foxes make water !"

It has been so recited by a party of authorities, but it is a mere imagination. Abū-Ḥātim ar-Rāzī has quoted it with a *fathah* (on the ث), notwithstanding that (with it) it is the dual form of ثَعْلَابُ and has related that the Beni-Tha'lab had an idol which they used to worship; while they were one day worshipping it, two foxes came here running hard, and each one of them raising a leg made water on the idol. Now, the idol had a keeper by the name of Ḡāwī b. Ḍalīm who said the above stanza, and breaking the idol came to the Prophet who asked him, "What is your name?" He replied, "Ḡāwī b. Ḍalīm (the mistaken one, the son of a wrong-doer)," whereupon the Prophet said, "No, but your name is Rāshid b. 'Abd-Rabbhī (the rightly directed one, the son of the slave of his Lord)." It is related in نَهَايَةُ الْغَرِيبِ (Nihāyat al-ḡarīb), that a man had an idol and he used to bring to it bread and butter; placing them before it he used to say to it, "Eat." One day a dog-fox (thu'tubān) came and ate the whole of the bread and butter and then made water upon the head of the idol. Ath-thu'tubān is the male of foxes. In the book of al-Ḥarawī, it is said that two foxes (tha'labān) ate the bread and

¹ Gen. Vulpes. In 'Omān, *Vulpes leucopus*. In Egypt and W: Palestine, *V. nilotica*.

butter, meaning the dual form of *tha'lab*. The Hāfiḍ Ibn-Nāṣir says that al-Harawī is mistaken in his explanation and has altered the diacritical marks in his narrative, whilst the real tradition is that a dog-fox (*ath-thu'lubān*), the male of the foxes, which is a well-known name for it and which is not the dual form, came and ate the bread and butter and then made water (عسل) upon the head of the idol, upon which the man got up and striking the idol broke it into pieces, and then coming to the Prophet informed him of it; he said in verse:—

“Verily, the people who hoped in thee (to help them) in times of extreme necessity (war) have become disappointed ;

They desired of thee help in the arena of fight and that thou mayest fight (for them),

But neither canst thou suffice them in accumulated affairs,
Nor canst thou keep away a calamity when it attacks them.

Is he a Lord upon whose head a dog-fox makes water ?

Vile indeed, is he upon whom foxes make water ! ”

This tradition is given in the *معجم* (*Mu'jam*) of al-Bagawī, and by Ibn-Shāhīn and others; the name of the man was Rāshid b. 'Abd-Rabbhī, and the tradition with a commentary on it is given in *كتاب دلائل النبوة* (*Kitāb Dalā'il an-nubūwah*) by Abū-Nu'aim al-Iṣfahānī. Lexicologists quote these (last two) lines, among the names of animals, the difference between the masculine (sing.) and the feminine being in the same manner as is said to be the difference in the case of *al-uf'uwān* which is the male of vipers and *al-'ukrubān* which is the male of scorpions.

The fox is a cowardly beast of prey; it is esteemed to be a weak animal, but it is wily and deceitful, and owing to its excessive cunning and guile it is able to go with the bigger kinds of the beasts of prey. Among its tricks in obtaining its sustenance is that it pretends to be dead, puffs up its stomach, and raises its legs, so much so that it is thought to be dead, but when an animal approaches it, it pounces on it and seizes it. This dodge of its has, however, no effect on a hunting-dog. A fox was once asked, “Why dost thou run faster than a dog” ? and it replied, “Because I run for myself, whilst a dog runs for somebody else.” Al-Jāhīḍ states that the Arabs consider that among the greatest weapons of the fox are its eluding or dodging, its feigning to be dead, and the thin excrement which it voids, it being more stinking, more glutinous, and larger in quantity even than that of the bustard. The Arabs make use of this peculiarity of its excre-

nent in a proverb and say, "A greater calamity and more stinking than the excrement of a fox."

The proper name of al-Jāḥiḍ was 'Amr b. Baḥr al-Kinānī al-Laithī, and he was called al-Jāḥiḍ, because his two eye-balls were prominent; he was also called goggle-eyed on that account. He was attacked with hemiplegia towards the end of his life, and (for that reason) used to rub sandal-wood and camphor over half his body, on account of the excessive warmth in it; and as to the other half (of his body), he could not feel it, even if it was cut with a pair of scissors, on account of the excessive numbness and coldness in it. He used to say, "I am on my right side paralysed; even if it is cut with a pair of scissors I should not know it; and my left side is excessively sensitive, so much so that if a fly walks over it, I should experience pain from it." He said, "I find that the two extremes suit my body; if I eat any thing cold it goes to my feet, and if I eat any thing hot, it goes to my head." He used to recite the following lines :—

"Dost thou hope to become, now that thou hast become old,

Like what thou wert in the days of youth ?

Verily, has thy soul given thee vain hopes, for an old worn-out garment

Is never like a new one."

He composed several books on all branches of learning and was one of the head-men of the Mu'tazilites; the sect of the Mu'tazilites called al-Jāḥiḍīyah is attributed to him. Amongst his best works was a book on animals, كتاب الحيوان (*Kitāb al-Ḥayawān*). He died in 255 A. H. in al-Baṣrah. He says that it may be mentioned as a wonder in respect of the distribution of means of sustenance, that the wolf seizes the fox and eats it, the fox seizes the hedgehog and eats it, the hedgehog seizes the viper and eats it, the viper seizes the parrow and eats it, the sparrow seizes the locust and eats it, the locust seeks for the young of hornets and eats them, the hornet seizes the bee and eats it, the bee seizes the fly and eats it, and the fly seizes the gnat and eats it.

The author of الغيلانيات (*al-Gailāniyāt*) relates in the first part of it, on the authority of ash-Sha'bī who had it on the authority of Jābir b. 'Abd-Allāh; who said, "A man came to Abū-Bakr as-Siddīq and said to him, 'I have dreamt as if I ran with a fox excellently,' and Abū-Bakr said, 'Have you run with one which

cannot be coped with in running? You are a man on whose lips is a lie, fear God.' ”

One of its peculiarities is that when it enters a pigeon-turret, though it may be satiated, it kills (some of) the pigeons and throws them, on account of its knowing that when it is hungry it can return to them and eat them. It is an animal the excrement of which is its weapon, for it is more stinking even than that of the bustard, as has been already mentioned. When it comes across a hedgehog and finds it rolled up like a ball defending itself with its spines, it voids its excrement upon it, upon which the hedgehog stretches itself out, when the fox seizes it in the soft parts of its belly. Among the wonderful things related regarding it, it may be mentioned that when fleas become plentiful in its downy hair (wool), it takes a tuft of it in its mouth and enters a river little by little, whilst the fleas rise higher and higher to escape from the water, until they all collect on the tuft of hair which is in its mouth; it then throws the tuft into the river and runs away. The wolf seeks the young ones of the fox, for which reason the latter when a young one is born, places the leaves of the wild leek (squill) over the door of its den, so that the wolf may flee away from them. Its fur is the best kind of furs, and is white, black, and also bi-coloured.

Al-Kazwīnī says in *معجائب المخلوقات* (*‘Ajā’ib al-Makhlūqāt*) that a fox was given as a present to Nūḥ b. Manṣūr as-Sāmānī, having two wings containing feathers, which when a man approached it, it used to spread out, and which when he went away from it, it used to fold by its sides. He further states that in ancient times foxes used to fly.

It is related at the end of *كتاب الاذكياء* (*Kitāb al-Adhkiyā’*) by Abū’l-Faraj b. al-Jawzī on the authority of al-Mu‘āfa b. Zakariyā, who said, “It is asserted that a lion, a fox, and a wolf once joined together and went out on a hunting excursion. They hunted an ass, a gazelle, and a hare; the lion then said to the wolf, ‘Divide amongst us our game,’ and it replied, ‘The case is plainer than requiring a division; the ass is for you, the hare for abū-mu‘āwiyah (the fox), and the gazelle for myself.’ The lion thereupon struck the wolf violently with its fore-paw and threw down its head. The lion then turned towards the fox and said, ‘May God curse him; how ignorant

he is in the matter of making a division! Now you, abū-mu'āwiyah, come out with the proper division.' The fox said, 'O abū'l-ḥārith, the case is much plainer than that; the ass is for your morning meal, the gazelle for your evening meal, and the hare is for you to eat between those two meals.' The lion said, 'May God curse you; how great is your justice! Who taught you this way of administering justice?' and the fox replied, 'The head of the wolf, which is lying down separate from its body.' " In another version, it is said on the authority of ash-Sha'bī, that the lion said to the fox, "May God curse you; how clever you are in administering justice and in making a division! Whence have you learnt this?" and the fox replied, "From what I have seen to have been the case with the wolf."


Among other stories told regarding the dodges of the fox may be mentioned what ash-Shāfi'ī has related, namely, "We were on a journey in the land of al-Yaman, and our meal tray was placed for us to take our evening meal, but in the meantime the sunset-prayer having become due, we rose up that we might pray first and then dine; so we left the tray in the state in which it was, untouched, and got up to pray. Now, there were two fowls on the tray, and a fox having come there took away one of them. When we finished our prayer, we were grieved over the loss of one of the fowls and said to ourselves, 'We have been deprived of our food.' While we were in this frame of mind, the fox returned with something in its mouth, which looked as it were a fowl and which it deposited on the ground; so we hurried to take it, thinking that it was the fowl and that it had brought it back; but when we rose up, it came to the other fowl and took it away too from the tray, whilst we came to the one which we had risen up to take and found it to be a bundle of fibres of the date-palm, which it had shaped into a thing like a fowl."

Among the incidents known to have occurred regarding the intelligence of animals (beasts), may be mentioned what resembles the above anecdote and what has been related on the authority of Ḳāsim b. Abī-Talīb at-Tanūkhī al-Anbārī, who said, "I was proceeding to al-Anbar with a party in which there were the falconers of the Sultan, who had gone out to train the falcons. They let loose one of them after a francolin, which flew off to a swamp and entering it threw itself down among the thorny plants which were in it; then taking two big thorns out of them with its two feet, it lay

on its back and lifted up its legs (in the air), thus hiding itself from the sight of the falcon, but when the falconers approached, the falcon seized it, and they said, 'We have never seen a cleverer francolin than this.' The Kādī Abū-'Alī al-Ḥasan b. 'Alī at-Tanūkhī has also related this anecdote in his book أخبار المذاكرة ونشوان الصحراء (*Akhbār al-mudhākarah wa nashwān al-muḥāḍarah*) in slightly different words from those given above. He says, "Abū 'l-Kāsim b. Abī-Tālib at-Tanūkhī al-Anbārī has informed me, 'I was proceeding to al-Aubār in the company of the falconers of the Sultān; they sent a falcon after a francolin which had presented itself to them; the francolin flew off and the falcon overtook it, and they (the falconers) took to rejoicing loudly, uttering, "God is most great!" and expressing wonder; in the meantime I reached them and asked them about it, when I found out that the francolin had entered a swamp and thrown itself down among the thorny plants which were in it; then taking from those thorny plants two large thorns, between its two feet, it had lain down on its back and raised its legs with the thorns between them to conceal itself from the falcon; then the falcon had searched for it for a long time but could not see it, for its hiding-place was concealed from the sight of the falcon, owing to those two thorns which it had raised up between its feet and by which it had concealed itself, until the falconers came there and saw the francolin, when they made for it and approached it, upon which it flew off and the falcon perceiving it, seized it. I heard them then say, "We have never seen a francolin more dodgy than this, nor one cleverer than it in defending itself, nor have we heard of any similar case;" they were extravagant in their expression of wonder over it.'" These anecdotes resemble what has been already related regarding the intelligence and sagacity of birds.

The Kādī Abū-'Alī at-Tanūkhī states that Abū'l-Faṭḥ al-Buṣrawī related to him, stating that he was informed by one of the people of al-Mawṣil, greatly addicted to hunting and to search after the birds of prey, that a hunter from Armenia and that quarter related to him stating, "I went forth one day to the desert, set up my net-trap, placed in it a tame bird, and entering a hut under the ground, which might conceal me, kept on watching the net, so that should a hawk, or a falcon, or a gerfalcon (شاهين), or some

other bird of prey fall into it, I might seize it. When it was near the noon-time, an elegant *zummajah*¹ flew over the net, on seeing which, it went to a little distance and alighting walked near it and sat on the ground for a time. In the meantime, an eagle passing that way and seeing it, alighted and walked near it, and the two birds sat together. While they were in that state, a bird happened to fly in the sky, so the *zummajah* rose before the eagle and flew in pursuit of that bird, not parting from it until it seized it and alighted with it. It then plucked (the feathers of) the bird which when it was converted into flesh, it commenced to eat. The eagle also came there and ate with it. When the whole of the flesh was eaten up, the eagle dragged its tail and went around the *zummajah* (for treading), but the latter struck its face with its wing; the eagle, however, repeated its action a second time, and the *zummajah* struck it more violently than on the first occasion, but the eagle repeated its action a third time, upon which the *zummajah* struck it still more violently and kept on striking it with its beak until it killed it; then it flew away. I wondered first at its keeping away from the net and said (to myself), 'It is a clever bird and has probably known the net (before) by habit;' in the like manner, I thought also of its having risen in pursuit of the bird before the eagle and seizing it, and then of its preventing the eagle from treading it, which act, although it fed the eagle, it did not like, so much so that it eventually killed the eagle when the latter harassed it by persistent importunity. I felt then desirous to seize that bird, so that it might chase and seize for me what might prove to be priceless. I therefore slept that night in that hut, and the next morning the *zummajah* alighted again near the net, about the same time; an eagle also alighted and sat near it, when a bird presented itself to them, and it acted exactly in the same manner with the second eagle as it had done with the first one, without any difference whatever; it then flew away. My astonishment and my desire to obtain that bird having increased, I slept the second night in that hut, and when the third day came, it alighted again in the same place and manner as before, and after a time an eagle with an elegant body—but di-

¹ A certain bird of the eagle kind; the author has given a description of it in the art. .

shevelled feathers alighted near it. Before an hour had passed, a bird presented itself to them, when the *summajah* thought of rising, but the eagle struck it with its wing such a severe blow, that it very nearly killed it; then rising up rapidly it flew and seized the bird. Then bringing it down and plucking its feathers, it threw it before the *summajah* and did not taste any of it, until the *summajah* had eaten and satisfied itself; then after the *summajah*, it ate the remaining flesh of the bird and finished it; it then dragged its tail and turned around the *summajah* which also then walked presumptuously before it, and did not prevent it from approaching it; the eagle then turned around it a second time, mounted it, and fixing it in its place trod it; after that both of them flew away together."

It is related that the Kādī Abū-'Alī at-Tanūkhī also stated that Fāris b. Mushgaf, a man belonging to the old forces of the Islāmic period, who had become a gate-keeper to Abū-Muḥammad Yahyā b. Muḥammad b. Sulaimān b. Fahd, related to him stating, "I used to accompany one of the Sultān's captains, known by the name of Abū-Ishāq b. Abī-Mas'ūd al-Azdī, who was then in charge of the government of the 'twin-city' (المدينان — Seleucia and Ctesiphon) and 'the ancient city' (المدينة العتيقة) — probably Babylon), which were then in a flourishing condition with people living in them and in which sultāns used to halt; I used to reside with him in it, and he used to be greatly given to hunting. He went out one day when I was with him, to the town well-known by the name of ar-Rūmīyah situated opposite 'the ancient city' (المدينة العتيقة), but which was then in a waste condition. He had in his company his falconers, his implements of hunting, and so many of his soldiers that he got tired of them and took his way back. He had with him a falcon belonging to him, an active bird, which had become satiated from its having been fed out of the game it had chased, so the falconer was rubbing its chest and carrying it on his hand while he was going, but it suddenly became violently excited. Ibn-Abī-Mas'ūd said: "The falcon has seen some animal to be hunted, and this excitement is due to that; send it (after the game), but the falconer replied, 'My master, it is a very greedy falcon, but its excitement is not due to this cause, for it is satiated, whilst it is not safe sending it

after an object of chase when it is satiated, as it may lose its way and perish.' It then became more excited, so Ibn-Abī-Mas'ūd said to him again, 'Send it, and you will not be responsible for it.' He therefore let it go, upon which it flew, whilst we contended with one another in running after it, until it came to a small thicket which could conceal it. We saw it flap its wings over the thicket, when something like an arrow of the size of only an arrow-head darted up from it. The falcon turned away from it; it then alighted into the thicket which we also entered after it, and we saw that it had alighted on a bustard and seized it. It then mounted the hand of the falconer. It is the custom of the bustard to void its excrement on the bird of prey which hunts it, to injure its wings, and to wound it with its excrement which is excessively hot and pungent (sharp) causing its skin to peel off. Now, the falcon knew that, and therefore dodged over it by flapping its wings as if to show that it desired to seize it, and so the bustard sent up (a jet of) its excrement which rose up, but when it missed the falcon, the latter immediately alighted over it and seized it. The falconers, the soldiers who were present, and the hunters out of the 'people of 'the twin city' were all astonished at this and reckoned it among the wonders they had seen, as acts of the birds of prey."

The Kādī at-Tanūklī also relates on the authority of this Fāris who said, "I was with Hānūn b. Qarīb al-Ḥabbāl as one of his soldiers and men, and we were opposite Hulwān; the forces were moving on, and he was hunting on the way, when a gazelle presented itself to him; he therefore sent after it a falcon which was there before him, whilst the dog-keepers were not near him that they might send also a dog after it, for the falcon as a rule does not hunt a gazelle unless there is a dog sent with it, which is so, because the falcon flies and alights on the gazelle's head, wounds it, and strikes with its two wings between its eyes, thus preventing it from running fast, and in the meantime the dog overtakes it and seizes it. This is the usual practice in hunting gazelles with a falcon, but when the gazelle presented itself to Ibn-al-Ḥabbāl, he let go the falcon and thought that it was not necessary for the dogs to overtake it immediately,

but that if the falcon checked the gazelle's (attention from) running, our horses and spears might soon overtake it. The falcon flew, and we contended with one another in galloping after it. I was one of those who galloped after it. The gazelle ran and went to a low-lying place in the desert into which it descended, and when the falcon saw it descending, it alighted on its cheek and neck and fixed its talons into them, while the gazelle carried it away. We saw that the falcon had let down loose one of its talons so low that it could draw lines on the ground, but when it reached a place in the desert where there were thorny plants, it hung on to the roots of a large thorny plant, and then dragging the neck of the gazelle with the other talon with which it had seized its cheek and the root of its neck, and striking it (against the thorns) threw it down; in the meantime we reached it and made it lawful (by slaughtering it in the throat) as food for us; and it became a subject of great rejoicing. Ibn-al-Habbāl and those who were with him said, 'We have never before seen a more ingenious falcon than this,' and a handsome dress of honour was given to the falconer."

The Kāḍī Abū-'Alī at-Tanūkhī also relates that he was informed by Abū'l-Kāsim al-Baṣrī who was informed by a jamā-dār of the forces, stating, "I was with one of our captains on a hunting excursion, and he had an eagle with him, with which he used to chase. This eagle had already chased sufficiently, when (all of a sudden) it became intensely agitated on the hand of the eagle-keeper who was afraid for his own life, for an eagle sometimes kills its own keeper if it is crossed in its wish, and does not act like other birds of prey; so the keeper sent it up, upon which it flew; he went after it and found that it had alighted on a weak old man who was dragging some thorny plants and walking on all fours (limbs), plucked him, struck his neck, killed him, lapped his blood, and eaten some of his flesh. The eagle-keeper thereupon came to the captain who asked him, 'What is the news?' He replied, 'O my master, the eagle has hunted a wild old man of the desert.' Now, the falconer, used to hear us say, 'Hunt for us a wild gazelle, or a wild cat, and he took an old wild man of the desert in that sense (like it), but did not think of the eagle having killed a Muslim. The

captain said to him, 'Woe to you! what do you say?', and rose up; so we too rose up and found the old man; the captain was greatly grieved, and we were surprised at this action of the eagle."

The Kādi at-Tanūkhī has also related in his book stating that he was informed by Abū-Muḥammad Yahyā b. Muḥammad b. Sulaimān b. Fahd, who said that while the wonders of the chase were vying with one another to obtain mastery over his mind, he was informed by a hunter who said, "Out of the best and most elegant things we have seen, was a hawk belonging to such a one (the relater giving the name); he sent it up once, and it hunted a francolin and seized it with one of its feet; then alighting, as usual it held it, waiting for the falconer to come and slaughter it and to give it some of it to eat according to the usual custom, the falconer being aside at the time; in the meantime, it saw another francolin flying, whereupon it flew with the first francolin still held by its feet, until it caught the second francolin also and seized it and then alighted with the two francolins, one held by each foot. We gathered round it, saw it in that condition, and considered it a very elegant act; we then took them from its two feet."

Ibn al-Jawzī relates at the end of the book (الاذكياء) (*al-Adhkiyā'*) and the Ḥāfiḍ Abū-Nu'aim also relates in حليّة الاوليّا (*Ḥilyat al-Awliyā'*) on the authority of ash-Sha'bī, that the lion once fell ill and all the beasts of prey came to visit it excepting the fox, whereupon the wolf slandered it, and the lion said, "When it comes, inform me." When it came, the wolf informed the lion who thereupon remonstrated with the fox, but the latter said, "I was in search of medicine for thee," and the lion asked it, "What hast thou found?" It replied, "There is a bead in the leg of the wolf, which it is necessary for thee to extract." The lion then struck with its claw on the leg of the wolf, and the fox then went away. The wolf happened to pass by it after that, whilst the blood was still flowing from its leg, and the fox said to it, "O wearer of a red boot, when thou sittest with kings, think of what escapes from thy head." The Ḥāfiḍ Abū-Nu'aim states that ash-Sha'bī did not intend any thing by this story, but the application of a proverb, a lesson for the intelligent, a warning to people, a confirmation of the order regard-

ing the protection of the tongue, a rectification of qualities, and a teaching of manners in every way. The following is said in the same sense:—

“Preserve your tongue and speak not, lest you may be afflicted with a misfortune,

For a misfortune has for its agent, speaking.”

The Imâm Aḥmad relates regarding Abû-Hurairah as having said, “The Prophet has prohibited us to do three things in prayer, making a noise with the forehead when prostrating like the pecking of a cock, kneeling with the buttocks resting on the heels like the sitting upon the hams with the forefeet perpendicular of a dog, and looking about like the looking about of a fox.” Ash-Sha'bi was once asked, “It is said proverbially that Shuraiḥ was more cunning and more dodgy than a fox, what does it mean?” and he replied, “Shuraiḥ went away during the epidemic of the Plague to an-Najaf, and whenever he used to rise to pray, a fox used to come and stand there opposite to him to imitate him, and to limp about before him to divert his attention from prayer. When this went on for a long time, he pulled off his shirt, placed it on a reed and then drawing out the sleeves of the shirt, placed his tall hat on the reed. The fox came there and stood before it as usual; Shuraiḥ then came from behind the fox and seized it suddenly. On this account it is said, ‘Shuraiḥ was more cunning and more dodgy than a fox.’”

The fox and the cat (when they cry out) are said to have ضغوا, يَضغُو, ضغاء, that is to say, *cried out*, the same word also being used for the cry of every one that is humbled and oppressed. The very learned Imâm Abû-Manṣûr ‘Abd-al-Malik b. Muḥammad an-Nisâpûrî, the head of authors and the leader of compilers, the author of excellent works, and pure and beautiful rules of discipline (in the exercise of a function), like *نُماز القلوب* (*Thimâr al-kulûb*), *فقه اللغة* (*Fikḥ al-lugah*), *يَتِيمَةُ الدَّهْرِ فِي مَحَاسِنِ أَهْلِ الْأَعْرَافِ* (*Yatîmat ad-dahr fi mahâsin ahl al-‘aḡr*), and other works, was called ath-Tha‘âlibî on account of his sewing the skins of foxes, for he was a furrier (vendor of furs). *يَتِيمَةُ الدَّهْرِ* (*Yatîmat ad-dahr*) was the largest and best of his books, and regarding it Abû'l-Fath (according to Ibn-Kh., Futûḥ) Naṣr-Allâh b. Kaḷâḡis al-Iṣkandarâui says:—

"The lines of the verses in al-Yatimah
 Are virgins,—old thoughts of the ancients;
 They have died, whilst their thoughts have survived them;
 Hence it is that it is called al-Yatimah (orphan).

[The author here gives some lines of Abû-Manṣûr ath-Tha'âlibî, which are omitted here as they are unconnected with the subject of the present article.] He died in 429 A. H. or as some say in 430 A. H..

(Lawfulness or unlawfulness.) Our Imâm ash-Shâfi'î has distinctly stated the lawfulness of it for eating, but Ibn-aṣ-Ṣulâḥ states, that there is no tradition of the Prophet in respect of its lawfulness, whilst there are two traditions regarding its unlawfulness, the authorities for which are, however, weak. Ash-Shâfi'î has depended in this matter on the custom of the Arabs of eating it, and this sense is also implied by the general sense of the words of God, "Say, 'Lawful for you are good things;'" (al-Kur. V-6). He therefore holds it lawful. Ta'wus, 'Aḡâ', Kaṭâdah, and others say that it is lawful, and it is copied in his *فوائد الرحلة* (*Fawâ'id ar-riḥlah*) on the authority of Abû-Sa'îd 'Uthmân b. Sa'îd ad-Dârimî, the leader in (the sciences of) traditions and jurisprudence, a pupil of al-Buwaitî, that the fox is unlawful, whilst Abû-Hanîfah and Mâlik disapprove of eating it. Most of the versions based on the authority of Aḥmad point to its unlawfulness, because it is a beast of prey.

(Proverbs.) "More eluding than a fox." A poet says:—

"Every friend I have associated with,
 May God not leave teeth (أسنان) for him (in his mouth)!
 They are all more eluding than a fox,
 (All alike,) as to-night is like yester-night."

It is related in *المجالس* (*al-Mujâlasah*) of ad-Dinawarî, that 'Umar b. al-Khaṭṭâb once said from the pulpit, "Those who have said, 'Our Lord is God', then have walked in the path of rectitude, and have not eluded or evaded like the eluding of foxes &c.", but it is said in another version "of the fox." It is related in the *شعب* (*Shi'b*) of al-Baihaḡî and in the *الأمثال* (*Amthâl*) of al-'Askarî on the authority of al-Ḥasan b. Samurah, that the Prophet said, "He who flees from death is like the fox from which the earth demanded a debt (back), and which then strove hard for it (to repay

it), but which when it got tired and panted for breath, entered its den; the earth then said to it again, 'O fox, my debt, my debt,' and the fox kept on repeating the same action as before, until its neck was cut off and it died." "Meaner than that on which foxes have made water," applied to one who is considered mean and contemptible, as has been mentioned before. "Wilder than a fox." "Thirstier than a fox." Humaid b. Thawr says:—

"Did not you see what there was between me and Ibn-'Amir,
In the shape of love, but foxes made water upon him,
And in the morning we (again) loved each other sincerely,
As if it (the discord between us) had never occurred, but fortune has
wonders (concealed) in it."

(Properties.) If its head is left in a pigeon-house (pigeon-tower), the pigeons will all fly away (from it). If its canine tooth is tied on the person of a boy suffering from convulsions (رج المبيان), he will be free from them (they will leave him), he will not fear in his sleep, and his qualities will improve. If its bile is blown into the nose of an epileptic, he will never again have a fit of epilepsy. Its flesh is beneficial in facial palsy and leprosy. If its fat is melted and rubbed over one suffering from gout, it will immediately take away the pain. If its testicle is tied on the person of a boy, he will cut his teeth without any pain. Its fur used as a substance for fumigating with and as a wearing article is somewhat beneficial to persons with humid constitutions. If its blood is applied to the head of a boy, it will make the hair grow even if he is bald. If a man carries its blood about with him, no amount of plotting or dodging on the part of a crafty man will have any effect on him. If its lungs are rubbed fine and drunk, they will prove beneficial for wind. If its canine teeth are tied (hung) on the person of an epileptic, he will be cured of the disease. If its spleen is tied on the body, it will cure one suffering from a painful enlargement of the spleen. Humaid states that he who holds the two kidneys of a fox in his hand will not be afraid of dogs, which will then also not bark at him; if its ear is tied (hung) over the glandular (scrofulous) swellings in the neck, it will cure them; if its fat is melted and dropped into a painful ear, it will allay the pain in it; its male organ is beneficial in hemicrania, if it is tied or hung on the head; if its bile is painted over gold, it will change its colour to that of copper; its testicle is

beneficial in a swelling situated near the ears, if it is rubbed over it. If its liver, the weight of a mithkāl, is given to drink with a drink (شراب) to a person suffering from pain in the spleen, it will cure him of it immediately. If its fat is painted over the extremities of the hands and feet, they will be secure from the evil effects of cold. If its brain is mixed with *waras* (the glands of the leaves of *Flemingia congesta*) and painted over the head, it will remove baldness, ring-worm, pimples, and alopecia (the falling off of hair). Its male organ, if it is tied on the person of a boy who cries at night and fears, will cure him of it, and so also will its canine tooth do. Fleas collect on its fat wherever it may be. If its testicle is dried and the weight of a dirham of it is given to drink to a man, it will increase his sexual power. If its dung is rubbed fine with the oil of roses and painted locally, it will increase the man's sexual power. It is mentioned in كتاب الابدال (*Kitāb al-abdāl*), that if one wants the fat of a fox and cannot find it, he may substitute for it the fat of a wolf.

(Interpretation of it in dreams.) A fox in a dream indicates a woman. He who sees in a dream that he has been playing amorously with a fox has a wife, whom he loves and who loves him. It is also said that a fox indicates a cunning, crafty, and deceitful man, and he who quarrels with it will quarrel with a debtor or creditor in the same way. The eating of the flesh of a fox indicates pain for its eater, caused from windiness, of which, however, the person eating it will be cured; some say that it means enemy on behalf of a sultān. The Jews say that it indicates a physician or an astrologer; and the Christians say with regard to the fox that he who sees it in a dream will find an affectionate woman for a wife. Some say that the killing of a fox indicates the killing of the son of an honoured man (شریف), and that he who drinks the milk of a she-fox in a dream, will be cured of a disease. It is said that he who quarrels with a fox in his dream, will quarrel with some of his people or friends.

الثعلب (*ath-Thaḥf*).— The wild cat; it resembles the fox in appearance and is of the size of the domestic cat, in the article treating of which, it will be described.

الْثَّقَلَانِ (*ath-Thakalān*).—Mankind and genii, so named because they are the two beings of the earth held in high estimation; it is also said that they are so called on account of their dignity, every honoured person being called *thakīl*. Some say, however, that they are so called because they are overburdened with sins.

الْقَامِ (?).—A young one of the eagle;—so Ibn-Sidah says.

الْثَنِي (*ath-Thanī*).—An animal shedding its central incisor teeth, which takes place in the case of cloven-hoofed and solid-hoofed animals in the third year, and in the case of animals possessing feet like those of the camel, in the sixth year. Pls. ثَنِيَانِ (*thunyan*) and ثَنِيَا (*thināyā*). Fem. ثَنِيَّة (*thanīyah*), the pl. of which is ثَنِيَات (*thanīyāt*.)

الْقَوْر (*ath-Thawr*)¹.—[The bull]. The male of the bovine genus. Its sobriquet is أَبُو عِجْلٍ (*abū-ʿijl*). Fem. الْقَوْرَة (*ath-thawrah*). Pls. قَوْرَة (*thiwarah*), ثَيْرَان (*thirān*), and ثَيْرَة (*thiyarah*). Sibawaih says that و is converted into ي wherever it follows a *kasrah*; this, however, he says, is not according to the general rule. Al-Mubarrad says that it is converted into *thiyarah* to distinguish it from the *thiwarah* of *akīṭ* (congealed milk), and that it was formed of the measure فَعْلَة; the middle letter was subsequently made a movent one. The bull is named *ath-thawr*, because it tills (digs) the ground just in the same manner as *al-bakarah* (the cow) is so named, because it rips open or divides the ground.

It is related in الْاِحْيَاء (*al-Iḥyāʾ*), that Abūʿd-Dardāʾ saw two bulls yoked with one yoke, ploughing; one of them stopped to scratch its body, and the other one also stopped for it; upon this he cried and said, “In this manner do two brothers in God act for His sake, if one of them stops, the other one does likewise, and by such an agreement in actions is sincerity (purity) of friendship attained; he who is not sincere with his brother is a hypocrite, whilst sincerity is the same in the absence and in the presence (of the friend), and in the heart and on the tongue.

¹ *Bos taurus* and other species. In ‘Omān the name *thawr al-baḥr* is applied to the fish *Ostracion cornutus*, and the name *thawr al-jann* to a certain species of beetle, *Cleonus hieroglyphicus*.

(Information.) Wahb b. Munabbih has related that the Earth was (originally) like a ship; it used to go forwards and backwards: then God created an angel of an immensely large size and great strength, and ordered him to enter underneath it and to hold it upon his shoulders; he did accordingly, and took out one of his hands from the East and the other one from the West, and thus seizing the sides of the Earth held it up. But not having any thing for his feet to rest upon, God created a rock composed of a red ruby, in the middle of which are seven thousand holes out of each of which a sea, the size (largeness) of which nobody but God knows, comes out; He then ordered this rock to enter underneath the feet of the angel, and it did accordingly. But the rock had nothing to rest upon, so God created an immensely large bull with four thousand eyes, and the same number of ears, noses, mouths, tongues, and legs, there being between each pair of every one of these members a distance of five hundred years' journey; He then ordered this bull to enter under the rock, and it therefore held it up on its back and horns; the name of this bull is Kuyûthâ. But the bull had nothing to rest upon, so God created a very large fish, which nobody can see on account of its great size, the lustre of its eyes, and their magnitude, so large that it is said, that if all the oceans were put together into one of its nostrils, they would be like a mustard seed in the expanse of a desert; God ordered that fish to become a rest for that bull; the name of the fish is Bahamût. God then caused water to become a rest for it, and placed beneath the water air, underneath which again He placed water, and under that chaos. All knowledge of the creation underneath the chaos ceases. It is thus copied by the Kâfi Shihâb-ad-dîn b. Faḥl-Allâh in the book *مسالك الابصار في ممالك الامصار* (*Masâlik al-abṣâr fî mamâlik al-amṣâr*) in the 23rd Part of it.

(Further information.) Muslim relates in *كتاب الظهار* (*Kitâb al-ḍiḥâr*) and an-Nasâ'î in *عشرة النساء* (*ʿIshrat an-nisâ'*) on the authority of Thawbân, that the people of Paradise, when they will enter it, will have slaughtered for them the bull of Paradise, which would have been in the habit of grazing on its borders, and will eat of the round ligament of the liver of the fish. Hanâd b. as-Sarî and Ibn-Ishâk relate, giving good authorities, that when the martyrs will enter Paradise, a fish and a bull will come out of Paradise for their morning meal; they will first play until when their (the martyrs') admiration

of them will reach a great height, the bull will gore (stab) the fish with its horn and will rip it open for them, in the same manner that animals are lawfully slaughtered; then again they will come out to them (the martyrs) in the evening for their evening meal; they will first play and then the fish will strike the bull with its tail and will rip it open in the same manner that animals are lawfully slaughtered. As-Suhailî states that this tradition is a subject for great consideration and instruction: from this Earth resting on the fish which is a swimming animal, the people of this world ought to understand that they are in an unfixed and perishable station, and not in a fixed and permanent abode; when, therefore, it will be slaughtered for them before their entering Paradise, and they will eat of its liver, it will be a sign to them of rest from the unfixed abode and of their arrival in the permanent and fixed abode, in the same way that the variegated sheep with white and black wool will be slaughtered for them on the Bridge, that they may know there is no death and no perishing (after that). As to the bull, it is a means of ploughing, and the people of the world cannot be independent of (free from) one or other of these two ploughings,—the ploughing for the sake of this world and the ploughing for the next one; now, the slaughtering of the bull (in the tradition) is a sign of their resting from the double labour, and of rest from carrying on the two ploughings.

(Further information.) Al-Bukhârî relates in *بداء الحلق* (*Bad' al-khalq*) on the authority of Abû-Hurairah that the Prophet said, "The sun and the moon will be wrapped up on the Day of Resurrection." Al-Bukhârî is the only one who has given this version. The Hâfid Abû-Bakr al-Bazzâr relates this tradition with more details, saying, "We have been informed by Ibrâhîm b. Ziyâd al-Baghdâdî, who was informed by Yûnus b. Muḥammad, who was informed by 'Abd-al-'Azîz b. al-Mukhtâr, on the authority of 'Abd-Allâh ad-Dânâj, who said, 'I have heard Abû-Salamah b. 'Abd-ar-Raḥmân, in the time of Khâlid b. 'Abd-Allâh al-Kasrî in this very mosque—the mosque of al-Kûfah,—when al-Ḥasan came there and sat down to hear him, relate on the authority of Abû-Hurairah, that the Prophet said, "The sun and the moon will be two bulls in the fire of Hell on the Day of Resurrection," upon which al-Ḥasan said, "And what is their guilt?" and he replied, "I relate to you on the authority of the Prophet, and you ask me what their guilt is!"

Al-Bazzār further states that all the versions (of this tradition) on the authority of Abū-Hurairah are given in this way, whilst 'Abd-Allāh ad-Dānāj has not related any thing else on the authority of Abū-Salamah excepting this tradition. The Ḥāfiḍ Abū-Ya'īā al-Mawsillī following Durust b. Ziyād relates, on the authority of Yazīd ar-Raḡāshī, both of whom are weak authorities, on the authority of Anas b. Mālik, that the Prophet said, "The sun and the moon will be two hooked bulls in the fire of Hell." Ka'b al-Aḥbār said, "The sun and the moon will be brought on the Day of Resurrection as if like two stabbed (hooked) bulls and will be thrown into Hell for those that worshipped them to see them, according to what God has said, "Verily, ye, and what ye serve beside God, shall be the pebbles of Hell, to it shall ye go down!"¹ Abū-Dā'wūd at-Ṭayālīsī has rendered the tradition on the authority of Anas thus, that the Prophet said, "The sun and the moon will be two stabbed (hooked) bulls in the fire of Hell." It is said in نهاية الغريب (*Nihāyat al-ḡarīb*), that since God has described them as two floating bodies in His words, "But each one floats on in its sky."² and has informed (us) of His placing them (hereafter) in fire; He will punish through them the people of Hell, and they will be continually in it, becoming like two stabbed bulls without any cessation (in that condition). So Abū-Mūsā has also mentioned it, as you see:—it is said that they two (the sun and the moon) will meet in Hell, because they have been worshipped beside God, but they will not be punished, as they are composed only of matter, and God will treat them thus to increase His reproach of the infidels and their disgrace. Ibn-'Abbās has refuted the statement of Ka'b al-Aḥbār by saying that God is too glorious and too noble to punish the sun and the moon, but He will convert them on the Day of Resurrection into two black wrapped up bodies, and when they will happen to be opposite the Throne (of God), they will prostrate themselves before God and say, "O our God, Thou knowest of our obedience to Thee, and of our moving quickly in accordance with Thy command during the existence of the world; punish us not therefore on account of the infidels worshipping us;" whereupon the Lord will say, "I believe you, and I have decreed for Myself that I may do a thing for the first time and then cause it to return (to its original condition); I therefore cause

¹ Al-Bazzār XXI-98. ² Idem, XXXVI-40.

you to return to that state from which I have created you, for verily, I have created you two from the light of my Throne, return therefore to it;" they will then mix up with the light of the Throne. In this sense are therefore the words of God, "Verily, He produces and returns."¹

Abû-Nu'aim relates in the biography of Sa'îd b. Jubair that he said, "God sent down to Adam a red bull, with which he used to plough, and then he used to wipe the perspiration off his forehead; on that account it is that God had said (to him), "Never then let him (Iblîs) drive you twain from the garden, or thou wilt be wretched;"² that was his wretchedness (labour), and he used to say to Eve, 'Thou hast brought this on me;' no man, therefore, now employs a bull in his service without saying 'haw *هَوَّ*'³ which word has crept into the speech (of man) on account of (what happened to) Adam." It used to be the custom of the Arabs that when they took their cows to drink water, which if they did not drink either on account of its turbidity or from want of thirst, they used to strike the bull, which then jumped into the water, for the cows to follow it. Anas b. Mudrikah says regarding it in connection with his murder of Sulaik b Salakah:—

"In the matter of my murder of Sulaik and my subsequent payment of the blood-wit to his heir, I am

Like the bull which is beaten when the cows circle round water."

(Proverbs.) "The bull guards its nose with its horn," applied in inciting to guard women. It is related in the *سنن* (*Sunan*) of an-Nasâ'î and in the *سيره* (*Sîrah*) of Ibn-Hishâm, that as-Şiddîk (Abû-Bakr) when he went to al-Madînah with the Apostle of God, was attacked with fever, and so were also, 'Âmir b. Fuhairah and Bilâl; 'Â'ishah stated, "I went to them, they being all in one house, and said, 'How are you this morning, my father?' when he replied:—

'Every man although among his family in the morning,
Has death nearer than the thong of his sandal.'

I then said, "To God we belong, and to Him we shall return!" My father is talking deliriously.' I then said to 'Âmir, 'How do you find yourself?' and he replied:—

¹ Al-Kur'ân LXXXV-13. ² Idem, XX-115. ³ A word commonly used in 'Omân in driving goats.

‘ I have, verily, found death before tasting it,
And death comes to a man from above,
Whilst every man struggling with his might,
Is like a bull guarding its nose with its horn.’

I said, ‘ By God, this man does not know what he says.’ I then said to Bilāl, ‘ How are you this morning ?’ and he replied,

‘ Would that I could sleep for a night,
In Wādī Fakhkh¹ with bog-rush² and panic grass³ round about me !
Would that I could one day drink the waters of Majannah⁴,
And would that the mountains Shāmah⁵ and ʿāfil⁶ could appear
before my view.’

I then went in to the Apostle of God and informed him of it, when he said, ‘ O God, make us love al-Madīnah in the same way that Thou madest us love Makkah ! O God, bless us in our *ṣiṭ*⁷ and *mudd* !⁸ O God, remove the fevers out of it (al-Madīnah) to the herbage in the highest part of the desert !’ ”

“ More given to grazing than a bull.” “ I was eaten on the day that the white bull was eaten.” It is related regarding ‘Alī that he said, “ I and ‘Uthmān are like the three bulls which were in a forest,—a white one, a black one, and a red one. There was in the same forest with them a lion, which, however, could not do any thing to them, owing to all of them being united together against it. The lion said to the black and the red bulls, ‘ We do not see any thing in this forest but the white bull, for its colour is a distinguishing one, whilst my colour is like yours; if you let me eat it, the forest will be clear for you entirely.’ They two therefore said, ‘ There it is with thee, eat it.’ The lion then ate it. An interval of time having passed over it, the lion said to the red bull, ‘ My colour is like thine, let me eat the black bull,’ and it replied, ‘ Thy business is with it,’ upon which the lion ate it. Then after some days the lion said to the red bull, ‘ I shall eat thee undoubtedly,’ and it replied, ‘ Let me call out three cries.’ The lion said, ‘ Do that.’ The red bull thereupon shouted out thrice, ‘ I was eaten on the day that the white bull was

¹ A valley near Makkah. * اذخر (*idhkhir*) = *Juncus odoratus*.—See Lane’s Lex. art. ذخر. * جليل (*jallil*) = the plant ثمام (*thumām*) with which the interstices of houses are closed. * A market in the lower part of Makkah. * Two mountains overlooking Majannah. 7-8 Two dry measures of corn, a *ṣḍ* being equal to 4 *mudds*, and a *mudd* being equal to a pound and a third.

eaten.'” After that ‘Alī said raising his voice, “I was wept for on the day that ‘Uthmān was assassinated.”

(Properties.) If its bladder is taken, dried, rubbed fine, and then given mixed with vinegar and cold water to drink to one who is in the habit of urinating in his bed, it will benefit him and cure him. If a bull stops from walking, tie both of its testicles, when it will walk briskly and can be driven with speed. If the oil of jasmine (mercury ?) is poured into a ear of a bull, it will die on the spot; and if its nostril is painted with the oil of roses, it will fall down. If any thing is written on iron with its urine, an impression will be made on it, so that it can be read. Its properties have been already described under the letter ب in the art! البقرة.

(Interpretation of it in a dream.) It indicates a powerful, highly benefiting, helping, agreeable, and compliant master or lord. It may sometimes indicate a handsome youth, because it is one of the names for him. The sight of it in a dream may also indicate the excitement of sedition and help in subduing difficult affairs, especially to husbandmen, agriculturists, and farmers. A dream regarding it sometimes indicates stupidity and carelessness. A piebald bull indicates gladness and joy, whilst a black one indicates chieftainship or restoration to health for a sick man. A bull may also sometimes indicate madness, as it is one of the names for it.

النَّوَل (ath-Thawl).—The male of bees; it is also said to mean a swarm of bees, for which reason al-Aṣma‘ī has said that it has no singular derived from the same root.

النَّوَل (ath-Thawal). Madness affecting a goat or sheep, which then does not follow other goats and sheep but goes round about in its place of pasturage. Fem. نَوَلَة (thawlâ’); masc. نَوَل (athwal).

النَّيْل (ath-Thail).—An aged wild goat. It is said in a tradition of an-Nakha‘ī that the punishment for it is a cow, that is to say, if one hunts it dressed in the state of *ihrām* (part of a pilgrim) or within the sacred limits.

الجب (al-Jab).—The lion, and also a big wild ass. Pl. (ju'ûb).

الجارب (al-Jârib).—The young of a serpent.

الجارحة (al-Jâriḥah).—A dog, lynx, hawk, or any other animal, that can be trained to hunt. Pl. الجوارح (al-jawâriḥ). God has said, "And what ye have taught beasts of prey (to catch), training them like dogs;—ye teach them as God taught you."¹ It is so named because it gains or acquires for its owner. الجوارح (al-jawâriḥ) (also) means the members or limbs of the body, (with which things are gained or earned). God has said, "And knows what ye have gained (جبرئيل) in the day."²

الجاموس (al-Jâmûs).—[The buffalo]*. The sing. of الجواميس (al-jawâmis). A Persian word arabicised. It is a very bold and strong animal, but notwithstanding that, the most impatient of God's creatures. It knows the bite of a mosquito and therefore flees from it to the water; the lion is afraid of it; and notwithstanding its great strength and size, it is sagacious, for if the pastor calls out to one of the she buffaloes, "O such a one," the one that is called comes to him. It is a part of its nature to yearn much for its native place, and it is said that it never sleeps at all, owing to its great watchfulness, on its own account and that of its young ones. When they all collect together, a circle is formed, and they place their own heads outside the circle and their tails inside it, while the pastors and the young ones lie inside it, so that the circle becomes as it were a city fortified with their horns. The male butts another male with its horns, and if one of them is vanquished, it enters a forest where it remains, until it knows that it is strong enough, when it comes forth, seeks out the

stallion which had previously overpowered it, butts it with its horns, vanquishes it, and drives it away. It immerses itself in water mostly as far as its nose (snout).

Its lawfulness and properties are like those of the cow with these additions:—If a house is fumigated with the skin of a buffalo, it drives away bugs (mosquitoes); the eating of its flesh gives rise to lice; if its fat is mixed with Andarânî salt and painted over freckles, the itch, and patches of white leprosy, it removes and cures them. Ibn Zubair (Awenzoar), who has copied it from Aristotle, states that there is a worm in the brain of the buffalo, and that whoever takes a part (some) of it and hangs it on his person or on the person of any body else, he or that other person will not sleep, while it is on his person.

(Interpretation of it in a dream.) A buffalo in a dream indicates a brave and sturdy man, one who is not afraid of any body and bears patiently the oppression of people above his own strength. If a woman dreams of having the horns of a buffalo (on her head), she will marry a king, or it may mean strength and defensive power for the person who looks after her.

الْجَانَّ (*al-Jānn*).—A white serpent; and some say, a small serpent. God has said, "And when he saw it quivering as though it were a snake (*jānn*), he turned back fleeing."¹ God has said in another verse, "'What is that in thy right hand, O Moses?' Said he, 'It is my staff on which I lean, and wherewith I beat down leaves for my flocks, and for which I have other uses.' Said He, 'Throw it down, O Moses!' and he threw it down, and behold! it was a snake that moved about."² God has also said, "And lo! it was an obvious snake (*thu'bān*)."³ Ibn-'Abbās states that it (the staff) became converted into a yellow serpent with a mane like that of a horse, and kept on swelling, until it became a *thu'bān* which is the largest kind of serpent. God has said, "And lo! it was an obvious snake (*thu'bān*)."⁴ When Moses threw down the rod, it first became a *jānn*, and in the end a *thu'bān*. It is said that God has thus described the rod or staff in three different conditions,—a serpent, *al-jānn*, and *ath-thu'bān*, because it was like a serpent on account of its running, like a *thu'bān* on

¹ Al-Kur'ān XXVII-10 and XXVIII-31. ² Idem, XX-18-21. ³ Idem, VII-104 and XXVI-31. ⁴ Ibid.

account of its swallowing or devouring, and like a *jânn* on account of its movement (motion). Farḡad as-Sinjī states that there was a space of forty cubits between its two jaws. Ibn-'Abbās and as-Suddī say that when he (Moses) threw down his staff, it became a large yellow and red serpent with its mouth wide open, there being a space of eighty cubits between its two jaws, about a mile raised from the ground and standing on its tail, with its lower jaw placed on the ground and the upper one over the wall of the palace; it then went toward Pharaoh to seize him. It is related in one version that it actually seized Pharaoh's palace between its two canine teeth, whereupon Pharaoh jumped up from his throne to flee away, but it seized him; it is said that his bowels were moved four hundred times that day; it then attacked the people, who fled away and cried out, twenty-five thousand of them dying at one another's hands. It is said that that staff was a serpent for Moses, a *thu'bân* for Pharaoh, and a *jânn* for the magicians. With regard to the words in the *Kur'ân*, "And for which I have other uses." (XX-19), he used to carry his food and his water-skin on it, and it used to be his companion in walking and to converse with him; he used to strike the ground with it, and there used to come out of it food for him to eat for that day, and he used to fix it in the ground, when water came out, the latter disappearing when he raised it; he used to turn back his goats and sheep with it, and it used to guard him from vermin by the order of God; when an enemy presented himself against him, it used to fight with the enemy and defend him; when he wished for water out of a well, its two forking projections used to become like a bucket, with which he then drew water, and there used to appear on its two forking projections light like that of two candles, which used to give him light and with which he used to be guided; if he desired any kind of fruit, he used to plant it in the ground, when branches of that particular tree would shoot out from it, and leaves and fruit of that tree form on it;—so Ibn-'Abbās says. It has been already mentioned under the letter *و*, that the staff was made of the myrtle plant of Paradise, and was sent down to the earth with Adam.

فأولها (al-Jabḥah).—Horses; that is the meaning of it in the saying of the Prophet in the tradition about the poor-rate, "There is no poor-rate in the case of horses, working oxen, and asses." Horses

are called *جبهة* (*jabbah*), because they are the best of beasts, in the same manner that *وجه الساعة* is a phrase applied to the best kind of commodity, and *وجه القوم* and *جبهة القوم* are phrases applied to the chief of a tribe or people. *النخعة* (*an-Nakhkhah*) are *working bovine cattle*, taken from *النخ* which means *vehement driving*; *الكسعة* (*al-kus'ah*) are *asses*, taken from *الكسع* which means *striking upon the posteriors or buttocks*;—so az-Zamakhsharī and others say.

الجذلة (*al-Jathlah*)¹.—The black ant, which will be described under the letter ن in the art. *النملة*.

الجحل (*al-Jahl*).—The bustard, which will be described hereafter. It is also said to be the chameleon, the black beetle (*al-ju'al*), and a large old lizard of the kind called *ad-dabb*, also a large queen-bee like a locust, the wings of which do not fold when it alights (falls). Pls. *جحول* (*juhūl*) and *جملان* (*juhūdān*).

الجحمرش (*al-Jahmarish*).—A hare having a suckling. An old and decrepit woman, and also a dull ugly woman. Pl. *جهمير* (*jahāmir*). Dim. *جهمير* (*juhaimir*).

الجش (*al-Jahsh*).—A young one of an ass, both wild and domestic; some say that it is so called before it becomes big. Pls. *جماش* (*jihāsh*) and *جحشان* (*jihshān*). Fem *جمشة* (*jahshah*). Sometimes a colt is also called *جحش* (*jahsh*) on account of its resembling a young ass. *الجحيش* (*al-juhāish*) means a young gazelle in the dialect of Hudhail. A man who follows his own opinion only is called *جحيش واحد* (*juhāish waḥidhī*) in the same manner that he is called *عيبير واحد* (*uyair waḥidhī*), being likened in that respect to a young ass and to an ass. 'Ā'ishah stated, "Umar was the most excellent of us and the unique one in knowledge (*نسيم واحد*—*nasīj waḥidhī*) and prepared for affairs, persons able to cope with them." Ad-Dārakutnī relates that the name of the father of Zainab bint Jahsh, one of the mothers of the faithful, was Barrah, but some say Burrah, and the Prophet said to her, "Were your father a believer, I should have

¹ The large black ant is called in 'Omān *al-ja'rūf*, pl. *ja'arūf*—*Componotus compressus*.

given him the name of a man from among us,—the people of the house,—but I have named him Jaḥsh (a young ass) which is bigger than Burrah (a grain of wheat).”

الْجُحْدَب (al-Jukhdab) ¹.—Pl. جُحَادِب (jukhādīb). A species of locusts of a green colour, having long legs. Some say that it is a small reptile of the size of the lizard called al-‘iḏā’h and is (also) called أَبُو جُحَادِب (abū-jukhādīb).

الْجُذْجُذ (al-Juljūd) ².—A cricket صَرَّار اللَّيْلِ—*sarrār al-lail*); so, al-Jawharī says. It leaps and has a semblance in it to a locust. Pl. جُذْجُذ (jadājīd). Al-Maidānī says that it is a species of black beetles (al-khanāḏīs) and that it vociferates in the desert from the first part of the night to the morning. If one wishing to seize it looks for it, he does not see it, and on that account it is said proverbially, “More hidden than a cricket.” It is related in a tradition of ‘Aṭā’ regarding the water for ablution for prayer in which a cricket has died, that there is no harm in it. It will be again mentioned under the letter م in the art. الصَّرَّار.

الْجِدَايَة (al-Jadāyah) and الْجِدَايَة (al-Jidāyah). The male and the female out of the young ones of gazelles when they have attained the age of six or seven months; but some apply the word specially to the male. Al-Aṣma‘ī says that it holds the same position (among gazelles) that al-‘andāk (a female kid) does among goats.

It is related in the سنن (Sunan) of Abū-Dā’wūd and of at-Tirmidhī on the authority of Kaladah b. Ḥanbal al-Ḡassānī on whose authority, however, nothing else is mentioned in all the six books (of traditions) excepting this, namely, “Safwān b. Umayyah sent me to the Apostle of God with milk, a young gazelle (jadāyah), and small cucumbers when the Prophet was in the upper part of Makkah; I went in but did not salute, so he said, ‘Return and say, “Salutation to you.”’ This occurred after Safwān had embraced al-Islām.”

¹ *Gryllus cristatus*?—Forskål. ² The mole cricket *Gryllotalpa vulgaris* is called in ‘Omān al-jarmāz, the field-cricket is called al-ḥāmī—*Chrotogonus* sp., the house-cricket is called musaiharu aswad—*Acheta bimaculata*, and another insect like it is called musaiharu asfar—*Gryllus domesticus*.

الجدى (*al-Jady*).—A male kid, three (pl. of pauc.) being *أجد* (*ajd*), and more than that number (pl. of mult.) *الجداء* (*al-jiddā*). Abū-Dā'wūd relates on the authority of Ibn-'Abbās, that the Prophet was once praying, when a male kid came and tried to pass before him, upon which he kept on pressing it backwards. At-Tabarānī and al-Bazzār relate giving respectable authorities, as coming from 'Abd-Allāh b. 'Amr b. al-'Ās, that the Prophet said, "There was a kid among a large number of goats, which its dam used to suckle much, and that satisfied it; it got loose one day and sucked (the milk of) all the goats but was not satisfied. It is said that like this kid there will be a people, who will come after you, one of whom will be given what would satisfy a tribe or a nation, but he will not be satisfied." It is related in *صغرة الصغرة* (*Safwat as-Safwah*) and other books on the authority of Mujāhid who said that 'Umar used to say, "Should (even) a kid die at at-Taff on the Euphrates, I am afraid, God will ask 'Umar for an account of it." At-Taff is the name of a place in the direction of al-Kūfah, and the name of the (river) Euphrates is joined to it, because it is situated near that river.

(Proverbs.) "Make your morning meal on a kid before it makes its evening meal on you," applied to adopting vigilance or caution.

(Properties.) The flesh of a kid is less heating and has less moisture in it than that of a lamb, and it is the quickest in digesting of all the flesh of the goat-kind. The best kind of it are red and dark (blue) ones. Its flesh is readily digested, but it is injurious to persons suffering from colic; honey, however, removes its injurious property. It is excellent in nourishment. The fat male and female kids are disapproved on account of the difficulty of digesting them and their affording poor nourishment. The flesh of the goat-kind on the whole is beneficial to one suffering from boils and pimples. Its flesh in winter is inferior and in summer excellent, and in the other seasons it is of a middling nature.

(Interpretation of it in a dream.) A kid in a dream indicates a child (son); if one sees in a dream a slaughtered kid, it indicates the death of a child. The eating of a roast kid indicates the death of a male child; if the dreamer eats its foreleg he will be saved from danger, and if he eats out of it the left side, it indicates anxiety and grief. Its upper half from the head to the navel indicates a wife

daughters, and its lower half from the navel to the feet indicates
 ns.* A roast foreleg if well-cooked is a blessing in the shape of
 eans of sustenance from a woman whom he has beguiled, but if it
 other than well-cooked, it indicates slandering. A further exposi-
 on of it will be given in the art. **الخروف**, because it is like it.

الأجدل (*al-Ajḍal*).—The hawk (*aṣ-ṣakr*). It is an epithet in
 hich the quality of the substantive is predominant, the origin of the
 ord being **الجدل** (*q-l-jadal*)¹ which means *vehemence* or *violence*. Pl.
الاجاد *al-ajḍal* with a *kasrah* in accordance with the rule of *kasrating*
 ouns on account of the predominance of the epithet. In the same
 anner, Sibawaih has taken it as a word which is an epithet in some
 xpressions and a substantive in others. It is also called **أجدلى**
ajḍalī), an example similar to which is **أعجمي**, **أعجم**; it is indeclin-
 ble like **أخيل** according to a few, but the majority say that both the
 ords are declinable.

(Proverbs.) "The egg of the sand-grouse is hatched by the
 awk," applied to a noble person with whom a plebeian has taken
 sfuge.

الجدع (*al-Judha'*).—Among sheep it is one which is not a com-
 plete year old, which is the right meaning according to our doctri-
 aires, and well-known according to lexicographers and others, but
 ome say that it is one which is not yet six months old, and some
 ay seven months, others say eight months, and others still say ten
 onths; this (last thing) is said by the Kāḍī 'Iyāḍ, and is strange.
 It is also said that when born of young parents it is so called at six
 onths, and when of very old parents, at eight months. Some peo-
 ple of the desert say that the **جدع** (*judha'*) has the wool on its back
 standing up; which when it comes to be in its second year (**أجدع**) lies
 own flat. **الجدع** (*al-jadha'*) among goats is truly speaking one which
 s not two years old, but some say, a year old. Al-Jawharī states
 hat it is a **جدع** (*jadha'*) before it becomes a **ثني** (*thantī*). Pls. **جدعان**
jidh'ān) and **جداع** (*jidhā'*). Fem. sing. **جدعة** (*jadha'ah*); fem. pl.
جدعات (*jadha'āt*). The young one of a goat or a sheep in the second
 year, that of a cow (goat?) and that of a solid-hoofed animal in the
 third year, and that of a camel in the fifth year, are said to have

¹ In 'Omān *al-jadal* is the generic name for the bat.

أجدع, and the name الجذع (*al-jadha'*) is applied to every one of them according to its age and not according to the growing or shedding of the teeth.

Zirr b. Habaish relates on the authority of 'Abd-Allāh b. Mas'ūd, who said, "I was a young man, about twenty years of age, and used to graze the goats of 'Uḡbah b. Abi-Mu'ait; the Prophet and Abū-Bakr happened to come there, having fled from the infidels; they said to me, 'O boy, have you any milk, which you may give us to drink?' but I replied, 'I am one entrusted with a charge and will not give you (any milk) to drink,' upon which the Prophet said, 'Have you any ewe a year old (*jadha'ah*), which has not been covered by a ram?' and I replied, 'Yes.' He then said, 'Bring it to me,' and I brought it to them, when the Prophet tied its legs, rubbed its udder, and prayed, and thereupon the udder began to fill (with milk). Abū-Bakr then brought to him a stone with a depression¹ in it, and he drew the milk into it. The Prophet drank it, then Abū-Bakr, and then I drank it. The Prophet then said to the udder, 'Shrink,' and it shrank. After this I went to him and said, 'Teach me this prayer,' and he replied, 'Thou hast learnt it and become proficient (a teacher of it).' I then took from his lips seventy chapters (of the *Qur'ān*), in the recitation of which nobody has disputed with me."

It is related in the tradition regarding المبعث (the prophetic mission), that Warḡah b. Nawfal said, "Would that I was in it," (that is to say, the first commencement of the prophetic mission) "a young man (*jadha'*), so that I might have exerted my utmost in helping and defending it!" The Hāfiḍ ad-Dimyāṭi relates on the authority of 'Alī b. Ṣāliḥ, who said that the sons of 'Abd al-Muṭṭalib were ten in number, every one of whom used to eat a year old sheep (جذعة). Abū-'Umar b. 'Abd-al-Barr relates in التمهيد ((*at-Tamhīd*), as a true tradition, that a Badawī once asked the Prophet regarding the tree Tūbā (طوبى), when the Prophet said, "Have you ever been to Syria? There is in it a tree called the walnut tree (الجوزة)," which he then described; the Badawī then asked him regarding the size of its bottom, and he replied, "If you mount a camel in its fifth year

¹ The word in the original is منقعة which means *fallen or tumbled down* but I think that it is a mistranscription of منقعة which has the proper sense given here.

(*jadha'ah*) out of the camels belonging to your people and then try to circuit round it" or he said, "to go round it, until its collar bones get bruised out of weakness from fatigue, you will not have accomplished it." As-Suhailī states in *التعريف والاعلام* (*at-Ta'rif wa'l-ʿilām*), that its bottom or root is in the palace of the Prophet in Paradise, and its branches will be distributed over the houses of the people of Paradise, in the same manner that knowledge and faith have spread out from him to all the people of this world, and that this tree is a walnut tree.

الجراد (*Al-Jarād*).¹—[The locust.] A well-known insect; sing. *جرادة* (*jarādah*), being applicable equally to the male and the female; the male is spoken of as *هذا جرادة* and the female as *هذه جرادة* like *هذه حمامة* and *هذه نملة*. Lexicographers say that it is derived from *جر*, but they say that generic nouns being derived in this manner is a very rare thing. *نوب جرد* is applied to a smooth garment and also to a garment when its nap (villous smooth substance on the surface) has fallen off. Locusts are of two kinds, land and sea locusts, and the present article refers to the former ones. God has said, "They shall come forth from the graves, as though they were locusts scattered abroad!"² that is to say, everywhere, but some say that it is metaphorical, as they will be perplexed and afraid, not being properly guided and being without any proper direction to any of them or to any place where to proceed, as is the case with locusts, which have no particular direction (to go to) and which keep on following one another. God has likened them (men) in another verse to, "scattered moths,"³ and all this description of them is metaphorical. Some, however, say that at first when they will be in a state of commotion, one following another, they will be like moths, and that when they will proceed towards the place of Judgment and the caller, they will be like locusts.

The female locust is called by the sobriquet of *أم عوف* (*umm-'awf*). Abū-'Aṭā' as-Sindī says:—

"What is that yellow thing which bears the sobriquet of *umm-'awf*,
And whose two legs are as if two sickles?"

¹ *Pachytylus migratorius*. *Gryllus gregarius*—Forskāl. The following insects are known in 'Omān by the generic name of *jarād*:—*jarād wa'wa'* or *jarād aṣ-ṣaif*—*Locusta (Acridium) peregrina*, *jarād al-mukubrah*—*Sphingonotus cærulans*, *jarād mujazzar* or *jarād mugargarān*—*Edipoda flava*, and *jarād kaḥḥān*—*Locusta tartarica*. ² Al-Ḳur'ān LIV-7. ³ Idem, CI-3.

There are several varieties of locusts: some have large and some small bodies, some are red, some yellow, and some white. Maslamah b. 'Abd-al-Malik b. Marwân was called "the yellow locust" (الجرادة الصفراء); he is described to have been brave, bold, and endowed with good judgment; he was governor of Armenia and Adharbîjân more than once; he also presided over the government of the two 'Irâqs, and advanced with a hundred and twenty thousand men and conquered Constantinople in the reign of his brother Sulaimân. He related traditions on the authority of 'Umar b. 'Abd-al-'Azîz, and is mentioned in the *سنن* (*Sunan*) of Abû-Dâ'wûd. He died in 121 A. H.. The following is out of information regarding him:—

When he went to Amorium ('Amûriyah), he was seized with an attack of hemicrania and was not present at the battle; so the people of Amorium asked the Muslims, "What is the matter with your commander that he has not shown himself to-day?" and they replied, "He is suffering from hemicrania," whereupon the people of Amorium gave the Muslims a hat (or a hooded cloak), and said, "Make him wear this so that he may be cured of what he is suffering from." Maslamah wore it accordingly and was cured; they (the Muslims) therefore slit it open and found nothing in it; then they slit open its buttons and found in them a paper with the following verses written on it:—"In the name of God the Merciful and Compassionate. That is an alleviation from your Lord, and a mercy."¹ "In the name of God the Merciful and Compassionate. Now has God made it light for you; He knows that there is a weakness amongst you."² "In the name of God the Merciful and Compassionate. God wishes to make it light for you, for man was created weak."³ "In the name of the Merciful and Compassionate. عسى رحم."⁴ "In the name of God the Merciful and Compassionate. When my servants ask thee concerning me, then, verily, I am near; I answer the prayer's prayer whenever he prays to me."⁵ "In the name of God the Merciful and Compassionate. Hast thou not looked to thy Lord how He prolongs the shadow? but had He willed He would have made it stationary."⁶ "In the name of God the Merciful and Compassionate. His is whatsoever dwells in the night or in the day, He both hears and knows."⁷ The Muslims asked them, "Whence did you obtain all this, while these verses were

¹ Al-Kur'ân II-174. ² Idem, VIII-67. ³ Idem, IV-32. ⁴ These are cabalistic words. Idem, XLII-1. ⁵ Idem, II-182. ⁶ Idem, XXV-47. ⁷ Idem, VI-13.

revealed (only) to our Prophet?" and they replied, "We found them engraved on a stone in a church, seven hundred years before the advent of your Prophet."

[The author here gives two other remedies for hemicrania, on the authority of the Hâfid Ibn-'Asâkir, the one consisting in writing certain verses of the Kur'ân and placing the writing on the head, and the other in writing certain Arabic letters on a wooden drum and striking a nail over each letter one after another. In regard to the latter remedy, the author states that Hârûn ar-Rashîd met with some incident with a certain Greek king, which will be given in the art. السوس.]

Locusts when they first come out of the pupal form are called الدبى (*ad-dabâ*); when the wings are developed and they become big, they are الغوغاء (*al-gawgâ*), sing. غوغاة (*gawgâh*), which is when they are in a state of commotion among themselves; when they assume colours and the males become yellow and the females black, they are called الجراد (*al-jarâd*). When the female wants to lay eggs, it seeks places with rough, hard, and stony ground, in which no pointed instruments can make any impression; in such places it strikes with its tail, when a gap or crack is formed in the ground, into which it deposits its eggs and which becomes like a nest, an incubator, and a place for rearing the young ones. The locust has six legs, two (arms) on its breast, two in its middle, and two at its posterior extremity, the sides of which are two saws. It is an animal which follows its leader; they collect together like a body of troops, and when the first one among them begins to travel, all of them follow it in travelling, and when the first one halts, all of them also halt. Its slaver (viscid mucus) is a deadly poison to plants, destroying every one of them, on which it falls.

It is related in al-Bukhârî on the authority of Abû-Hurairah regarding the Prophet as having said, "While Job (Ayyûb) was bathing naked, a swarm of locusts of gold fell over him, and he commenced to collect them in his garment, when God called out to him saying, 'O Ayyûb, have I not rendered thee free from the want of such a thing as thou seest?' and he replied, 'Yes, O Lord, but I am not free from the want of Thy blessing.'" Ash-Shâfi'i says regarding this tradition that the good property was in a good state with the good servant (of God).

At-Tabarānī and al-Baihaqī relate on the authority of Shu'bah who had it on the authority of Abū-Zuhair an-Numairī who said that the Prophet said, "Do not kill locusts, for they are the great army (*jund*) of God." I (the author) say that if this is true, he (the Prophet) intended by them, such locusts as do not injure cultivation and other things, for if they do that, it is allowable to defend against them by killing them and by other means. الجنود (*al-jund*) are soldiers, pls. أجناد (*ajnād*) and جنود (*junūd*). In the tradition regarding souls (حديث الارواح), the phrase جنود مجندة (*junūd mujan nadah*), that is to say, *united forces*, is used, in the same way that the phrases قناطير مقنطرة and الوف موفلة are used. It is related on the authority of Ibn-'Umar that a locust once fell before the Prophet, when he found written on its two wings in Hebrew, "We are the army of the Great God, and we lay ninety-nine eggs; if the number of them is completed to a hundred, we should eat the world with what there is in it." The Prophet thereupon said, "O God, destroy locusts: kill the big ones, cause the little ones to die, cause their eggs to become unproductive, and close their mouths from eating the fields and the means of sustenance of the Muslims! Thou hearest prayer!" Gabriel thereupon came to him and told him, "A part of your prayer has been granted." Al-Hākim has also quoted this tradition in the same manner and on the same authority, in his History of Nisāpūr. At-Tabarānī has also given it on the authority of al-Hasan b. 'Alī, who said, "We were at table eating, I, my brother Muḥammad b. al-Ḥanifāh, and the sons of my uncle, 'Abd-Allāh, Kutham, and al-Faql, the sons of al-'Abbās, when a locust fell on the table; 'Abd-Allāh took it and said to me, 'What is there written on this (locust)?' and I replied, 'I asked my father, the Commander of the faithful, and he told me, "I asked the Apostle of God, and he replied, 'There is written on it, "I am God, there is no deity but Myself; I am the Lord of locusts and their sustainer, if I desire I send them as food for a people and if I desire I send them as a trial for a people,"'" upon which 'Abd-Allāh said, 'This is a part of the secret knowledge.'" He (at-Tabarānī) and Abū-Ya'la al-Mawṣilī have also quoted on the authority of Jābir b. 'Abd-Allāh, that 'Umar b. al-Khaṭṭāb missed seeing locusts in one of the years of his khilāfah, on which account he became very anxious, and therefore sent a mounted man to al-Yaman, one to Syria, and one to al-'Irāq, that they

might ask the people (there) if they had seen locusts (that year): The man who went to al-Yaman came to him with a handful of them and spread them before him. When 'Umar saw the locusts he exclaimed, "God is most Great!" and said, "I have heard the Apostle of God say that God has created a thousand nations (of creatures), six hundred of them in the sea and four hundred on land, and that the first one to perish out of them will be locusts, which when they perish will be followed by the other nations like a string of strung pearls when their string is cut." Ibn-'Adî has related this in the biography of Muḥammad b. 'Isā al-'Abdî, and the Ḥakīm (physician) at-Tirmidhî has also mentioned it in his *نوادير* (*Nawādir*) and said that locusts will be the first of these nations to perish, because the locust was created from the earth which remained behind after creating Adam, and that the nations (of creatures) will perish with the perishing of men, because they are made subservient to them (men). This is given in *الكامل والميزان* (*al-Kāmil wa'l-mīzān*), in the biography of Muḥammad b. 'Isā b. Kaisān. It is related in *الحياة* (*al-Hīyah*), in the biography of Ḥassān b. 'Aṭīyah, that al-Awzā'ī stated, "Ḥassān has related to me saying, 'Like devils in their large number are a man who enters a field in which there are many locusts, the locusts flying about right and left every time he takes a step, and had God not created a contraction in their sight, nothing would have been seen without a devil over it.'" It is stated also in the same book, in the biography of Yazid b. Maissarah, that the food of Yuh'yā b. Zakariyā used to consist of locusts and the pith of trees, and that he used to say (to himself), "Who is happier than you, O Yahyā, when your food consists of locusts and the pith of trees!" There are ten characters in the locust out of those of the most powerful of animals, notwithstanding its weakness, namely, the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a wild cow, the chest of a lion, the belly of a scorpion, the wings of a vulture (*nasr*), the thighs of a he-camel, the feet of an ostrich, and the tail of a serpent.

[The author here states that the Kāṣī Muhyī'd-din ash-Shahrazūrī has beautifully embodied this description of the locust in his lines, which together with his lines descriptive of the descent of snow, and the date of his death (586 A.H.) are given by Ibn-Kh. ¹]

¹ De Slane's T. of Ibn-Kh.'s B. D., Vol. II, p. 650.

There is no animal more destructive to the articles which afford nourishment to man than the locust. Al-Aṣmaʿī states, "I went (once) to the desert, where a Badawī had sown some wheat for himself, but when it had grown up on its stalks and its ears (of corn) looked of a goodly appearance, a swarm of locusts came there, and the man kept on looking at it, not knowing what dodge to adopt against them; he then recited the following lines :—

"Locusts passed over my field, and I said to them,

'Eat not and destroy not,'

Upon which a foreman out of them stood up on an
said),

"We are travelling and must have provisions.'"

Abd-Allāh was once asked, "Have you any field?" and he replied, "Yes, but a swarm of locusts came to us like the sickles of a reaper (and ate it). Praise be to Him who kills the strong—the eater—at the hands of the weak—the eaten one!"

(Information.) Let the following words be written, placed in an internodal portion of a cane and buried in a field or vineyard; locusts will not then injure it by the order of God :—

"In the name of God the Merciful and Compassionate. O God, bless and save our lord Muḥammad and the people of our lord Muḥammad! O God, destroy the big ones out of them (locusts), kill the little ones, render their eggs unproductive, and stop their mouths from eating our means of sustenance! Thou hearest prayer! I have trusted in God my Lord and your Lord; there is not an animal but He takes it by its forelock; my Lord is on the right path. O God, bless and save our lord Muḥammad and the people of our lord Muḥammad, and answer our prayer, O Merciful of the merciful!" This is a wonderful and tried remedy. Among the remedies which have been tried and found successful, may also be mentioned what has been tried and in consequence of which God has driven locusts away; it has been related to me by the Shaikh Yahyā b. 'Abd-Allāh al-Kurshī, who has tried it more than once, with the result that God drove them away,—praise be to God the High!—from the country in which he happened to be (at the time) and saved the people thereof from their evil effects, having been himself informed of it by some learned man whose name he gave me (at the time), but I have now forgotten it, namely, that if locusts alight on any par-

tioular land, and you wish God to drive them away, take four of the locusts and write on their wings, the following four verses of the *Kur'ān*, a verse on each locust, then send them to any country you wish to name, saying to them, "Go to it;" write on the first one, "And God will suffice thee against them, for He both hears and knows."¹ on the second one, "And there shall be a barrier between them and that which they lust after;"² on the third one, "Then they turn away! God has turned their hearts,"³ and on the fourth one, "When it was over they turned back to their people, warning them."⁴

(Lawfulness or unlawfulness.) All the Muslims are agreed as regards its eating being permitted. 'Abū-Allāh b. Abī-Awfā said, "We went with the Prophet on seven military expeditions and we used to eat locusts." Abū-Dā'wūd, al-Bukhārī, and the Ḥāfiḍ Abū-Nu'aim have related it; and in it, it is also said, "and the Prophet used to eat them with us." Ibn-Mājah relates on the authority of Anas who said that the wives of the Prophet used to have sent to them locusts in trays as presents. It is related in *الموطأ* (*al-Muwatta'*) out of a tradition of Ibn-'Umar, that 'Umar was asked regarding locusts, and he replied, "I wish I had a basketful of them that I may eat them." Al-Baihaqī relates on the authority of Abū-Umāmah al-Bāhilī, that the Prophet said, "Maryam bint 'Imrān asked her Lord to feed her with flesh having no blood in it, and He fed her with locusts, upon which she said, 'O God, make them live without having to suck milk, and make them follow one another without the aid of a voice (شيء)'" I (the author) asked, "O Abū'l-Faḍl, what is شيء?" and he replied, "A voice."

It has been before mentioned that Yahyā b. Zakariyā used to eat locusts and the pith (قارب—*kulūb*) of trees, that is to say, what grows in the middle of them, uncooked and fresh, before it becomes hard and woody. The sing. of it is قارب (*kulb*) with a *ḍammah* on the ق to distinguish it, and in the same sense قارب النخلة (*kulb an-nakhlah*—the heart or pith of the date-palm) is spoken of.

The four imāms state that the eating of locusts is lawful equally, whether they have died a natural death, or have been slaughtered in the lawful part (for slaughtering animals), or have died from having

¹ *Al-Kur'ān* II-131. ² *Idem*, XXXIV-53. ³ *Idem*, IX-128. ⁴ *Idem*, XLVI-28.

been hunted by a Majian or a Muslim, and whether or not some part of them has been cut off. It is related, on the authority of Ahmad, that if they have died from cold, they ought not to be eaten, and the purport of the doctrine held by the school of Mālik is that if their heads are cut, they are lawful but otherwise unlawful. The proof, however, of their being lawful under all circumstances is the statement of the Prophet, "Lawful for us are two dead ones (animals) and two bloods,—the liver and the spleen, and fish and locusts." The Imām ash-Shāfiʿī, the Imām Ahmad, al-Dāraḳuṭnī, and al-Baihaḳī have related it out of a traditon of 'Abd-ar-Raḥmān b. Zaid b. Aslam on the authority of his father who has given it on the authority of Ibn-'Umar, tracing the tradition to its original source; but al-Baihaḳī says that it is related on the authority of Ibn-'Umar with whom the authorities for the traditon end, and he is correct. Our doctors of religion and others differ as to whether locusts are land or sea game. They are said to be marine on account of what Ibn-Mājah has related on the authority of Anas, namely, that the Prophet prayed against locusts saying, "O God, destroy the big ones out of them, make the little ones unproductive, extirpate them, and stop their mouths from eating our means of sustenance! Verily, Thou hearest prayer!" upon which a man asked him, "O Apostle of God, how do you pray against one of the forces (armies) of God, that He may extirpate them?" and the Prophet replied, "Locusts are a sneeze of marine fish," meaning thereby, that locusts are game out of the sea, which is lawful for one in the state of *iḥrām* to catch. It is related in the same (tradition) on the authority of Abū-Hurairah who said, "We went forth with the Prophet either for the Ḥajj or 'Umrah (lesser pilgrimage), when a swarm of locusts approached us; so we commenced to strike them down with our shoes and whips, upon which the Prophet said, 'Eat them, for they are game out of the sea.'" But truly speaking they belong to land, for according to our doctrines a person in the state of *iḥrām* is liable to a penalty for killing them, and so have also 'Umar, 'Uthmān, Ibn-'Umar, Ibn-'Abbās, and 'Aṭā' said. Al-'Abdarī states that this is also what the learned men say, excepting Abū-Sa'īd al-Khudrī who states that there is no penalty for it. Ibn-al-Mundhir has also related so on the authority of Ka'b al-Aḥbār and 'Urwah b. az-Zubair, for they have said that they are game out of the sea and that there is no penalty for (killing) them, and he (Ibn-al-

Mundhir) advances in support of their argument the tradition of Abû'l-Muhazzim, which is given on the authority of Abû-Hurairah who said, "A swarm of locusts alighted upon us, and a man out of us kept on striking them down with his whip while he was in the state of *iḥrām*; having been told that it was not a proper thing to do, he mentioned it to the Apostle of God, who said, 'They are game out of the sea.'" Abû-Dâ'wād, at-Tirmidhî, and others have related this tradition and are agreed in considering it a weak one, on account of Abû'l-Muhazzim whose proper name was Yazîd b. Sufyân and a mention of whom will be made under the subject of lawfulness or unlawfulness in the art. *الصيد*, being a weak authority. The general body (of theologians) argue on the strength of what has been related by the Imâm ash-Shâfi'î on trustworthy or good authorities, on the authority of 'Abd-Allâh b. Abî-'Ammâr who said, "I proceeded with Mu'adh b. Jabal and Ka'b al-Aḥbâr in the company of the pilgrims in the state of *iḥrām* from Jerusalem, on the religious visit called 'Umarah, and while we were in a part of the road and Ka'b was engaged in warming himself with the fire, a swarm of locusts passed by him; so he took two of them and killed them forgetting that he was in the state of *iḥrām*. He then remembered it and threw them away. When we went to al-Madīnah, the people proceeded to 'Umar, and I too went with them; then Ka'b related to him the incident about the two locusts, upon which 'Umar asked him, 'What penalty have you imposed on yourself?' and he replied, 'Two dirhams.' 'Umar thereupon said, 'Well done! two dirhams are better than a hundred locusts; pay whatever you have imposed on yourself as your penalty.'" It is related with the authentic ascription of authorities quoted by ash-Shâfi'î and al-Baihaḡî on the authority of al-Ḳāsim b. Muḥammad who said, "I was seated in the company of Ibn-'Abbās, when a man asked him regarding a locust which he had killed while he was in the state of *iḥrām*, and Ibn-'Abbās replied, 'A handful of food is the penalty for it, and you may take a handful of locusts.'" The Imâm ash-Shâfi'î states that Ibn-'Abbās hinted by it, that there is a value for locusts, because they and their eggs are articles, for the price of which a person in the state of *iḥrām* or any person within the sacred precincts is answerable; if he treads them intentionally or unintentionally he is responsible, but if the locusts are scattered over all the roads and there is no escape from treading them, what is

apparent is that there is no responsibility; some, however, say that there is no responsibility whatever in it absolutely.

It is allowable to make an advance of money or property and to receive payment for it (*as-salam*) in locusts and fish, both alive and dead, when they are to be had in abundance, but every article has to be named for what is worthy of it (in return). Ar-Rāfi' mentions under the head of Profit or Interest (b. 11) three views regarding them, one being that they are not of the flesh-kind, which he says in *الروضة* (*ar-Rawdah*) and which is the correct view; the second is that they are of the flesh-kind of land; and the third is that they are of the flesh-kind of the sea, the distinction (between the two) being apparent in the allowableness of their being sold for the flesh-kind of the sea, or that of land, and in the matter of a person taking an oath that he would not eat any flesh, whether or not the oath is binding as regards locusts. Al-Muwaffak b. Tāhir makes a wonderful statement in saying that they are sea-game because they are produced from the excrement of fish, which is very strange.

(Proverbs) "A date is better than a locust." "The people came like scattered locusts." "More addicted to stripping the ground of its herbage than locusts." "More erring or deviating from the right course than locusts after they have their wings." "It is like locusts which leave nothing behind," applied to a severe affair, and to the extirpation of a tribe. "More protecting than the person who gave refuge to locusts," who was Mada'ij b. Suwaid at-Tā'i. The narrative regarding him, related by Ibn al-A'arabi on the authority of al-Kalbi, is that he was one day alone in his tent when some men of the tribe of Tayyi', who had with them their vessels came there, and he asked them, "What is your business?" They replied, "Locusts have fallen in your courtyard, and we have come to take them." He therefore mounted his horse and taking his spear said, "By God, not one of you will pass his hand to them, or I shall kill him; is it that they should be under my protection and you should desire to take them?" He then kept watching them until the sun grew very hot over them, and they flew away, when he said, "Now is your business with them, because they have removed themselves from my protection."

(Properties.) If a person fumigates himself with land-locusts, it will benefit him in difficulty of micturition. Avicenna states that if twelve locusts are taken, their heads and extremities pulled off, and then drunk after placing a little of dry myrtle with them, by one suffering from dropsy, they will benefit him. If locusts with long backs are hung on the person of one suffering from quartan ague, they will benefit him. If freckles are painted with their eggs and their interior, they will be cured.

(Interpretation of locusts in dreams.) Locusts in a dream are an army of God, because they formed one of the miracles performed by Moses as a punishment (for the Egyptians). Locusts before they fly (دبى — *dabā*), mean men with bad qualities and evil conduct. If they fall into a place whence they can be taken and eaten, they indicate prosperity and happiness. If one dreams of storing them in a jar or a cauldron, he will acquire dirhams and dinārs. It is related that a man came to Ibn-Sīrīn and told him, "I have dreamt that I took locusts and placed them in a jar," and Ibn-Sīrīn said, "They are the dirhams which you will take to a woman;" it happened accordingly. If one dreams of having a shower of locusts of gold over him, God will give him a substitute for what has passed away from him, on account of the narrative regarding Job (Ayyūb).

الجراد البحرى (*al-Jarād al-bahrī*).¹—The marine locust.—The Sharif² states that it is an animal with a square shaped head immediately attached to which, is an earthen (خزفي) shell, the other half having no testaceous covering over it; it has on both of its two sides ten long arms resembling the arms of spiders, only that they are very big; some of them are of the size of a cake of bread and some of a size smaller than that. It is found in large numbers on the coast of the sea bordering the western countries,³ where they are eaten largely, roasted and boiled. It has two fine red spines (horns), and two protruding eyes hanging from its head. It is hot and dry,

الجراد البحرى (*jarād al-bahr*) means shrimps in some of the dialects of Arabic, but in Meccah the name is applied to the flying-fish, *Exocoetus brachysoma* and *E. evotus*.⁴ * Sharif Shāh b. Malakdād al-'Abbāsī. De Slane has given a short account of him in a note; see his T. of Ibn-Kh.'s B. D. Vol. II, p. 643.
¹ Northern Africa, Spain &c.

and the best way of eating it is roasted in an oven or a baking pan. It is included among the several species of shells (as regards its lawfulness or unlawfulness). The property of its flesh is that it is beneficial in leprosy.

الجَرَّارَة (*al-Jarrārah*).—A certain species of scorpions, which when it walks on land, drags its tail. It will be described under the letter ج. These scorpions are small, of a yellow colour, and of about the size of a leaf of the assafoetida plant; they are found in 'Askar Mukram (in Khuzistān), mostly in beds made in the ground (كهارات) for sugar, and in the clay of the moulds made for sugar;—so it is said in كَامِلُ الصَّنَاعَةِ (*Kāmil as-sinā'ah*). Mūsā b. 'Abd-Allāh al-Isrā'īlī al-Ḳurṭubī states that *al-jarrārah* is a species of scorpions; it is small in body and does not raise its tail over its body like other scorpions, but drags it on the ground, and in that state it is found in eastern countries (بلاد المشرق). Al-Jāhid states that it is found in 'Askar Mukram and Jundai Sābūr (a district in Khuzistān); if it stings one it kills him, the flesh of the stung person sometimes becoming dispersed and sometimes putrifying and stinking to such an extent, that nobody can go near him, unless he has his face covered from fear of his becoming infected (with the poison). This species is fond of being in privies and damp places. Its poison is hot and of a burning nature. Ibn-Jamī' states in his book الإرشَاد (*al-Irshād*), that *al-jarrārah* is a species of scorpions; its poison is hot and dry, creating inflammation in the body and a sense of oppression in the chest, but there is no pain in the place itself, in which it stings; among the drinks which are beneficial for it are barley water, water of cheese, and the meal of apples with cold water. Al-Ḳazwīnī and al-Jāhid state that the sting of this species is mostly fatal.

الْجُرَادُ (*al-Juradh*).¹—[The large field-rat]. The male of rats. Some say that it is a species of rats, larger than a jerboa, of a dusky colour, with a blackness in its tail;—so Ibn Sīdah says. Al-Jāhid states that the difference between *al-juradh* and the common rat (*al-fār*) is like that between buffaloes and cows, and between Bactrian and Arab camels. He also states that cats cannot overpower the field-rats of Antioch because of their large size, unless they take them one after

another, and that the most powerful of them are to be found in Khurāsān, which sometimes bite a sleeping man cutting off his ear. He relates also, "I have seen a field-rat fighting with a tom-cat, and running away after pulling out its eye." Az-Zamakhsharī says in ربيع الأثر (Rabi'ul-Abṭar), that a field-rat if it is castrated will eat all the rats, none of which is (then) able to stand before it (for a fight). He states also that it is alleged that castrated animals of all kinds are weaker than stallions, excepting in the case of field-rats, for castration gives rise in them to bravery and boldness. Pl. جرذان (jirdhān) like مرد, pl. مردان. أرض جرذة (ard jaridhāh) = land abounding with field-rats. Its sobriquets are ابو جوال (abū-jawwāl), ابوراشد (abū-rāshid), and ابو العدرج (abū'l-adarrāj). It will be again mentioned under the letter ف.

Abū-Dā'wūd, Ibn-Mājah, and others relate on the authority of Dhubā'ah bint az-Zubair, the wife of al-Miḡdād b. al-Aswad, who said, "Al-Miḡdād went to answer a call of nature to the cemetery, al-Khab-khabah, which is a place in the direction of al-Madīnah; he entered a waste place in it, when he saw a field-rat taking out a dinār after a dinār from a hole, until it took out seventeen dinārs, after which it took out the end of a green rag. Al-Miḡdād said, 'I rose up and spreading out the end of the rag found in it a dinār, so that they were altogether eighteen dinārs.' Al-Miḡdād then went with them and asked permission to see the Apostle of God, and when he entered he informed him (of it) and said to him, 'Take the poor-rate out of it, O Apostle of God;' the Apostle of God asked him, 'Did you put your hand to the hole?' upon which al-Miḡdād replied, 'No, by Him who has sent you with the Truth.' The Apostle of God said after that to al-Miḡdād, 'Take them, and may God bless you with them!'" In a version of this, the Prophet is related to have said, "It is a means of sustenance driven by God to you."

It is related in the Ṣaḥīḥ (صحيح) of Muslim out of a tradition of Sa'īd b. Abī-Urṭabah on the authority of Abū-Sa'īd al-Khudrī who said, "Some men of the tribe of 'Abd-al-Kais went to the Apostle of God and said, 'O Apostle of God, we are a clan out of the division of ar-Rabi'ah;'" he continued the relation of the tradition till they said, "'O Apostle of God, in what shall we drink?' and he replied, 'In leathern bottles,' upon which they said, 'Our land abounds largely with field-rats, and therefore no leathern bottles

can remain (uneaten) in it;’ he then said, ‘Even if field-rats eat them, even if field-rats eat them.’”

It is related that a woman went to Kais b. Sa’d b. ‘Ubādah b. Dulaim, who was very forbearing and liberal (in his nature), and said to him, “Field-rats have walked over a staff to my house.” He replied, “I invite them to attack (jump over) it like lions;” he then filled her house with food, fat, and condiments. It is also related that he had several debts due to him, and he happened to fall ill; he considered the people to be tardy in coming to visit him, and being told that they were ashamed in coming owing to the debts which they owed him, he ordered a crier to proclaim, “Whoever is indebted to Kais b. Sa’d is free from the debt,” upon which the people came to him in such numbers as to demolish the step over which they had to climb up to see him. ‘Urwah stated that Kais b. Sa’d used to say, “O God, bless me with wealth, for generosity (فعل) cannot become meet without wealth!” and that his father Sa’d b. ‘Ubādah used to say, “O God, grant me praise and glory, but there is no glory without generosity, and no generosity without wealth! O God, a little is not meet for me, nor am I fit for it.” Yahyā b. Abī-Kathīr said that Kais b. Sa’d, whenever he finished the ordained prayer, used to say, “O God, grant me wealth to help me in becoming generous, for generosity does not become meet without wealth!” Al-Jawharī states that الفعل is the root of فعل, imperfect يفعل. Some read in the Kūr’ān, “And we inspired them to do good works (فعل),” الفعل being the noun of which فعل is the plural, like قدح, pl. قَدَاح, and بئر, pl. بَآر, whilst الفَعَال means generosity. Hadbah says:—

“With his jaws falling on the bone of his chest,

When people are pleased with his generosity he is satisfied.”

End (of al-Jawharī’s statement). Ibn-Sīdah says that الفَعَال is the noun of فعل الحسن. Kais b. Sa’d died in 60 A.H., but some say in 59 A.H..

Its lawfulness and properties are like those of the common rat (الفار), which will be given under the letter ف.

(Interpretation of it in a dream.) A field-rat in a dream indicates impiety, harm, and assembling; sometimes it indicates

meanness and hatred, and sometimes cruel women. He who dreams of eating the flesh of a field-rat, will obtain means of subsistence unlawfully. Some of the interpreters of dreams say that it indicates removal (from a place) for a person who dreams of taking it, or of its having entered his house, on account of the words of God, "And we sent against them the flood of the dyke,"¹ the immediate cause of which was a field-rat, and which resulted in the people emigrating from that land. The eating of its flesh indicates the absence of an impious person.

الْجَرَجِس (al-Jirjis).—A dialectical variety of الْقَرَقِس which means small gnats and which will be described under the letter ق.

الْجَوَارِس (al-Jawāris).—Bees. جَرَسَتِ النَّحْلُ الْعَرُفُ = *the bees ate the tree al-urfū*, imperfect جَرَسَ, جَرَسًا, an expression employed when they eat it. الْجَرَس (al-jars) originally means a low sound; الْعَرُفُ is the tree called *talh* (mimosa or acacia) giving a gum with an offensive odour which is imparted to the honey when bees eat of that tree.

الْجُرْو (al-Jirw), also الْجَرَو (al-Jarw) and الْجُرْو (al-Jurw), all the three being well-known forms. A whelp (puppy) or a young one of a dog and of any of the beasts of prey. It is said in a proverb, "Acquire not the whelp of a bad dog." A poet says:—

"If a poor female gives birth to a whelp of a dog,
The dogs are reviled on account of that whelp."

Ibn Sīdah says that (al-Jirw) means a small one of every kind or thing, even of colocynth, marsh-melon, cucumber, and pomegranate. Muslim relates in his *Ṣaḥīḥ* (Ṣaḥīḥ) on the authority of Maimūnah, that the Prophet having got up one morning looking very sad, she asked him, "O Apostle of God, I ask you the reason of your having this look which I disapprove," and he replied, "Gabriel had promised me that he would visit me last (this) night, but he has not done so, and by God, he has never before broken his promise to me." She stated, "The Apostle

of God remained the whole of that day in that state; it then struck him that there was a whelp (puppy) of a dog under our tent, and he ordered it to have it taken out, which was done accordingly; the Apostle of God then took water in his hand and sprinkled it over the place in which it was. When the evening came, Gabriel met him, and the Apostle said to him, 'You had promised me that you would meet me last night,' and he replied, 'Yes, but we, the general body of angels, do not enter a place in which there is a dog or a picture.' In the morning the Apostle of God ordered all the dogs to be killed that day, even the dog in the small garden, leaving the dog in the big garden." At-Tabarâni has related this tradition more extensively, 'On the authority of Khawlah, the slave-woman of the Prophet, who said, "A puppy of a dog entered our house, went under the cot, and died there, and the Apostle of God having remained for some days without any revelation coming to him, said, 'O Khawlah, what has happened in the house of the Apostle of God, that Gabriel does not come to me; has any thing new occurred in the house of the Apostle of God?' He then went out to the mosque, and I got up and swept the house; I introduced the broom under the cot, when I felt some thing heavy under it, so I tried and took it out and found it to be a dead whelp of a dog; I then took it out with my own hand and threw it behind the house. The Apostle of God then came in with his beard shaking, for whenever a revelation came to him he used to shiver; he said, 'O Khawlah, cover me so that I may become warm,' and then God revealed to him, "By the forenoon! And the night when it darkens! Thy Lord has not forsaken thee, nor hated thee!"'" 'Abd-al-Barr says, that the authorities for her (this) tradition are not such as can be supported by evidence, but the truth is, that this chapter (of the *Kur'ân*) was the first one to be revealed to the Prophet after the coming of revelation to him had ceased (for a time); the infidels having said that Muḥammad's Lord had deserted him, God revealed to him this chapter.

Al-Baihaḳī relates at the end of the 47th chapter of *ash-Shi'b* (ash-Shi'b), on the authority of Mu'adh b. Jabal, who said that there was among the Beni-Isrâ'il a childless man who had no

children born to him; he used to go out, and whenever he saw one of the boys of the Beni-Isrâ'il with ornaments on, he used to beguile him and take him to his house where he killed him and threw him into an underground cellar belonging to him. While he was in the habit of carrying on this practice, he met one day two boys, brothers, with ornaments on their persons, and he took them home and then threw them into the cellar. Now he had a Muslim wife, who used to warn him against doing that and say to him, "I warn you of the punishment of God," but he used to reply, "Had God wanted to punish me, He would have done so on the day that I committed such and such an act." She used then to say to him, "Your measure (مِزَان) was not then full, but when it is full, you will be seized (with punishment)." When the two boys were murdered, their father went in search of them but could not find anybody who could give him any information about them. He therefore went to one of the prophets of the Beni-Isrâ'il and informed him of it. The prophet asked him, "Had they any play-thing with them, with which they played?" and he replied, "Yes, they had a puppy." The prophet thereupon said, "Bring it to me," and so he brought it to him; the prophet then placed his ring between its two eyes and allowed it to take its own way; he said, "In the first house out of the houses of the Beni-Isrâ'il it enters, you will find evidence regarding them (the boys)." The dog proceeded, going in between the houses of the Beni-Isrâ'il, until it entered one of their houses, upon which they (the people) followed it and found the two boys murdered, together with many other boys whom he had murdered and thrown into the cellar. They therefore went with him to the prophet who ordered him to be crucified. When he was raised on the wooden tree (for crucifixion), his wife came and said to him, "I used to warn you about this day and to tell you that God would not let you alone, but you used to reply, 'Had God wanted to punish me for any thing, He would have done so on the day that I committed such and such an act,' and I used to tell you that your measure was not then full, but now your measure is full."

Under the letter ك in the art. الكلب will be given the tradition which is related in the مسند (Musnad) of the Imâm Aḥmad and by

at-Tabarānī and al-Bazzār, regarding the bitch, in the belly of which its puppy howled. Al-Ḥākim relates in المناقب (*al-Mandkib*) out of a tradition of Abū-Dhurr that the Prophet said, "When time will draw near (its end), the practice of wearing the apparel called *tailasān* will increase, trade will increase, wealth will increase, a wealthy man will become a great man on account of his riches, immorality will be on the increase, the number of women will increase, the government will be that of boys, the sultān will oppress, measures and weights will become defective, a man will rear a puppy of a dog in preference to the rearing up of a child, the big ones will not be honoured and the small ones will not be pitied, adultery will increase to such an extent that a man will compress a woman on the openest (highest) part of the road, the most excellent man of the time (out of them) only saying to them, 'Would that you had gone aside (for the act)!' they will wear the skins of sheep over the hearts of wolves, and the best one of the men of the time will only be a hypocrite." In the same manner, at-Tabarānī has related it in his معجم الاوسط (*Mu'jam al-awsat*), but in it the name of Saif b. Maskūn is given, who is, however, a slender authority.

الجريت (*al-Jirrith*).—[The eel]. It is the fish which resembles the serpent (*ath-thu'bān*). Pl. جرائي (*jirrāthi*). It is also called *al-jirri*, which is a fish resembling a serpent, and is called in Persian *mār-mūhī* [snake-fish or eel]; it has been already described under the letter ¹ as the eel (*al-ankalīs*). Al-Jāhidī states that it eats field-rats and that it is a water-snake.

(Lawfulness or unlawfulness.) Al-Bagawī states in his commentary on the words of God, "Lawful for you is the game of the sea, and to eat thereof," that *al-jirrith* is lawful by general agreement. This is the statement of Abū-Bakr, 'Umar, Ibn-'Abbās, Zaid b. Thābit, and Abū-Hurairah; it is also what Shuraih, al-Ḥasan, and 'Aṭā' say, and it is the doctrine of the school of Mālik, and apparently that of ash-Shāfi'ī, meaning thereby the serpents (*ath-tha'abīn*), which do not live but in water. But as to the serpents which are amphibious, they are poisonous, and the eating of them is unlawful. Ibn-'Abbās was asked

regarding *al-jirri*, and he replied, "It is what the Jews hold unlawful, but what we do not hold unlawful."

(Properties.) If its bile is placed as a snuff into the nostril of a mad horse, it will be cured of its madness. Its flesh renders the voice good. What al-Bukhârî has given in his *صحیح* (*Saḥīḥ*) regarding *al-jirri* will be given under the letter *ج* in the art. *الميد*.

الجَزُور (*al-Jazûr*).—A camel (that is slaughtered or to be slaughtered), applied both to the male and the female, the word itself being of the fem. gender. Pl. *جزر* (*juzur*);—so al-Jawharî says. Ibn-Sidâh states that *الجَزُور* (*al-jazûr*) is a female camel that is to be slaughtered; pls. *جَزَائِر* (*jazâ'ir*), *جزر* (*juzur*), and *جَزَارَات* (*juzurât*) which last is the pl. of plural like *طَرَقَات*, *طَرَقَات*. Khirniḳ bint Hifḥân says:—

"My tribe remains not at a distance,
A tribe which is a poison for enemies and a misfortune for camels;
Alighters in every field of battle,
And firmly tied in their nether garments."

From this word is derived *المَجْزِرَة* (*al-majzirah*) which is a place for slaughtering (animals). In *كتاب العين* (*Kitâb al-ʿAyn*) it is said, that the word is specially applied to sheep and goats, being taken from *جزر* (*jazr*) which means a piece (cutting).

It is related in the *صحیح* (*Saḥīḥ*) of Muslim, out of a tradition of ʿAbd-ar-Raḥmân b. Shammâsah, that ʿAmr b. al-ʿÂṣ said at the time of his death, "When you bury me, pour earth over me gently, then remain about my grave for a sufficient time to allow of the camel being stabbed (slaughtered) and its flesh to be distributed, so that I may be pleased with your company, and think of what to address to the messengers of my Lord, (Nakir and Munkar)." I say that he spoke of the stabbing of the camel and the distribution of its flesh metaphorically, because he was in the early part of his career a butcher in Makkah and used to stab camels; he therefore made use of it metaphorically. Ibn-Kutaibah asserts decisively in *المعارف* (*al-Maʿârif*), that he was by occupation a butcher, which statement Ibn-Duraïd has copied in *كتاب الوشاح* (*Kitâb al-Wishâḥ*) and likewise Ibn-al-Jawzî in *التهذيب* (*at-Tahkîḥ*). He has added to him (his name, the names of) az-Zubair b. al-ʿAwwâm and ʿAmir b. Kuraiz, and said that all of them were butchers.

At-Tawhîdî mentions in *كتاب بصائر القداماء و سرائر الحكماء* (*Kitâb Baṣa'ir al-kulamâ' wa sarâ'ir al-ḥukamâ'*) all the persons out of the tribe of Kuraish, whose occupations are known, saying that Abû-Bakr as-Ṣiddîq was a dealer in cloths, and so were 'Uthmân, Talḥah, and 'Abd-ar-Raḥmân b. 'Awf; 'Umar was a broker and used to go between sellers and purchasers; Sa'd b. Abî-Waqqâs used to make and fashion arrows; al-Walîd b. al-Muġîrah was a blacksmith, and so was also Abû'l-'Âṣ the brother of Abû-Jahl; 'Uqbah b. Abî-Mu'ait̃ was a vintner or seller of wine; Abû-Sufyân b. Ḥarb used to sell oil and condiments; 'Abd-Allâh b. Jud'ân was a slave-dealer and used to sell slave-girls; an-Nadr b. al-Ḥârith was a lute-player and used to play on the lute; al-Ḥakam b. al-'Âṣ was a castrator and used to castrate goats and sheep, and so were also Ḥurâith b. 'Amr, ad-Daḥḥâk b. Kais al-ḥibrî, and Ibn-Sîrîn; al-'Âṣ b. Wâ'il as-Sahmî was a farrier and used to treat horses; his son 'Amr b. al-'Âṣ was a butcher, and so was also Abû-Ḥanîfah, the introducer of the principle of private judgment and analogical reasoning; az-Zubair b. al-'Awwâm was a tailor, and so were also 'Uthman b. Talḥah, to whom the Prophet handed over the key of the Ka'bah (at the conquest of Makkah), and Kais b. Makhramah; Mâlik b. Dînâr was a writer or copyist; al-Muḥallab b. Abî-Sufrah was a gardener; Kutaibah b. Muslim, who conquered the country of the Persians as far as beyond the river (Transoxiana) was a camel driver; Sufyân b. 'Uyainah was a teacher, and so were also ad-Daḥḥâk b. Muzâḥim, 'Atâ' b. Abî-Rabâh, Kumait the poet, al-Ḥajjâj b. Yûsuf ath-Thaḡaffî, 'Abd-al-Ḥamîd b. Yahyâ the author of *الرسائل* (*ar-Rasâ'il*), Abû-'Ubaid-Allâh al-Kâsim b. Sallâm, and al-Kisâ'î; these were the occupations of the honoured ones (among them).

He states as regards the religions of the Arabs that Christianity prevailed among the tribes of Rabî'ah, Gassân, and a portion of the tribe of Kuḏâ'ah; Judaism among Ḥimyar, Kinânah, Kindah, and the Beni'l-Ḥârith b. Ka'b; Magianism among Tamîm out of whom came al-Ḥajib b. Zurârah, who had pawned his bow with the Kasrâ to pay off the debts against him, which gave rise to a proverb in his name, "More paying off (debts) than the bow of Ḥajib;" it was subsequently redeemed in the time of the Prophet and made a present of to him (the Pro-

het); and Infidelity (الزندقة) prevailed among Kuraish. What at-Tawhîdî has mentioned in respect of the occupation of az-Zubair b. al-Awwâm, namely, that he was a tailor, requires consideration, the truth being that he was a butcher as mentioned by Ibn-al-Jawzî and others, which has been already stated. As Amr b. al-Âs was in those days the governor of Egypt and the greatest of men there, he resembled a camel to be slaughtered in comparison with the other beasts of the cattle-kind; its stabbing resembled his death, and the distribution of its flesh the distribution of his wealth after his death. Among the things he left behind were nine *irdabbs* of gold.

As regards the ablution for prayer after eating the flesh of camel (البحور), mention has already been made under the latter in the art. الأكل of such of the imâms as follow that rule, and it is what has been selected on satisfactory proof. It is related in the صحيح (Sahîh) of Muslim and other books, on the authority of Jâbir b. Samurah, that a man asked the Prophet, 'Shall we perform the ablution for prayer after eating the flesh of goats and sheep?' and he replied, "If you wish you may perform the ablution, and if you do not wish you may not do so;" the man then asked, "Shall we perform it after eating the flesh of camels?" and he replied, "Yes, perform it." Ahmad, Abû-Dâ'wûd, and others relate on the authority of al-Barâ' b. Âzib who said, 'The Prophet was asked regarding the ablution for prayer after eating the flesh of camels, and he replied, 'Perform ablution after eating the flesh of camels;' he was then asked regarding the flesh of goats and sheep, and he replied, 'Do not perform ablution after it.'" An-Nawawî states, "Both these traditions are authentic, but there is no categorical reply based on them; a party of the truthful relaters of traditions out of our sect have elected this doctrine."

Al-Bukhârî, Muslim, Abû-Dâ'wûd, and an-Nasâ'î relate on the authority of Ibn-Mas'ûd who said, "While the Prophet was in the act of prostrating (during prayer), 'Uqbah b. Abî-Mu'ait came there with secundine (fetal membrane) of a camel and threw it on the back of the Prophet who, however, did not raise up his head, until Fâtimah came there, and taking it off from his back prayed against him who had done that; the Prophet then said, 'O God, with Thee rests the punishment of the opulent ones out of Kuraish! O God, with Thee rests

the punishment of Abû-Jahl b. Hishâm; 'Utbah b. Rabî'ah, Shaibah b. Rabî'ah, 'Uqbah b. Abî-Mu'ait, and Umayyah b. Khalaf' or 'Ubayy b. Khalaf!' He said, "I myself saw them killed at the battle of Badr and thrown into a well, excepting Umayyah or Ubayy b. Khalaf, for being bulky, when they dragged his body, the joints of his body gave way and separated before he could be thrown into the well."

الْبَيْتَانَةُ (*al-Jassâsah*).—Ibn-Sîdah states that it is a certain beast in the islands, which will search for news and bring it to ad-Dajjâl (Antichrist). So also Abû-Dâ'wûd as-Sijistânî says. It is so named, because it will search for news (act as a spy) for ad-Dajjâl. It is related, on the authority of 'Abd-Allâh b. 'Amr b. al-'Âs, that it is the دَابَّةُ الْأَرْضِ (*dâbbat al-ard*) mentioned in the *Kur'ân* (XXXIV-13), and that it lives on an island in the Red sea.

Muslim, Abû-Dâ'wûd, at-Tirmidhî, an-Nasâ'î, and Ibn-Mâjah relate on the authority of Fâtimah bint Kais, who said, "The Apostle of God came to us and rose up to address us; he said, 'I have not assembled you out of a desire for any thing or from fear for any thing, but to relate to you a tradition which has been related to me by Tamîm ad-Dâri who informed me that having embarked in a ship with thirty men belonging to the tribes of Lakhm and Judhâm, an adverse and heavy wind drove them for shelter to an island, where they saw a beast whom they asked, "What art thou?" and it replied, "I am *al-Jassâsah*"; they then said to it, "Inform us of the news," and it said, "If you wish to have news, you must enter this convent, for there is in it a man who is desirous of your company;" he then said, "We went to him." He (the Prophet) related (to us) the whole tradition." This Tamîm ad-Dâri was the same as Tamîm b. Aws b. Khârijah b. Suwaid Abû-Ruqayyah, who became a Muslim in 9 A.H.. There are eighteen traditions regarding the Prophet related on his authority, out of which Muslim has related the tradition regarding الدِّينَ النَّصِيحَةُ (true religion is sincere advice); and it was in virtue of his great and good qualities which were not shared in by any body else, that the Prophet related the narrative about *al-Jassâsah* on his authority. Some of the Prophet's Companions have related traditions on his authority, such as Ibn-'Abbâs, Anas, and Abû-Hurairah; and some of the Tâbi'is have (also) done so. He used to reside in al-Madînah, but after the assassination of 'Uthmân he removed

Jerusalem. He used to keep awake a good deal at night for praying, and was the first one to relate stories to people and to light lamps in the mosque. The Ḥāfiḍ Abū-Nu'aim states, and so does also Abū-Dā'wūd at-Ṭayālisī on the authority of Abū-Sa'īd al-Khudrī who said, "The first one to light lamps in the mosque was Tamīm ad-Dārī." Tamīm died in the year 40 A.H. . As to the Tamīm ad-Dārī mentioned in the *Qisṣat al-Jam* (صحيح) (Ṣaḥīḥ) of al-Bukhārī in *Qisṣat al-Jam*, he is a Christian out of the people of Dārain;—so Muḥāṭil b. Ḥibbān and others say.

جَعَار (Ja'ār).—The hyena. The Arabs say proverbially, "More mischievous than a hyena." A poet says:—

"I said to her, 'Do mischief, O hyena,
And drag the flesh of a man who has not tasted sleep.'"

الْجَعْدَة (al-Ju'dah).—A she-goat or a ewe. It will also be given among the sobriquets of the wolf under the letter *Ḍ* in the art. *الذئب*.

الْجُعَل (al-Ju'al).¹—Like رطب and مرد. Pl. جعلان (*ji'lān*). People call it ابو جعران (*abū-jī'rān*), because it collects dry dung (الجمر) and stores it up in its nest. It is a certain well-known insect, and is called also الزعقورق (*az-za'kūḥ*); it bites beasts in their pudenda, upon which they run away. It is larger than the black beetle الخنفساء (*l-khunfūsā*), intensely black, with a reddish tinge on the belly, the male having two horn-like processes. It is found generally in the stinging places of cows and buffaloes and in places where their dung is voided. It is mostly produced out of the dung of cows and is wont to collect dung and store it up as has been mentioned, and as a strange thing it dies from the smell of roses or any other good scent, but if it is returned to the dung it lives (again). Abū't-Tayyib says, describing this peculiarity, in his lines:—

"In the same way that the smell of roses injures the beetle *ju'al*."

It has two wings which are hardly visible unless it flies; it has six legs and a very high hump; it walks backwards, but notwithstand-

¹ Gen. *Ateuchus*. *Scarabæus auratus*—Forskāl. In Egypt *Ateuchus* (*Scarabæus*) *sacer*. In 'Omān *Scarabæus isidis* which is technically called *bū-ja'al*, but there are also two other beetles which are known by that name, *Helicopsis gigas* and *Gymnopleurus elegans*.

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"In the same way that the smell of roses injures the beetle ja'al."

It has two wings which are hardly visible unless it flies; it has six legs and a very high hump; it walks backwards, but notwithstanding

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ing that, it is properly guided to its nest. It is also called الكبريتك (*al-kabartal*); when it wishes to fly it ruffles or shakes itself, upon which the wings show themselves, and it flies away. It is in the habit of watching sleeping persons and following any such as get up to answer the call of nature, on account of its great fondness for ordure which is its food.

Aṭ-Ṭabarānī, Ibn Abī'd-Dunyā in كتاب العقوبات (*Kitāb al-ʿuqūbāt*), and al-Baihaḳī in شعب الإيمان (*Shuʿb al-iʾmān*), relate regarding Ibn-Masʿūd as having said, "The sins of man would kill (even) the beetle *al-juʿal* in its hole." Al-Ḥākim relates on the authority of Abū'l-Aḥwās regarding Ibn-Masʿūd, that he recited, "If God were to punish men for their action (بما كسبوا instead of بظلمهم = their wrong-doing), He would not leave upon the earth a single beast; but He respites them until a stated time,"¹ and added, "The beetle *al-juʿal* is very nearly punished in its hole for the sin of man." Al-Ḥākim then states that the authorities for this tradition are authentic; but neither of them explains it. Al-Mujāhid states regarding the words of God, "And those who curse shall curse them too,"² that they are the insects of the earth the black beetles *al-khanājis* and the beetles called *al-jilān*, which prevent rain from coming, on account of their (men's) sins. It has been related by Abū-Dā'wūd and at-Tirmidhi who holds the tradition to have been delivered on respectable authority, being the last one in his جامع (*Jāmi'*) before (the chapter) العلل, and also by Ibn-Ḥibbān on the authority of Abū-Hurairah, that the Prophet said, "God has verily taken away from you the boasting of the vaingloriousness of the days of Ignorance, and the boasting on account of fathers, and has substituted for it either a pious believer or a miserable sinner; you are the children of Adam, and Adam was made of earth; let men leave off the boasting of their glory on account of their tribes who are naught but charcoal out of the charcoal of Hell, or who are more insignificant in the eyes of God than a beetle of the kind called *al-juʿal*, which pushes dung (الغنى) with its nose;" but in one version it is said, "who are in the eyes of God more insignificant than a beetle of the kind called *al-juʿal*, which pushes dung (الخزاع) with its nose." It is related in the مسند (*Musnad*) of Abū-Dā'wūd at-Ṭayālīsī and in شعب الإيمان

(*Shi'b al-i'mān*) on the authority of Ibn-'Abbās, that the Prophet said, "Do not boast of the vain glory of your fathers who died in the Time of Ignorance, for by Him in whose hand my soul is, what *al-ju'al* rolls along with its nose is better than your fathers who died in the Time of Ignorance." Al-Bazzār relates in his *مسند* (*Musnad*) on the authority of Ḥudhaifah, who said that the Apostle of God said, "All of you are children of Adam, and Adam was made of dust; all those that boast of their fathers will come to an end or will be in the eyes of God more insignificant than the beetles *al-jī'ān*."

‘Amir b. Mas‘ūd al-Jumahī as-Ṣaḥābī was called *د حروجة الجعل* (*duhrūjat al-ju'al*—the little ball of dung rolled along by the beetle *al-ju'al*), on account of his short stature; he is the relater of the tradition about fasting in winter being an easily accomplished thing. Ar-Riyāshī relates on the authority of al-Aṣma‘ī who said, "A Badawī passed by us and asked us regarding his son, and we said to him, 'Describe him,' when he replied, '(He is) as if a small *dīnār*.' We said to him, 'We have not seen him;' so he went away. We had not waited long, when he returned with a small and black boy as though he were a *ju'al*, on his neck, and we said to him, 'Had you asked us about this one, we should have been able to guide you to him, because he was the whole day before us.'" Al-Aṣma‘ī then recited these lines:—

"God has rendered her to be beautiful in his heart,
In the same manner as a son is beautiful in the eye of his father."

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its filthiness.

(Proverbs.) "More clinging than a *ju'al*," because it follows a man to a place of answering the call of nature, as has been mentioned before. A poet says:—

"When I come to Sulaimā, a watcher(*ju'al*) becomes active;
And verily, that man is a miserable one to whom a *ju'al* clings!"

It is a proverb applied to a man to whom, a person whom he hates and from whom he is constantly fleeing away, clings.

(Properties.) If a *ju'al* is taken uncooked and unsalted, dried, and drunk without the addition of anything else, it is highly beneficial in scorpion sting.

(Interpretation of it in a dream.) A *ju'al* in a dream indicates a hateful and heavy enemy, and sometimes a traveller carrying goods

which are either obtained unlawfully or regarding which there is some suspicion, from one town to another.

الجعور (al-ja'wal).—The young of the ostrich in the dialect of al-Yaman;—so Ibn-Sidah says. The word النعامة (ostrich) will be given under the letter ن.

الجفرة (al-Jafrah). A kid which has become four months old and is weaned from its mother, the male being called الجفر (al-jafir). It is so called, because its sides have then widened out. Pls. أجفار (ajfār) and جفار (jifār).

(Information.) Ibn-Kutaibah states in his book أدب الكاتب (Adab al-Kātib) that كتاب الجفر (Kitāb al-jafir) was the skin of a kid on which the Imām Ja'far b. Muḥammad as-Sādiq wrote for the people of the house (of the Prophet) every thing that was necessary for them to know and every thing that is to happen till the Day of Resurrection; it is to this (Kitāb) al-jafir that Abū'l-'Alā al-Ma'arri alludes in his lines:—

"They (the people) were astonished at the case of the people of the house,
When they received their knowledge on the skin of a kid,
And the mirror of the astrologer in a small compass,
Which showed him every inhabited place and every desert."

It is said that Ibn-Tūmart well-known by the name of al-Mahdi was the person who succeeded in discovering Kitāb al-jafir; he saw in it what was to happen at the hands of 'Abd-al-Mu'min, the King of Morocco (المغرب), his narrative, his conduct and qualities, and his name. Ibn-Tūmart then set about searching for him for a long time, until at last he found him, and admitting him to his friendship respected him and advanced him (in position) before all his other friends. When he used to see him he used to recite:—

"In you the description I have specified has become complete,
And we all are through you happy and cheerful,—
A smiling face (tooth), an open hand,
A broad mind, and a pleasant countenance."

It is not true that Ibn-Tūmart had appointed 'Abd-al-Mu'min, his successor to succeed him at his death, but his friends took the hint from the great respect and preference he used to show for him, and thus he came to be at the head of affairs. 'Abd-al-Mu'min was

the person who led the people of Morocco, when he came to be at the head of affairs, to follow the doctrine of the school of Mālik in respect of **الفروع** (*al-furū'*—the derivative institutes of the faith) and to follow the doctrine of Abū'l-Ḥasan al-Ash'arī in respect of **الأمور** (*al-uṣūl*—the fundamental articles or dogmas of the faith). Abū al-Mu'min was a prudent and wise king and given to shedding blood and slaying a person for even a small crime. He died in Jumādā II, 558 A. H. after a reign of 33 years and some months.

(Lawfulness or unlawfulness.) It is lawful, and serves as a substitute or a ransom for a jerboa, if one happens to kill the latter in the state of *ihrām*.

Its properties and interpretation in a dream are like those of goat.

جلكى (*Julakā*).—Like **مرطى**. A certain species of animal cross-bred (born) between the snake and fish; when it is slaughtered, no blood comes out of it, and its bones are soft and loose, being eaten together with its flesh. It fattens women if it is eaten (by them) and is an excellent means of doing that.

الجلالة (*al-Jallālah*).—Any animal (beast) that eats **الجمالة** (*al-jalālah*) and **العذرة** (*al-'adhīrah*), the former meaning the globular dung of camels, &c., voided in the court or yard for dung (*al-'adhīrah*). **جالت الدابة الجملة** and **اجللتها** = the beast picked up or ate camel's or other dung, the beast itself being called **جالة** (*jāllah*) and **جلالة** (*jallālah*) when it picks it up.

Abū-Dā'wūd and others relate out of a tradition of Nāfi' on the authority of Ibn-'Umar and Ibn-'Abbās, that the Prophēt has prohibited riding a *jallālah*. Al-Ḥākim relates out of a tradition of 'Abd-Allāh b. 'Umar, who said, "The Prophēt has prohibited eating the flesh of a *jallālah* and drinking its milk, and ordered that people are not to carry burdens on it or to ride it, until it shall have been fed on fodder for forty nights." Al-Baihaḡī and others relate, on the authority of Ibn-'Abbās, that the Prophēt has prohibited drinking out of the mouth of a water-skin, riding a *jallālah*, and setting up an animal (as a target) and then shooting it (**السنجة**) for the

purpose of killing it, but the word المجذمة (*al-mujaththamāh*) is mostly applied to birds, hares, and other animals which cleave to the ground. الطائر جذم = *the bird cleave to the ground*, which takes the place of بروك (*burūk*) in the case of camels. A further account of *al-jallālah* will be given in the side-information in the art. السخلة.

الجام (*al-Jalam?*).—It is the same as اليويو (*al-yu'yu*) which is a species of hawk (المقر) and will be described in that art. and under the letter ي.

الجمال (*al-Jamal*).—[A he-camel]. The male of camels. Al-Farrā' says that it is the mate of الناقة (*an-nākah*—a she-camel), and Ibn-Mas'ūd also said the same thing when he was asked regarding it, as if he reckoned the person asking regarding a thing which all the people knew, a very ignorant one. Pls. جمال (*jimāl*), أجمال (*ajmāl*), جمائل (*jamā'il*), and جمالات (*jimālāt*). God has said, "As though they were yellow camels (جمالة)." Most of the commentators state that it is the pl. of جمال (*jimāl*) being formed correctly like رجال, pl. رجالات, whilst Ibn-'Abbās and Ibn-Jubair state that الجمالات (*al-jumālāt*) are the hawsers or large ropes of a ship when they are rolled up in a circle one over another into large bundles. Ibn-'Abbās states that الجمالات (*al-jumālāt*) also means large pieces of copper, and that a camel is called جمال (*jamal*) when it is in the seventh year.

(Information.) The name of the he-camel which 'Ā'ishah rode at the Battle of the Camel was 'Askar, which was purchased for her by Ya'la b. Umayyah for 400 dirhams, but some say, for 200 dirhams, which is the correct version. Ibn-al-Athīr states that Mālik b. al-Ḥārith well-known by the name of al-Ashtar an-Nakha'i, who was one of the celebrated heroes and who was on the side of 'Alī at the Battle of the Camel, passed by 'Abd-Allāh b. az-Zubair, who was with 'Ā'ishah and one of the brave men; they then seized each other, and whenever one of them overpowered his opponent, he used to throw him down and mount his chest; they did this several times, and Ibn-az-Zubair kept on shouting in a loud voice:—

¹ Al-Kur'ān LXXVII-33. The author gives the reading of the word as الجمالات (*jimālāt*).

"Slay me and Mâlik,
And slay Mâlik with me."

He meant by Mâlik, al-Ashtar an-Nakha'î. Ibn-az-Zubair stated, "I found myself on the evening of the day of the Battle of the Camel covered with thirty wounds between the stabs of spears, strokes of swords, and wounds inflicted by arrows. Neither of the forces was yet defeated; nobody could seize 'Â'ishah's camel without being slain; I seized the halter, however, when 'Â'ishah said, 'Who are you?' and I replied, 'Ibn-az-Zubair,' upon which she said, 'Woe to Asmâ, she will be bereft of her son!' Al-Ashtar then happened to pass by me, and I recognized him; we two then fought together, and for every stroke I gave him, he gave me, by God, six or seven, whilst I kept on shouting :—

'Slay me and Mâlik,
And slay Mâlik with me.'

In the meantime the halter of the camel fell neglected from my hand, upon which Mâlik took me by the legs and threw me into the trench and said, 'If it were not for your relationship to the Apostle of God, no member of your body would ever have united again with another.'" In another version he is related to have said, "The men on our side and on their side came together and fought one with another, until we took hold of one another by the tuck of the waist-wrapper, and the halter (of the camel) having been neglected by me fell from my hand, upon which I heard 'Alî say, 'Hamstring the he-camel, for if it is hamstrung the parties will separate.' A man then struck the camel and it fell; I never heard any thing louder than the grumbling cry of that he-camel. 'Alî next ordered the camel-vehicle to be lifted up and removed from among the slain, and Muḥammad b. Abî-Bakr and 'Ammâr b. Yâsir lifted it up; Muḥammad b. Abî-Bakr then introduced his hand into the litter, upon which 'A'ishah said, 'Who is this that intrudes upon a widow (the sanctity) of the Apostle of God? May God burn him with fire!' and he said, 'O sister, say, "with the fire of this world,"' and she then said, 'with the fire of this world.'" Talḥah who was on the side of 'Â'ishah was killed in this battle, and although az-Zubair returned (safely from the battle), he was slain by 'Amr b. Jarmūz in the valley of as-Sibâ' while he was asleep. 'Amr then returned with his (az-Zubair's) sword to 'Alî who when he looked at it said, "This is the sword that verily lightened for a long

time the anxiety of the Apostle of God!" 'Ā'ishah was then placed under guard, and 'Alī entered al-Baṣrah where the people of it took the pledge of allegiance to him. He then set 'Uthmān b. Ḥunāif at liberty and prepared 'Ā'ishah for the journey (back), sending her brother Muḥammad in her company; 'Alī personally accompanied her for some miles, and sent his two sons with her on a day's journey. It is said that the number of the slain out of the men on the side of 'Ā'ishah (the Camel) was eight thousand, but some say seventeen thousand, while the number of the slain out of the men on the side of 'Alī was a thousand. On that day nearly eighty hands, principally of the men of the Beni-Dabbah were cut off holding the halter of the camel, for directly the hand of one man was cut off another man seized the halter. Ad-Dabbī says regarding it:—

"We Bena-Dabbah are the heroes of the Camel;
We alight on the field of battle to fight with Death when it attacks,
For Death is sweeter in our eyes than honey."

They had put on the camel a coat of mail which remained on it until it was hamstrung. According to grammarians the vowel of inflexion in the word بنى (in the above lines) is a *fathah* for the purpose of praise and specifying. The Battle of the Camel occurred on Thursday the 10th of Jumādā I or Jumādā II, but according to some, on the 15th, in the year 36 A.H., and it lasted from the forenoon to near the afternoon. It is related that 'Ā'ishah gave the person, who brought her the happy news of Ibn-az-Zubair's safety after his encounter with al-Ashtar, ten thousand dirhams.

Ibn-Kh. and others relate that al-Ashtar visited 'Ā'ishah after the Battle of the Camel, when she said to him, "O Ashtar, were you the person that desired to slay my sister's son at the Battle of the Camel?" and he replied to her as follows in verse:—

"O 'Ā'ishah, had I not been starving for three days,
You would have found your sister's son slain;
He kept on shouting the whole day while spears were reaching him,
In a miserable voice, 'Kill me and Mālīk;
His having eaten and his youth saved him from me,
Whilst an empty stomach was not able to hold on."

It is (also) related that there was in Ibn-az-Zubair's neck such a large wound from a stroke given him by al-Ashtar, that had a bottleful of clarified butter been poured into it, it would have held it.

Al-Ḥākim relates out of a tradition of ʿKais b. Abī-Ḥāzim, and Ibn-Abī-Shaibah relates out of a tradition of Ibn-ʿAbbās, that the Apostle of God said to his wives, "Which of you will be the rider of the he-camel with hair on its face, who will go" or "go forth, upon which the dogs of al-Ḥaw'ab will bark at her?" Al-Ḥaw'ab is a river near al-Baṣrah. Ibn-Diḥyah states that it is a wonder how Ibn-al-ʿArabī could have ignored this tradition in his *Kitāb al-ḡurāmīṣ wa'l-ʿawāṣim* (كتاب الغرامى والعوام) and stated that no foundation existed for it, when it is better known than even the light of the day-break. It is related that ʿĀ'ishah when she went forth, passed by a watering-place called al-Ḥaw'ab, when the dogs barked at her, and she said, "Take me back, take me back, for I have heard the Apostle of God say, 'How will it fare with one of you when the dogs of al-Ḥaw'ab will bark at her?'" And yet this tradition coming from ʿKais b. Abī-Ḥāzim has been disallowed.

As to the following lines of a poet:—

"My he-camel complained to me about the long night-journey,
But I replied, 'I am not one to listen to complaints,
Bear patiently, for both of us are afflicted.'"

it is well known that the camel does not speak, but the poet intended by it to speak metaphorically and as a set-off against the other statement like it, like the words of God, "And who-so transgresses against you, transgress against him like as he transgressed against you,"¹ and like the words of ʿAmr b. Kulthūm:—

"Let not any one act wrongfully towards us,
Otherwise we shall act wrongly towards him in a worse manner
than children."

And like the words of another poet:—

"I have a horse which for forbearance² is bridled with forbearance,
And a horse which for levity is saddled with levity;
Whoso wishes me to stand uprightly, for him I am upright,
And whoso desires me to be crooked, for him I am crooked."

As to the words of God, "Until a camel (الجمال) shall pass into a needle's eye,"³ He intended by it an animal well-known, because it is the largest animal in size generally seen by man, one which will not enter unless a door is a very wide one, as if He said, "They shall never enter Paradise." A poet says:—

¹ Al-Kurʿān II-191. ² To meet with forbearance. ³ Al-Kurʿān VII-38.

"The camel is very large, but without intelligence ;

The camel is therefore, notwithstanding its largeness, not independent."

Ibn-'Abbās and Mujāhid recited الجمل in the above verse (of the *Kur'ān*) as الجمل, and interpreted it as meaning a thick rope of a ship. The سم الخياط is the eye of a needle. A poet says of it enigmatically:—

"A thing with a hole (eye) has worked in my shirt and left in it

An impression, such as, by God, would remove anxiety;

It has clothed a Caesar with a robe of beauty and a Tubba',

And a Kasrā, and has returned, whilst it is itself naked in its body."

The sobriquets of the he-camel are ابوأيوب *abū-ayyūb* and ابو صفوان *abū-sufwān*. In a tradition of Umm-Zar', she is related to have said, "My husband is the lean flesh of a he-camel on the top of a rugged mountain." It is related in the سنن (*Sunan*) of Abū-Dā'wūd, on the authority of Mujāhid who had it on the authority of Ibn-'Abbās, that the Prophet was given presents during the year of al-Hudaibiyah (6 A.H.), among which was a he-camel belonging to Abū-Jahl b. Hishām with a ring of silver in its nose, at the sight of which the believers in the plurality of gods used to be incensed. Al-Khatṭābī states that there is a point of religious law involved in it, namely, that it is allowable to offer as sacrifice at Makkah males (of animals); but it is related regarding Ibn-'Umar that he used to disapprove it in the case of camels, and was of opinion that the females of them ought to be offered as sacrifice. There is also in it a proof as to the permissibleness of the use of a little silver in the bridles of riding-beasts, such as horses and other animals. The meaning of his (Ibn-'Abbās') words, "ويغيب بذلك المشركين (the believers in the plurality of gods used to be incensed at it)," is, that this he-camel was well known to have belonged to Abū-Jahl, and when it came into the possession of the Prophet, it used to incense them to see it in his hands; the owner of it was slain and plundered.

Abū-Dā'wūd, at-Tirmidhī, and Ibn-Mājah relate on the authority of 'Irbād b. Sāriyah, who said, "The Apostle of God preached to us an exhortation, with which eyes flowed with tears and hearts became alarmed, and we said, 'O Apostle of God, this exhortation is of a parting or leave-taking nature; what do you therefore enjoin us to do?' upon which he said, 'I have verily, left you on a shining road

on which the night is like the day, and from which nobody will turn away after me but those who are to perish; those of you who will live after me will see much change, but keep ye to what ye know to be my course of conduct and to the course of conduct of the orthodox khalifahs after me, hold ye fast thereto (عضوا عليها الخواجد), and beware of innovations, for every innovation is a heresy, and every heresy is a deviation from the right course; it is binding on you to obey even an Abyssinian slave, for a believer is like a submissive (انف—*anif*) he-camel, which wherever it is led allows itself to be led.” (الانف (*al-anif*)) in respect to a he-camel is one which has a nose-ring in its nostril, and which does not try to oppose the wish of the person leading it; it is also said to mean *tractable*. In another version (of this tradition) it is said, “like a submissive (أنف—*ānif*) he-camel, which if it is led allows itself to be led and which if it is made to lie down on a rock lies down.” (النواجذ (*an-naḥājīdh*)) is better known to be spelt with a ذ, and means the last teeth, the meaning of the expression given in the tradition being, “hold fast to them as a biter holds fast with all his teeth.” It is related in a tradition, “The Prophet laughed until his last or wisdom-teeth showed themselves,” the meaning there being the laughing-teeth or the teeth which are visible at the time of laughing, because the laughter of the Prophet was (only) a smile.

The Imām Aḥmad, Abū-Dā'wūd, and an-Nasā'i relate, on the authority of Abū-Hurairah, that the Prophet said, “When one of you prostrates (in prayer), let him not lie down on his chest as a camel does, but let him first place down his hands and then his knees.” Al-Khaṭṭabī states that the tradition of Wā'il b. Ḥujr is more trustworthy than this; it is according to the four compilers of the traditions¹ on the authority of Wā'il who said, “I saw that the Prophet when he prostrated used to place his knees down first before his hands, and when he rose up (from the prostration) he raised his hands before his knees.”

Al-Bukhārī, Muslim, Abū-Dā'wūd, at-Tirmidhī, and an-Nasā'i relate regarding Jābir b. 'Abd-Allāh as having been with the Prophet, on a he-camel which became jaded and lagged behind, upon which the Prophet goaded it, prayed for it, and then said to him,

¹ Abū-Dā'wūd, at-Tirmidhī, an-Nasā'i, and Ibn-Mājah.

'Mount it (now);' and so he mounted it and became the foremost of the party. He said, "The Prophet then said to me, 'How do you find your camel (now)?' and I replied, 'Your blessing has fallen upon it;' he then said, 'Will you sell it to me?' upon which I felt ashamed, and although I had no other camel (to ride upon) I replied, 'Yes.' The Prophet then kept on increasing the price of it and saying, 'May God pardon you (your sins)!' until I sold it to him for a *ṣakīyah* (seven mithkāl) of gold on condition, however, of my riding upon it till I could reach al-Madīnah. When I reached al-Madīnah, the Prophet said to Bilāl, 'Give him the price, and add more to it.' The Prophet then returned the camel to me." It is related in the book of Ibn-Ḥibbān out of a tradition of Ḥammād b. Salamah on the authority of Abū-z-Zubair who had it on the authority of Jābir who said, "The Apostle of God asked God to pardon me, on the night I sold the camel, twenty-five times." This (tradition) proves the lawfulness of selling (a thing) on a condition, though the opposite of it is an established principle in books on jurisprudence. As-Subailī states that the wisdom of purchasing the camel, then returning it to him, and paying him the price of it more than it was worth, lies in the fact that the Prophet had informed him that God had revived his father and restored to him his soul; he therefore purchased from him the camel which was his vehicle, in the same manner that God purchases the lives of martyrs with a price, which is Paradise, the soul of a man being his vehicle; He adds to their reward and has said, "To those who do what is good, goodness and increase." He then restores to them the souls which He purchases from them saying, "Count not those who are killed in the way (cause) of God as dead, but living with their Lord;—provided for." The Prophet suggested by his purchasing the camel, his paying the price and adding more to it, and then returning the camel to him, confirmation of the information he gave regarding God, so that the action and information might conform with each other.

It is related in the *ṣaḥīḥ* (*Musnad*) of the Imām Aḥmad and by al-Ḥākim on the authority of 'Abd-Allāh b. Ja'far, that the Prophet entered a garden belonging to one of the Helpers and found in it a he-camel which when it saw him shed tears from its eyes; the Prophet thereupon rubbed its hump; but in another version it is said

that he rubbed the two protuberances (ذئيريه) on the back of its neck, and it became quiet. The Prophet then said, "Who is the owner of this he-camel?" upon which a young man out of the Helpers came forward and said, "It belongs to me;" the Prophet then said to him, "Do you not fear God in respect of this beast, which God has given you as your property? (I ask) because it has complained to me that you starve it and make it toil hard." Aṭ-Ṭabarâni relates on the authority of Jâbir who said, "We went with the Prophet on the military expedition to Dhât-ar-Rikâ; and when we reached Harrat Wâḳim, a he-camel approached us quickly and then going near the Prophet it commenced to utter a gurgling growl over his head. The Apostle of God said, 'This he-camel has demanded my help against its master, alleging that he journeyed on it for years, until now when he has rendered it unfit (for further use) and lean, and it has advanced in years, he intends slaughtering it. Go, O Jâbir, to its owner and bring him (to me);' but I replied, 'I do not know him,' upon which he said, 'It will point him out to you.'" Jâbir continued to say, "The camel went forth before me, hastening in obedience to the order, until it stood with me in the assembly of the Beni-Khaṭmah; I then said, 'Where is the owner of this he-camel?' and they replied, 'It belongs to such a one, the son of such a one,' to whom I then went and said, 'Answer the summons of the Apostle of God.' He then came out in my company to the Apostle of God, who said to him, 'Your camel alleges that you have journeyed for a long time on its back, until now when you have rendered it unfit and lean, and it has advanced in years, you wish to slaughter it.' He replied, 'By Him, who has sent you with the Truth, the thing is so.' The Prophet thereupon said, 'This is not a fit reward for a worthy slave,' and then said to him, 'Will you sell it?' and he replied, 'Yes.' The Prophet purchased it from him and sent it among the bushes (to graze), where its hump again rose up; he used to lend it to some of the Refugees and Helpers, when any of their camels were incapacitated from work, in which state it continued (to live) for a long time."

Al-Ḳushairi relates in his رسالة (*Risâlah*) and Ibn-al-Jawzî relates in مثير الغوام الساكن (*Muthir al-garâm as-sâkin*) regarding Aḥmad b. 'Aṭâ' ar-Rûdhbârî as having said, "I was riding a camel, and both its feet having gone deep into the sand, I said, 'God is Great

(جل)! and the camel replied, 'God is Great (جل)!'" Al-Kushairi also relates regarding him in the chapter on the miracles performed by saints (كرامات الأولياء), as having said, "A man talked with me on the road to Makkah saying, 'I saw some laden camels with their necks stretched forth (walking fast) in the night, and I said, "Praise be to God! Praise be to Him who lightens for them the burdens they are carrying!" when a camel turned to me and said, "Say, 'God is Great (جل)!'" and I said, "God is Great!"'"

(Wonderful information.) I have seen in the hand-writing of one of the ancient learned and accomplished men, that there was a man in Khurāsān who used to smite with the evil eye; he was seated one day in the company of an assembly of men, when a string of camels happened to pass by, and he asked (them), "The flesh of which camel, do you wish me to feed you with?" They hinted at one of the best camels out of them; the man looked at it, upon which it immediately fell down. The owner of the camel, however, was a clever man and said, "Whosoever has made fast (confined) my camel, let him undo it and let him say, 'In the name of God, who is great in dignity and powerful in the proof of His existence. Whatever He desires happens.' The detainer has detained with a greater force than that of a heavy (dry) stone and of a meteor on fire. O God, I have caused the evil eye of the smiter with the evil eye to recoil against himself and against the dearest thing to him among mankind (namely, his eye) and to his liver and his two kidneys; of scanty flesh and delicate bones for which he is worthy."¹ "Why, look again! canst thou see a flaw? Then look again twice! —thy look shall return to thee driven back and dulled!"² The camel, thereupon, instantaneously stood up as though no harm had occurred to it, and the eye of the smiter fell off (instead).

(Information.) If a smiter with the evil eye acknowledges that he has killed another (man) with his evil eye, there is neither retaliation nor blood-wit against him, nor has he to perform expiation on its account, even if the eye was effectual (in causing it), because smiting with the evil eye does not mostly lead to death (murder); but it is

¹ As is the case with most charms or incantations, it is very difficult to convey the exact sense in English, and I have here merely attempted to translate this one, to show of what stuff they are generally composed, though the sense is not clear. * Al-Kur'ān LXXVII-3 and 4.

necessary for the smiter to pray for the smitten one for a blessing, saying, "O God, bless him and injure him not!" and "What God desires will happen; there is no strength but in God!"

The Kāḍī Ḥusain relates that one of the prophets one day considered his tribe to be numerous, and God caused a hundred thousand persons out of it to die in one night. When the morning dawned, he complained to God regarding it, and God replied, "When you reckoned them to be numerous you confronted them with an evil action, why did you not protect them?" whereupon he asked, "O Lord, how ought I to protect them?" and God said, "You ought to say, 'I protect you by the Living and the Eternal One who never dies, and keep away the evil from you by means of (the formula), 'There is no power nor strength but in God the High and the Great!'''" The Kāḍī adds that such ought to be the mode of life of a man when he sees himself secure and his condition a pleasant one, and that he ought (under those circumstances) to say the above in respect to himself. The Kāḍī used to protect his pupils in this manner whenever he considered them as having become numerous. The Imām Fakhr-ad-dīn ar-Rāzī states in one of his books that the eye of a person having a noble soul has no effect, for the smiting with evil with an eye is on account of any thing being considered as very great; but what the Kāḍī Ḥusain has related contradicts it.

Al-Kushairī relates in his رسالة (Risālah) regarding Muḥammad b. Sa'īd al-Baṣrī as having said, "While I was (one day) walking in one of the streets of al-Baṣrah, I saw a Bada'wī driving a he-camel, and presently turning to it, I found that it had fallen down dead and the saddle (الرحل) and the pack-saddle (القنب) had also fallen down. I walked on a little, and then turning round found the Bada'wī saying, 'O Thou the causer of all causes, and the giver of hope to every one that seeks (any thing), return to me what has vanished that it may carry the saddle and pack-saddle!' The camel then got up with the pack-saddle and the saddle on its back." The reviving of the dead is a miracle, and even if it is a big one, it is allowable according to the true statements accepted by the verifiers, the trusted imāms of the fundamental principles of religion (الاصول), because what makes a miracle (معجزة) allowable in the case of a prophet, makes it (كرامة) also allowable in the case of a saint, on this condition, however, that the latter does not claim for his power to do a similar thing (to that of a prophet

the right of a prophetic office. The reviving of the dead is a miracle which has been performed by many saints whose number cannot be counted; some instances of them will be mentioned in their proper places in this book.

(Information.) Our Shaikh al-Yâfi'i states that such of the saints as have performed miracles are not necessarily more honoured ones than those who have not performed them, but some of those who have never performed any miracles are actually more honoured ones than some of those who have performed them, because a miracle occurs for confirming (strengthening) the certainty which exists in the mind of the person performing it and for perfecting the knowledge of God. On this account the chief of the learned (the pivot of sciences), the crown of those who know, the refresher of the eyes of the faithful witnesses of the Truth, Abû'l-Kâsim al-Junaid, may God render his tomb holy!—says that some men have walked by means of the certainty of their faith on water, whilst others though more honoured ones than they, have died from thirst; he also says that *certainty* (اليقين) is the removal of doubt in seeing the invisible (mysterious), and that it is the firm establishment of the knowledge which neither turns, nor shifts, nor changes. Al-Yâfi'i adds that this is so, because a miracle may happen to be performed by many of the favoured (loved) ones and renouncers of the world, and may not happen to be performed by many who possess knowledge, whilst knowledge is more honourable than favour (love) according to many, and more honourable than renunciation of the world according to all. I (the author) say that this is what the verifiers (of truth) have accepted.

In the book *خير البشر بخير البشر* (*Khair al-bushr bi-khair al-bashur*) by the Imâm, the very learned Muḥammad b. Ḍafar, it is related that there used to be on one of the gates of Alexandria a statue of a he-camel made of copper, with a rider on it also made of copper, the latter having the appearance of an Arab dressed in a waist-wrapper with a mantle and a turban over him and sandals on his feet,—the whole being made of copper; when the people (there) acted wrongly towards one another, the oppressed one used to say to the wrong-doer, "Give me my right before this one comes forth and takes it from you whether you wish to give it or not." This statue remained in that state, until 'Amr b. al-'Âs conquered Egypt.

when they lost (concealed) it. In this, was a hint about the good tidings of the advent of Muḥammad (the Prophet).

Its lawfulness or unlawfulness and its properties are already mentioned in the art. **الابل**.

(Proverbs.) "The he-camel chews cud out of its own stomach," applied to one who eats out of his own earnings, or to one who is benefited by a thing but suffers a loss or injury on its account. "More contrary (**اخاف**) than the urine of a he-camel (when urinating)," in which proverb the word **اخاف** is derived from **خلف**, and not from **خلاى**, because it urinates backwards. "The people fell into the secundine of a he-camel," applied to one who has met with an extremely severe difficulty, and in the same manner as is used the proverb, "The knife has reached the bone." This proverb is so used, because a he-camel has no secundine; and the meaning of it is that they (the people) have fallen into a difficult case, **السل** being the thin membrane in which is enclosed the fetus of cattle, and which is pulled off from the face of the fetus directly it is born, or otherwise it would cause its death. This is like another Arabic proverb, "Rarer than a pregnant black and white horse (**ابلق**)."
 "The produce of the trees is in the well and on the back of the camel," the origin of which proverb is that a certain crier in the Time of Ignorance used to stand on the top of one of the fortresses at al-Madinah when the harvest-time came, and used to cry that out, the meaning of it being that whoever draws water out of a well on the back of a he-camel with a large bucket and its accompanying gear (**ساندة**), finds the recompense of his trouble of watering, in the produce of his trees. This is allied to another Arabic proverb, "At day-break the party commended night-journeying," and to the lines of a poet:—

"If you sow not and see a reaper (reaping),

You will repent of your neglect at the time of sowing."

Another poet says:—

"The mother of al-Walid asks me for a he-camel,

Which walks slowly but is the first one to arrive."

which, if both the lines are recited, is applied to seeking for a thing which does not exist, but if only the last line is expressed, is applied to a person who accomplishes his want slowly and quietly. As to the proverb, "I have neither a he-camel nor a she-camel in it," it will be given under the better **و** in the art. **الناقة**.

• (Interpretation of it in a dream.) A he-camel in a dream indicates going on a pilgrimage to Makkah, on account of a statement of the Prophet; and an Arabian camel indicates the Hajj on account of the words of God, "And they bear your heavy burdens to towns which ye could not otherwise reach, excepting with great wretchedness of soul;—verily, your Lord is kind and merciful."¹ A Bukhtî [Khurâ-ânî or Bactrian] camel indicates a Persian or foreigner. He who dreams of a he-camel attacking him, will fall out with a vulgar man, and he who dreams of leading a he-camel with its halter will direct a misguided person to the right course. He who eats (in a dream) the head of a he-camel will slander a head-man. He who sees Arabian he-camels, will govern over a tribe of Badawî Arabs. If one dreams of two he-camels fighting with each other, they are two angels; and he who dreams of dragging a he-camel will overpower an enemy. Arġâmîdûras says that a dream about a he-camel indicates the oars of a vessel, and also the quickness of its motion, and that he-camels indicate tribes or parties of ignorant and foolish men without any knowledge or judgment and overcome by abasement. If one dreams of having fallen from the back of a he-camel, there will be fear of his becoming poor. He who dreams of a he-camel kicking him with its hind leg will fall ill. A string of he-camels, if they follow one another, indicates rain, because rain falls, a shower following a shower, and because camels carry heavy loads like the clouds which carry rain. If he-camels are slaughtered and there is not in the place any daring robber or assassin, it is an invitation to the generous. He who dreams of becoming as though he were a he-camel, will bear heavy burdens in the shape of the claims of the people. A Bactrian camel indicates a long journey for its rider without any fatigue. Sometimes a he-camel indicates a dwelling-place and sometimes a vessel, because it is one of the ships on land; sometimes also it indicates death, because it takes away on a journey beloved ones to distant places; sometimes it indicates a wife. A he-camel indicates malice and the taking of revenge even after a (long) time; sometimes it indicates a patient man, and sometimes delay in things for one who is desirous of quickness. Sometimes a he-camel indicates beauty, because it is derived from the root-word for it and on account of a verse in the Kur'ân (XVI-6). Dreams about he-camels indicate also

genii, because they are created out of the eyes of genii. He-camels also indicate means of sustenance and advantages, on account of their being employed in service and being held as a possession. Ibn-al-Mukṛī says that Bactrian camels indicate great ones out of men and persons accustomed to travelling on land and on sea like merchants, and that sometimes they indicate Persians (foreigners) and strangers, and sometimes anxieties, miseries, captivity, and the plundering of property.

جَمَلُ الْبَحْرِ (*Jamal al-baḥr*).¹—(The sea-camel). A certain fish thirty cubits in length;—so Ibn-Sīdah says. Al-Jāḥiḍ states in *Kitāb al-Bayān wa't-tabayyun*, that al-'Ajjāj has composed some excellent *rajaz* verses regarding it. It is related in a tradition of Abū-'Ubaidah, that it is permitted to eat the sea-camel, which is a fish resembling a he-camel.

جَمَلُ الْمَاءِ (*Jamal al-mā'*).²—(The water-camel). It is the same as *الْبَيْج* (*al-baj'*) which is the same as *الْحَوْسَل* (*al-ḥawṣal*) which will be described under the letter ج.

جَمَلُ الْيَهُودِ (*Jamal al-Yahūd*).—The chamæleon (*الحربأ*), which will be described under the letter ج.

الْجَمْعَالِيَّةُ (*al-Jum'alīyah*).—The hyena, which will be described under the letter هـ.

جَمِيلٌ (*Jumail*) and جُمَيْلٌ (*Jummail*).—A certain bird. The word is of the dim. measure. Pl. جُمُلَان (*jimlān*) like كَعْبَان, pl. كَعْبَان. Sībawayh says that it is the *bulbul*.

¹ A species of whale. Forskāl gives the name *jamal* for two different species of fish, 1 *Bullates aeneus* called in Maskat *jarjumbah*, and 2 *Ostracion gibbosus* (*O. turritus* Forsk.) called in Maskat *baḥrat al-baḥr*. In Maskat *jamal al-baḥr* (*جَمَلُ الْبَحْرِ*) is the name applied to the fish *Triacanthus strigilifer*, and *ba-jumail* to the fish *Monacanthus setifer*. ² The sword-fish (*xiphias* or *gladius*)—Lane's Lex. The author gives the meaning of it as the pelican which is called in W. Palestine *jamal al-baḥr*.

الجانبار (*al-Janbar*). — Like مَقْعَد. A young one of the bustard; it has been employed by Sibawaih in a proverb and has been explained thus by as-Sîrâfî;—so Ibn-Sîdah says.

الجانذب (*al-Jandab*).¹—A species of locusts. Some say that it is the male of locusts. Pl. جنادب (*janâdib*). Sibawaih states that the و in it is an accessory or servile letter.

Al-Jâhid states that when the heat becomes vehement it digs with its two forelegs (arms) and enters into mud and the ground, and sometimes also it flies during the vehemence of the heat. It is related in a tradition, "What God has sent me with, is like a man lighting a fire into which *al-jandâb* keep on falling." Muslim and at-Tirmidhî have both of them related it on the authority of Kûtaibah b. Sa'îd, who had it from al-Mugîrah b. 'Abd-ar-Rahmân, who had it on the authority of Abû 'a-Zinâd who had it on the authority of al-A'araj who had it from Abû-Hurairah who heard it from the Prophet. It is related in a tradition of Ibn-Mas'ûd, that he (the Prophet) was (once) saying the noonday prayer, and *al-jandâb* were leaping out of the hot sand, owing to the excessive heat of the ground.

الجاندة (*al-Jundu'*). — Like قُنْدُف. A black species of *jundab* with two long spines (horns); it is the coarsest (or biggest) of *janâdib*, and is not eaten;—so Ibn-Sîdah says. Abû-Hanîfah states that الجاندة (*al-jundu'*) is a small *jundab*.

الجن (*al-Jinn*). — [(tenii)]. Spiritual (aerial) beings (bodies) capable of assuming various forms, and possessing intellectual understanding, and the power of performing very difficult tasks. They are opposite (contrary) of human beings. Sing. جني (*jinn*). They are said to be so called, because they conceal themselves and are invisible. جن الرجل = *the man became mad*. اجنه الله = *God caused him to become mad*. فهو مجنون = *he is mad*. You do not say مجن. As to the explanation regarding the word المجنون (*al-majnûn*), that he is one whom He (God) has caused to be bereft of reason, is a strange one, without any other analogical instance, for in the case of المصروب one does not say ما أشربه, and in the case of المشكوك one does not say ما أشككه.

¹ In 'Omân-jundub, — *Tryxalis naruta*.

At-Tabarānī relates on the strength of respectable authorities, on the authority of Abū-Tha'labah al-Khushanī (al-Khushatī—*Mishkāt al-Maṣḍih*), that the Prophet said, "The genii are of three kinds; the genii of one kind have wings with which they fly in the air; those of the second kind are snakes; and those of the third kind alight and journey to distant places." So has also al-Ḥākim related this tradition, adding that it is authentic in its authorities. Under the letter غ in the art. الغشاش will be given the tradition of Abū'd-Dardā', namely, that the Prophet said, "God has created the genii of three kinds, one kind consisting of snakes, scorpions, and the creeping things of the earth, another kind being in the air like wind, and the third kind being like men, liable to be called to account and to punishment. And God has created mankind of three kinds, one kind being like beasts; God has said, "They are only like the cattle, nay, they err more from the way."¹ He has said also, "They have hearts and they discern not therewith; they have eyes and they see not therewith; they have ears and they hear not therewith; they are like cattle, nay, they go more astray! these it is who care not."² Another kind have bodies like those of men, but their souls are like those of devils. And the third kind are those who will be in the shadow of God on the Day on which there will be no shadow but His." Ibn-Ḥibbān states that Yazīd b. Sufyān al-Ruhāwī has related this tradition on the authority of Abū'l-Munīb, who had it on the authority of Yahyā b. Kathīr, who had it on the authority of Abū-Salamah, who had it on the authority of Abū'd-Dardā'; but Yahyā b. Ma'in, the Imām Aḥmad b. Ḥanbal, and Ibn al-Madīnī consider Yazīd b. Sufyān a slender (weak) authority.

(Lawful or unlawful). All the Muslims hold the opinion that our Prophet was sent for the genii as well as for men. God has said, "(Say) 'This Kur'an was inspired to me to warn you and those it reaches.'"³ It reached the genii, (as well as men). God has also said, "And when we turned towards thee some of the genii listening to the Kur'an, and when they were present at (the reading of) it, they said, 'Be silent!' and when it was over they turned back to their people, warning them."⁴ The Blessed and the High (God) has said, "Blessed be He who sent down the Discrimination to His servant that might be unto the world a warner."⁵ God has also said, "We have

¹ Kur'an XXV-46. * Idem, VII-178. * Idem, VI-19. * Idem, XLVI-Idem XXV.

only sent thee as a mercy to the worlds.”¹ God has said, “We have only sent thee to men (الناس) generally.”² Al-Jawharī states that men (الناس) includes both men and genii. God has said addressing both the classes, “We shall be at leisure for you, O ye two weighty ones! Then which of your Lord’s bounties will ye twain deny?”³ The two weighty ones (الثقلان) are men and genii, so named because they are the two weightiest animals of the earth, but as some say, because they are burdened with sins. God has said, “But for him who fears the station of the Lord are gardens twain!”⁴ and on that account it is said that some of the genii are near (God) and pious in the same manner as some men are. The generality of religious doctors look upon this verse of the *Kur’ān* as a proof of the genii being believers; they will enter Paradise and receive a reward in the same manner as men, but Abū-Ḥanifah and al-Laith are opposed to this view saying that the (only) reward for the believers out of them will be that they will be saved from the fire of Hell. Most of the others, however, contradict them, even Abū-Yūsuf and Muḥammad, whilst Abū-Ḥanifah and al-Laith have no argument but the words of God, “And (He) will deliver you from grievous woe.”⁵ and “And he who believes in his Lord shall fear neither diminution nor loss.”⁶ They (two) say that God has not mentioned in the two verses any reward but only their being saved from tortures (woe). The answer to it is in two ways, one being that there is a silence on the subject of a reward, and the second that the words are those of the genii, whilst it is possible that they had not seen any but that (portion) and that what God has prepared for them as a reward, was concealed from them. Some say that when they will enter Paradise, they will not be with men but in their own quarter. It is related in a tradition on the authority of Ibn-‘Abbās who said, “All the creatures are of four kinds, one kind of which will be entirely in Paradise, and they are the angels; another kind will be entirely in hell and they are the devils; and the third and fourth kinds will be partly in Paradise and partly in Hell, and they are the genii and men, who will obtain rewards and suffer punishment.” This tradition ends (for its authority) with Ibn-‘Abbās and contains a statement to the effect that the angels will not be rewarded with the happiness of Paradise. It may be mentioned as a strange thing,

¹ Al-*Kur’ān* XXI-107. ² Idem, XXXIV-27. ³ Idem, LV-31 and 32.

⁴ Idem, LV-46. ⁵ Idem, XLVI-80. ⁶ Idem, LXXII-13.

what has been related by Aḥmad b. Marwān al-Mālikī ad-Dīnawarī in the first part of Part ninth of *المجالسة* (*al-Mujālasah*) on the authority of Mujāhid who was asked regarding the believing genii, if they will enter Paradise, and who replied, "They will enter it, but will neither eat nor drink in it; on the contrary they will (only) swallow 'the praising of God (تسبيح)' and 'the declaring of God to be holy (تقدیس)', in which they will find what the people of Paradise will find in the daintiest food and drink.

Out of the institutes of the Prophet, which point to his having been sent for all (both men and genii), are the traditions, one of which is what Muslim has related on the authority of Abū-Hurairah, namely, that the Prophet said, "I have been given the Qur'ān and am sent to all the people." It is related in it in a tradition of Jābir, "I am sent to all, the red and dark (races)." It is related in *كتاب خير البشر* (*Kitāb Khair al-bushr bi-khair al-bashar*) by the Imām, the very learned Muḥammad b. Ḍaḡfar on the authority of Ibn-Mas'ūd who said, "The Apostle of God said to his Companions, being at the time in Makkah, 'Whoever of you likes to be present to-night to see the affair of the genii, let him come with me;' so I went out with him, and when we reached the upper part of Makkah, he marked out a boundary line for me, and then going away stood up and commenced to recite the Qur'ān, upon which he was concealed (from my view) by many bodily forms which came between me and him, so much so that I could not hear his voice; then they dissipated as clouds do, and went away, only a small company of them under ten (in number) remaining behind. The Prophet then came and asked (me), 'What has the small company done?' and I replied, 'There they are, O Apostle of God.' He then took a bone and some dung and gave them to them, and prohibited the use of a bone or dung for cleaning oneself after answering the call of nature." There is, however, some weakness in the ascription of authorities for this tradition.

It is also related in the same book on the authority of Bilāl b. al-Ḥārith, who said, "We alighted with the Prophet in one of his travels at al-'Arj (between Makkah and al-Madinah) and I went towards him; when I approached him I heard a confused noise and altercation of men, but I had not heard before the language of any of them out of the languages (they were speaking). I stood there until

the Prophet came laughing and said, 'The Muslim genii and the unbelieving genii applied to me for a decision with regard to the cause of altercation between them and asked me to allot a place for them to live in; so I have allotted to the Muslim genii the elevated country (الجبل) and to the unbelieving genii the low country (الغور).'" Every elevated piece of land is a جالس (jals) and نجد (najd) and every low place is a غور (gaur).

There is also related in it on the authority of Ibn-'Abbās who said, "The Prophet went away with a party of his Companions proceeding to the market of 'Ukāḍ; and something having come between the devils and the news of Heaven, they returned to their tribe, who asked them, 'What has happened to you?' They replied, 'Something has come between us and the news of Heaven, and meteors were sent against us,' and they said, 'That is something new,' so, they went away in the direction of the east and west of the earth, but those who went in the direction of Tihāmāh met the Prophet and his Companions who were then in Nakhlāh on their way to the fair of 'Ukāḍ, while he was saying the morning prayer with his Companions. When they heard the Qur'ān, they paused, listened to it silently, and then said, 'This is what came between us and the news of Heaven!' They therefore went back to their tribe and told them, "We have heard a marvellous Qur'ān that guides to the right direction; and we believe therein, and we join no one with our Lord,"" This, which Ibn-'Abbās has mentioned, was the first affair of the genii with the Prophet, but he did not see them at that time, and what happened about them was (only) revealed to him.

It is also related in the same book and in the صحيح (Sahih) of Muslim on the authority of Ibn-Mas'ūd who said, "We were with the Prophet one night, and we missed him; so we searched for him in the valleys and water-courses, and said (to ourselves), 'He has been either taken away quickly, as though birds have carried him away, or has been beguiled, taken away to a place, and there slain.' We spent that night in the worst way that any people could spend; but when the morning dawned, he came from the direction of Hira', and we said to him, 'O Apostle of God, we missed you and therefore searched for you, but did not find you and spent the night in the worst

manner that a party could spend (it), upon which the Prophet replied, 'A caller of the genii came to me, so I went away with him and recited the *Ḳur'ān* to them.' He then went away with us and showed us the traces of their fires; they (the genii) then asked him for travelling provisions and he said (to them), 'For you is every bone over which the name of God has been taken (at the time of slaughtering), which you may take and which will fall into your hands with the largest quantity of flesh (over it), and all the globular dung as fodder for your animals.' The Prophet then said (to us), 'Do not clean yourselves with them for they are the food of your brethren.'"

At-Ṭabarānī relates, giving a good ascription of authorities, on the authority of az-Zubair b. al-ʿAwwām who said, "The Apostle of God one day said the morning prayer with us in the mosque of al-Madīnah and when he finished, he asked, 'Which of you will follow me to-night to the ambassadors of the genii?' The party remained silent, and nobody out of them spoke. He asked three times and then passing by me, took me by my hand, upon which I kept on walking with him until all the mountains of al-Madīnah were left behind at a distance, and we entered the open plain, when I saw tall men, as though they were spears, wrapped in their clothes from between their feet. When I saw them, I was overwhelmed with a violent tremor, so much so that my feet could not hold me on account of fear; and when we approached them, the Apostle of God marked out with his great toe on the ground a boundary line and said to me, 'Sit in the middle of it.' When I sat down all that I had experienced of suspicion left me, and the Apostle of God walked on between me and them. He recited to them with a loud voice the *Ḳur'ān* until the morning dawned. The Prophet then came to me and passing by me said, 'Come up to me.' I therefore commenced to walk with him, and we had not gone long when he said to me, 'Turn round and see if you can see any one where they were.' So I turned round and said (to him), 'O Apostle of God, I see many bodily forms.' The Apostle of God, then lowered his head to the ground and seeing a bone and some globular dung, he threw them to them. He then said, 'They are the ambassadors of the genii of Naṣībīn; they asked me for travelling provisions, and I have allowed them every bone and all the dung of solid-hoofed animals.'" Az-Zubair adds that it is (therefore) not lawful for any body to clean himself either with a bone or the dung of solid-hoofed animals.

It is also related on the authority of Ibn-Mas'ūd who said, "The Apostle of God asked me one night to follow him and said, 'Some genii, fifteen in number between sons of brothers and cousins (sons of uncles) will come to night, and I shall recite to them the *Kur'ān*.' I therefore went with him to the place he desired, and he marked out a boundary line for me, made me sit inside it, and said, 'Do not stir out of this (limit).' I remained within it until the Apostle of God came to me in the early morning, holding in his hand a bone altered in colour so as to have become blackish (in colour) and some stinking globular dung, and said, 'When you go into the open country for answering the call of nature, do not use either of these for wiping yourself with.' When it was morning I said (to myself), 'I shall find out as to where the Apostle of God had been,' and so I went and saw a place of seventy camels (where they had been lying down)."

Ash-Shâfi'ī and al-Baihaqī relate that one of the Helpers went out to say the prayer for the first part of the night (العشاء), when the genii made a captive of him; he was missed for years and his wife married again. He then returned to al-Madinah and 'Umar having asked him regarding it, he replied, "The genii captured me, and I remained among them for a long time; then the believing genii attacked them, and fighting with them conquered them and made prisoners of them making me also a prisoner with them; they (the conquerors) then said, 'We see that you are a Muslim, and making a captive of you therefore is not lawful to us;' they then gave me the choice either of living with them or of returning to my people, and I elected returning to my people, upon which they brought me to al-Madinah." 'Umar then asked him, "What was their food?" and he replied, "Beans and every thing over which the name of God is not taken in slaughtering." He then asked him, "What was their drink?" and he replied, "The beverage called *الجودى* (*al-judaf*)."—*الجودى* is froth (foam), so called because it is cut off from water, but as some say, a certain plant which is cut and eaten, and as others say, (beverage out of) any vessel which is left uncovered.

As to the general body (of Muslims), Ibn-'Atfiah and others have copied that they are agreed in the belief that the genii specially follow this (the Islāmic) religious law in the matter of their religious exercises, and that our Prophet Muḥammad was sent to the two weighty ones (of the earth). If it is argued that were all the (divine

orders binding on them, they would have constantly visited the Prophet to learn them, but it is not related that they came to him more than twice at Makkah, whilst most of the religious law was framed (originated) after that, we say that the absence of its being so related does not establish the non-existence of the fact of their meeting him, of their having been present in his assembly, and of their having heard his words without any of the believers seeing them. The Prophet (himself) used to see them, whilst his Companions did not see them, because God says regarding the leader (head) of the genii, "Verily, he sees you—he and his tribe, from whence ye cannot see them."¹ The Prophet used to see them by means of a power which God gave him of a greater force than to his Companions; some of the Companions also used to see them under some conditions, as for instance, Abū-Hurairah who saw Satan, who had come to him to steal the poor-rate (alms) on account of the month of Ramaḍān, as has been related by al-Bukhārī. If it is asked, "What do you say to one of the Mu'tazilites having denied the existence of the genii?" we say that it is a wonder that it should be so regarding one who believes in the Kur'ān which speaks of their existence.

Al-Bukhārī, Muslim, and an-Nasā'ī relate, on the authority of Abū-Hurairah, that the Prophet said, "An 'Ifrit (a wicked genius) out of the genii came suddenly upon me last night, desiring to disturb me in my prayer, so I strangled him and wished to tie him to one of the columns of the mosque, but I remembered the words of my brother, (the prophet) Sulaimān." The Prophet said, "In al-Madīnah there are some genii who have become Muslims." He also said, "There is no genius or man or any thing else that hears the voice of the caller to prayer, but will bear testimony for him on the Day of Judgment." Muslim relates on the authority of Sālim b. 'Abd-Allāh b. Abī'l-Ja'd, on whose authority no tradition is given in all the six books (of traditions) beside this one, and who gives it on the authority of Ibn-Mas'ūd, namely, that the Prophet said, "There is not any one among you, who has not with him his corresponding genius," and they asked him, "And you, O Apostle of God?" and he replied, "I too have one, but God has helped me to overpower him; he has become a Muslim (مُسلِم) and orders me to do only good actions." The م in مُسلِم is related to have been written with a *fathah*

and also a *dammah*, but al-Khaṭṭābī has confirmed it to be with a *dammah* (الرفع), whilst the Kāḍī 'Iyāḍ and an-Nawawī are inclined to its being a *faṭḥah*, which is the form preferred.

The whole religious sect (of the Muslims) is agreed in the view of the preservation of the Prophet from Satan (the devil), the object of it being to warn others regarding the mischief likely to arise from their corresponding genii and of their evil promptings and misleading, for he has told us that he (the corresponding genius) is with us, so that we may preserve ourselves from him in the best way we can. As to the preservation of the Prophet from all the major sins, all hold that opinion, and in the same way, in respect of all the other prophets; but as regards the minor sins there is a difference of opinion, to give which this is not the proper place. The truth, however, is that the prophets are preserved from both the major and minor sins as are also the angels, as has been said by the Kāḍī (al-Ḥusain b. Muḥammad al-Marwarrūdī) and others out of the verifiers. If this is (once) known, know that the traditions regarding the existence of the genii and devils are without number and likewise the poems and narratives of the (ancient) Arabs regarding them. The controversy in that respect is only a contention regarding what is already known by a continuous chain of evidence. Then again, it is a matter which no reasoning can alter and no sense can deny; and for that reason they (the men that altered and denied) were subjected to persecutions.

What is well-known in regard to Sa'd b. 'Uḫādah is that when the people did not take the pledge of allegiance to him, but took it to Abū-Bakr, he went to Syria and alighted in Ḥawrān where he resided till he died in the year 15 A.H. . There is no difference of opinion in regard to his having been found dead in his bath-room in Ḥawrān, and that they did not know of his death in al-Madīnah, until they heard some one reciting the following lines in a well:—

“ We have verily killed the chief of al-Khazraj,
Sa'd b. 'Uḫādah;
We shot at him two arrows,
And we missed not his heart. ”

They remembered that day and found afterwards that that was the day on which he died. It is related in the *Ṣaḥīḥ* (Saḥīḥ) of Muslim, that Sa'd was present at the battle of Badr; but the Ḥafīd Faṭḥ-ad-dīn b. Sayyid-an-Nās says that it is true that he was not present

at Badr;— so at-Ṭabarānī relates out of a tradition of Muḥammad b. Sīrīn and Kaṭādh, both of whom had seen Sa'd. It is related regarding al-Ḥajjāj b. 'Ilāṣ-as-Sulamī, who was the father of Naṣr b. Ḥajjāj regarding whom it was said:—

“Is there any way to wine that I may drink it,
Or any way to Naṣr b. Ḥajjāj?”¹

that he was proceeding to Makkah with riders on camels, and a dark night having overtaken them in a desolate (frightening) and wild valley, the riders on the camels said to him, “Get up and ask for security for yourself and your companions.” He therefore commenced to go round the riders saying:—

“I cause myself and my companions to take refuge
From every *jinn* in this valley,
Until I and my riders return in safety!”

A voice was then heard to say, “O assembly of genii and mankind! if ye are able to pass through the confines of heaven and earth, then pass through them!—Ye cannot pass through save by authority!”² When he arrived at Makkah he informed the unbelievers out of Kuraish regarding what he had heard, upon which they said, “You have departed from your religion to another religion, O Abū-Kilāb, for this which you say is what Muḥammad alleges to have been revealed to him.” He replied, “By God, I verily heard it, and those who were with me also heard it.” He then embraced al-Islām and became a good Muslim; he fled to al-Madīnah for protection and there built a mosque which is known by his name.

According to Ibn-Sa'd, at-Ṭabarānī, the Ḥafīḍ Abū-Mūsā, and others 'Amr b. Jābir al-Jinnī was reckoned among the Companions (of the Prophet), and they relate with an ascription of their authorities based on the statement of Ṣafwān b. al-Mu'attal as-Sulamī who said, “We went out on the pilgrimage, and when we reached al-'Arj, we saw a snake quivering, which not long afterwards died. One of the men out of us took out for it a piece of cloth in which he wrapped it up, and then digging a hole buried it in the ground. We then proceeded to Makkah and went to the sacred mosque, where a man came to us and said, ‘Which of you is the person that was kind to 'Amr b. Jābir?’ upon which we replied, ‘We do not know him.’ He then asked, ‘Which of you is the person that was kind to the *jinn*?’ and

¹ De Slane's T. of Ibn-Kh. B. D., Vol. I., p. 359. ² Al-Kur'ān LV-33.

they replied, 'This one here,' upon which he said (to him), 'May God repay you good on our account! As to him (the serpent that was buried), he was the last of the nine genii who had heard the *Qur'ân* from the lips of the Prophet.'" In the same manner al-*Hâkim* has related it in *المستدرک* (*al-Mustadrak*), in the life of *Şafwân b. al-Mu'attal*.

Ibn-*Abî'd-Dunyâ* relates regarding a *Tâbi'* that a serpent having entered where he was in his tent with its tongue out by reason of thirst, he gave it (some water) to drink; after which it died; he then buried it. Then the night came, and he was saluted, thanked, and informed, that that serpent was a pious person out of the genii of *Nasîbin* and that his name was *Zawba'ah*. He (Ibn-*Abî'd-Dunyâ*) also relates, "We have heard among the virtues of 'Umar b. 'Abd-al-'Azîz al-Umawî, the Commander of the faithful, that while he was one day walking in a desert place, he came across a dead serpent; he therefore shrouded it with the redundant portion of his mantle and buried it, when a voice said, 'O *Surraḡ*, I bear testimony that I verily heard the Apostle of God say to you that you would die in a desert place, and that a pious person would shroud and bury you.' 'Umar asked the speaker, 'Who are you? may God have mercy on you!' and he replied, 'I am one of the genii who heard the *Kur'ân* from the lips of the Apostle of God, and none of us had remained behind but myself and this *Surraḡ* who is now dead.'"

It is related in *كتاب خير البشر بخير البشر* (*Kitâb Khair al-bushr bi-khair al-bashar*) on the authority of 'Ubaid al-Muktib who said, "Some companions of 'Abd-Allâh b. Mas'ûd went out, and I too was with them desiring to proceed on the pilgrimage; while they were in a part of the road they saw a white serpent bending its body from side to side on the road with the smell of musk exhaling from it. I said to my companions, 'Proceed on, I am not one to take an evil omen from it, but I shall see what happens to it.' I did not wait long before it died. I thought well of it on account of the place being filled with the good smell, and so I shrouded it in a rag and then taking it aside from the road buried it. I then went and overtook my companions in the halting place (*المتعشى* = place of supper), and by God, while I was seated, four women approached from the direction of the west, one of whom asked, 'Which of you has buried 'Umar?' and we asked her, 'Who is 'Umar?' so she asked again, 'Which of you has buried the serpent?' upon which I replied, 'L.' She then said, 'By God, you have buried a

fasting and an upright believer, believing in what God has revealed ; he verily, believed in your Prophet, Muḥammad, a description of whom he had heard in the sky four hundred years before Muḥammad was sent.' I praised God (for it), and we then completed our pilgrimage. Passing by 'Umar, I informed him regarding the serpent and the woman, and he said, 'She was truthful in what she said, for I have heard the Apostle of God say that of him.'"

It is also related in the same book on the authority of Ibn-'Umar who said, "I happened to be with the Commander of the faithful, 'Uthmān, when a man came to him and said, 'Shall I not inform you a wonderful thing?' and he replied, 'Yes.' He then said, 'While I was in a desert, I saw two cords twisting themselves together and then separating from each other. I went to their battle-field and found them to be two serpents, the like of which I had never before seen, and also found the smell of musk coming from the finer and yellow one out of them. I took that (good) smell to be due to the good in it, and therefore taking it folded it up in my turban and buried it. While I was walking, a voice cried out, "May God direct you to the right course! these two serpents were two genii, and there was a fight between them; the serpent which you have buried has become a martyr and was one of those who had heard the Revelation from the lips of the Apostle of God:"'"

It is also related in the same book that Fāṭimah bint Nu'mān an-Najjāriyah said, "I had a follower (associate) out of the genii, and when he used to come (to me) he used to jump over the house in which I was; he came to me one day and stood over the wall, but did not want to do what he was in the habit of doing; so, I said to him 'What is the matter with you that you do not do (to-day) what you were in the habit of doing?' and he replied, 'A prophet has been sent to-day, who prohibits fornication.'"

Al-Baihaqi relates in his *Ḍalā'il* (Dald'il) on the authority of al-Ḥasan that 'Ammar b. Yāsir said, "I have fought in the company of the Apostle of God with the genii and men." He was asked regarding the fighting with the genii, and he replied, "The Apostle of God sent me (once) to a well to draw water out of it, and I saw Satan there in his own image; he threw me down, and I threw him down and commenced to draw blood out of his nose with either a round stone which was

with me or with an ordinary stone. The Apostle of God (in the meantime) told his Companions, 'Ammâr has met with Satan near the well and fought with him.' When I returned he asked me, and I informed him of the affair." Abû-Hurairah used to say, "God has preserved 'Ammâr b. Yâsir from Satan according to what His Apostle has related." Al-Bukhârî has hinted at it in what he has related on the authority of Ibrâhîm an-Nakha'î who said that 'Alkamah went to Syria, and when he entered the mosque he said, "O God, make it easy for me to obtain a good companion!" He then sat with Abû'd-Dardâ' who asked him, "Out of what people are you?" and he replied, "Out of the people of al-Kûfah." Abû'd-Dardâ' then asked (him), "Was not the possessor of the secret knowledge which nobody else knew, among you or out of you?" meaning thereby Hudhaifah, and he replied, "Yes." He then asked, "Was not he whom God preserved from Satan according to what was related by His Prophet, Muḥammad, among you or out of you?" meaning thereby 'Ammâr, and he replied, "Yes." He then asked, "Was not the carrier of the tooth-stick and pillow (of the Prophet—'Abd-Allâh b. Mas'ûl al-Hudhali) among you or out of you?" and he replied, "Yes." He then asked him, "How did 'Abd-Allâh use to recite (the verses), "By the night when it veils! and the day when it is displayed!" and he replied, "By reciting after these verses, 'And by the male and the female' (omitting ما خلق in the beginning of this verse.)."

Abû-Bakr in his ربا عبات (*Rubâ'iyât*) and the Kâdî Abû-Ya'îd relate on the authority of 'Abd-Allâh b. Husain al-Misli, who said, "I entered Tarsûs and was told that there was a woman there by the name of Nahûs, who had seen the genii that had come as ambassadors to the Apostle of God; so I went to her and found her lying on her back. I asked her, 'Did you see any of the genii who came as ambassadors to the Apostle of God?' and she replied, 'Yes. Samhaj, whom the Prophet called 'Abd-Allâh, told me saying, "I asked, 'O Apostle of God, where was our Lord before the creation of the heavens and the earth?' and he replied, 'On a fish of light going forwards and backwards in the light.'"' She said, 'He, (Samhaj) said further, "I have heard the Apostle of

God say, 'There is no sick person to whom the chapter of يس (al-Ḳur'ān XXXVI) is recited, but dies with his thirst quenched, enters his grave with his thirst quenched, and will rise on the Day of Judgment with his thirst quenched.' ” ” ”

Stranger than this is what is related in اسد الغابة (*Usd al-gābah*) following the statement of Abū-Musā, both having their authorities based on the authority of Mālik b. Dīnār, who had it on the authority of Anas b. Mālik, who said, "I was with the Apostle of God outside the mountains of Makkah, when an old man approached leaning on a staff. The Prophet said, 'The walk is that of a genius and so is his voice,' and he replied, 'Yes.' The Prophet then asked him, 'From what kind or tribe of genii?' and he replied, 'I am Hāmāh b. al-Ḥīm' or 'b. Ḥīm b. Lākīs b. Iblīs,' upon which the Prophet said, 'I see that only two generations (fathers) have passed between you and him (Iblīs),' and he replied, 'Yes.' The Prophet then asked him, 'How old are you?' and he replied, 'I have eaten the (whole) world excepting a little of it; during the nights when Cain (Ḳābīl) killed Abel (Hābīl), I was only a boy, a few years old, and used to ascend high hills to look down, and used to incite discord between mankind.' The Apostle of God thereupon said, 'Wretched was the action!' but he replied, 'O Apostle of God, leave off reproaching me, because I am one of those who believed in Noah and repented through him; I then reproached him for his prayer (against his people—al-Ḳur'ān LXXI-27), upon which he cried and made me cry and said, "I am by God, verily one of those who have repented and I take refuge with God from being one of the ignorant ones." I then met Hūd and believed in him, and I met Abraham with whom I was in the fire when he was thrown into it, and I was with Joseph when he was thrown into the well, preceding him to the bottom of it; I met Jethro (Shu'aib), and Moses, and Jesus the son of Mary, who told me, "If you meet Muḥammad, greet him with my salutation," and now I have delivered to you his message and have believed in you.' The Prophet thereupon said, 'Salutation to Jesus and to you! what is it you want, O Hāmāh?' and he replied, 'Moses taught me the Pentateuch, and Jesus taught me the Gospel, and now teach me the Ḳur'ān.' ” In another version, it is said that the Prophet taught him ten chapters out of the Ḳur'ān. "When the Apostle of God died he did not

join us in crying out of mourning for him, nor do we see him now; God knows best whether he is living or not."

It is also related in the same book regarding the Commander of the faithful, 'Umar b. al-Khaṭṭāb, as having said one day to Ibn-'Abbās, "Relate to me some tradition which would please me." Ibn-'Abbās related, "Abû-Khuzaim (Khurāim—*Mishkāt al-Maṣābiḥ*) b. Fātik al-Asadī, has related to me that in the Time of Ignorance he went forth one day to search for his camels which had missed the way; he found them in *Abraḳ al-'Azāf* (ابرق العزاف), which is so named because of the humming sound of the genii therein. He said, 'I then tied the camels and resting my head on the foreleg of a youthful he-camel out of them said, "I take refuge with the chief (spirit) of this place!" but in another version it is said, "with the elder of this valley!" when the voice of an invisible speaker spoke to me, reciting:—

"Woe to you! seek refuge with God the glorious,
The declarer of what is unlawful and what is lawful;
Declare the unity of God, and mind not
The terror with which a *genius* frightens."

Upon this I said:—

"O Thou speaker, what thinkest thou,
In thy opinion is this the rightly directed course or one leading to
error?"

And he replied:—

"This is the Apostle of God, the doer of good actions,
Who has come with the chapter of Yā-sīn, the chapters commencing with *م* (H. M.),
And the chapters of the *Kur'ān* after the *Mufaṣṣalāt*,
Who invites men to Paradise and redemption,
Orders them to observe fasting and prayers,
And prohibits them to do bad actions."

I then said, "Who art thou, O invisible speaker? may God have mercy on thee!" and he replied, "I am Mālik b. Mālik whom the Apostle of God has sent to the genii of Najd." I said, "Had I any body who could be my substitute in looking after these my camels, I should like to go to the Prophet and believe in him," He

said, "If you wish to follow al-Islām, I shall be your substitute in looking after them, and will take them safely, if God wills, to your people." I then mounted my dromedary and proceeded in the direction of al-Madinah. I arrived there on a Friday and went to the mosque, where I found the Apostle of God preaching a sermon; so I caused my dromedary to lie down at the gate of the mosque and said (to myself), "I shall wait here till he finishes his sermon," but Abû-Dharr came out and said to me, "The Apostle of God has sent me to you saying, 'I welcome you and have heard of your having accepted al-Islām, enter therefore and pray with the people.'" So I performed the ablution for prayer and entering prayed with the people. The Apostle of God then called me and said, "What has the old shaikh who promised to take back your camels to your people done? He has verily returned them to your people safely." I said, "May God give him a good reward and have mercy on him!" upon which the Apostle of God said, "Yes, may God have mercy on him!" He then became a Muslim and was a good Muslim."

It is related in the (*Musnad*) of ad-Dârimî, on the authority of ash-Sha'bi, who said that 'Abd-Allâh b. Mas'ûd related that one of the Companions of Muḥammad (the Prophet) met one of the genii, who wrestled with him endeavouring to throw him down; he said (to him), "I see you are slender and thin as though your arms were the forelegs of a dog. Are you all genii like this or are you only among them like this?" to which he replied, "No by God, I am only among them so strong-sided, but return to the contest, and if you throw me down, I shall teach you something beneficial to you." He said, "Yes," and again wrestled and threw him down, whereupon the genius said, Recite, 'God, there is no deity but He, the living, the self subsistent!'" and he replied, "Yes." The genius then added, "There is no house in which you recite it, but out of it will come out Satan giving exit to wind in the manner that an ass does, and it will not enter it again till the morning." Ad-Dârimî says that الضال (in the above tradition) means slender, الشحيت = thin, emaciated, الضلع = strong in ribs or sides, and السبع is wind. Abû-'Ubaidah says that السبع is one who breaks wind. Under the letter غ in the art. الغرل will be given the tradition of Abû-Hurairah and the tradition of Abû-Ayyûb al-Anṣarî regarding it.

(A decision.) It is true that a Friday congregation may be formed completely by the presence of forty well-made (مكالم — sound in body and mind) individuals either out of the genii or out of men or out of both;—so, al-Kamhli says; but the Shaikh Abû'l-Hasan Muhunmad b. al-Husain al-Âburî has copied out in مناقب الشافعى (*Manâkib ash-Shâfi'î*) which he has compiled, regarding ar-Rabî' as having said, "I have heard ash-Shâfi'î say that whoever out of the people of justice alleges that he sees the genii, his evidence cannot be accepted; and he himself ought to be punished (or censured), on account of his contradicting the words of God, "Verily, he sees you, he and his tribe, from whence ye cannot see them," and that the alleged is a prophet." Resembling this is the statement of the Shaikh Muhyî ad-dîn an-Nawawî in الفتاوى (*al-Fatâwâ*), namely, "Whoever does not accept (prevents) a comparison between prophets ought to be punished (or censured) on account of his contradicting the Kur'ân." The words of ash-Shâfi'î may bear application to those who claim to see them (the genii) in the form in which they are created, whilst those of al-Kamhli may bear application to (the time) when they take the form of human beings as has been mentioned before.

Know that it is a well-known fact that all the genii are out of the progeny of Iblîs, and that that shows that they are not reckoned among the angels, for the angels do not beget as they have no females among them. Some say that the genii are a species and that Iblîs is an individual out of them. There is no doubt, however, that they are his progeny, according to the text of the Kur'ân, and that any one out of them who is an infidel is called a devil. It is related in a tradition that when God desired to create a progeny and a wife for Iblîs, He caused him to be angry, upon which a splinter of fire flew off from him, out of which was created his wife.

Ibn-Kh. has copied in his History in the biography of ash-Sha'bi whose proper name was 'Âmir, that he related that he was one day seated, when a porter came with a wine-jar which he placed down, and then coming to me asked, 'Are you ash-Sha'bi?' and I

replied, 'Yes.' He then asked, 'Inform me, has Iblis got a wife?' to which I replied, 'That marriage I did not witness.' I then remembered, "What! will ye then take him and his seed as patrons, rather than me?" so, I said to myself that there would be no seed or progeny, but out of a wife,' and I accordingly replied, 'Yes,' whereupon he took his wine-jar and went away, and I saw that he had come to me intentionally (to ask this question)." It is related that God said to Iblis, "For every individual of the progeny I create for Adam I shall give you a similar one;" there is therefore no child of Adam but has a corresponding devil with him. It is said that there are males and females among the devils, out of whom they procreate; but as to Iblis, God has created in his right thigh the male organ of generation and in his left thigh the female organ of generation; the two thighs copulate, and there come forth out of him every day ten eggs, out of each of which are born seventy male and female devils.

Muḥammad states that out of the progeny of Iblis are:—Lâkis; Walḥān who is the presiding devil over ablution and prayer; al-Ḥaffāf who is the presiding devil over deserts, and the causer of bitterness (or sorrow), on which account he has obtained his sobriquet (Abū-murrah); Zalambūr who presides over markets, and causes to look beautiful (in the eyes of men) the talking of nonsense, a false oath, and the praise of merchandise; Bathr who presides over misfortunes and causes to appear beautiful (in the eyes of men) the scratching of faces, the slapping of cheeks, and the picking (slitting) of pockets; al-Abyad who it is that suggests to the minds of the prophets vain and unprofitable things; al-A'awār who presides over adultery and blows into the organ of generation of a man and the buttocks of a woman; and Dâsim who it is that if a man enters his house without saluting and taking the name of God, enters with him, suggests to his mind vain and false things, and causes evil to arise between him and his people; if he (the man) eats without taking the name of God, he eats with him. If a man enters his house without saluting and without taking the name of God, and then sees anything he dislikes and quarrels with his people, let him say, "Dâsim, Dâsim,—I take refuge with God from him!" Then there are Muṭawwas, the bringer of news or

information which he puts into the mouths of men without there being any foundation for it or any truth in it, and al-Aknaṣ. Their mother was Ṭurṭubbah, but an-Nakḥāsh states that she only hatched them. It is said that Iblīs laid thirty eggs,—ten in the west, ten in the east, and ten in the middle of the earth,—and that out of every one of those eggs came forth a species of devils, such as الغيلان (*al-Ghlān*), العقارب (*al-ʿAḳārib*), القطايب (*al-Qaṭārib*), الجان (*al-Jānn*), and others bearing diverse names. They are all enemies of men according to the words of God, "What! will ye then take him and his seed as patrons, rather than me, when they are foes of yours?"¹ with the exception of the believing ones among them.

An-Nawawī states that the sobriquet of Iblīs is Abū-murrah (the father of sorrow). The learned differ as to whether or not he is out of the angels of the tribe called *al-Jinn* and whether his name is a Persian or an Arabic word. Ibn-ʿAbbās, Ibn-Masʿūd, Ibn-al-Musayyab, Ḳatādah, Ibn-Jarīr, az-Zajjāj, and Ibn-al-Anbārī state that Iblīs was one of the angels of the tribe called *al-Jinn*, and his name in Hebrew was ʿAzāzīl and in Arabic al-Ḥārith; he was one of the treasurers of Paradise and the chief of the angels of the sky of this world; he was its Sultān and the Sultān of the earth, and was the most striving one in exertions of all the angels and the most learned of them; he used to manage everything between the sky and the earth. He therefore used to consider himself entitled to great respect, and it was that which led him to be proud, so that he rebelled against God and denied Him; God therefore converted him into a devil, spelted with stones and accursed. We seek refuge with God from his deceit and stratagems, and ask Him for health and safety in religious and worldly matters and in matters pertaining to the next world! For that reason it is said that if a man errs by way of pride, do not entertain any hope for him (for his redemption), but if he errs by way of disobedience (to God), entertain a hope for him. They (the commentators) state with regard to the words of God, "who was out of the *jinn*,"² that he was out of a tribe of angels called *al-Jinn*. Saʿīd b. Jubair and al-Ḥasan al-Baṣrī state that Iblīs was never even for a moment one of the angels, but was from the beginning a *jinn* (genius) just as Adam was from the beginning

a human being. ‘Abd-ar-Rahmān b. Zaid and Shahr b. Ḥawshab state that he was never an angel, and that the exception (in his case)¹ is irrelevant.* Shahr b. Ḥawshab adds that he was one of those genii whom the angels conquered, some of the angels making him a captive and taking him to the sky.

Most of the lexicologists and commentators state that Iblīs is so named because he despaired (أبلى) of the mercy of God. The truth is, as stated by the Imām an-Nawawī and other learned imāms, that he is one of the angels, that his name is a Persian (foreign) one, and that the exception is quite a connected and relevant one; for it is not related that others than the angels were ordered to fall down (and adore), whilst the original thing in an exception ought to be of the same class as that from which the exception is made. The Kāfi ‘Iyād states that most of the authorities hold the opinion that he was the progenitor (father) of the genii, just as Adam was of mankind, whilst (instances of) an excepted thing not being of the same kind as that from which it is excepted is a thing well-known in Arabic. God has said, “They have no knowledge concerning him, but only follow an opinion.”* The truth, however, is what has been generally accepted and what has been already related as coming from an-Nawawī and those who agree with him. It is related regarding Muḥammad b. Ka‘b al-Karāfi as having stated that the genii are believers and that the devils are unbelievers, their origin being the same. Wahb b. Munabbih was asked regarding the genii as to what they are, and if they eat, drink, and enjoy sexual relations with one another; he replied, “They are of several kinds; as regards the pure and unmixed genii, they are a (kind of) wind and do not eat, drink, sleep in this world, or beget children; but there are other kinds of them, who eat, drink, and enjoy sexual relations with one another; they are السعالى (*as-Sa‘ālī*—goblins), الغيلان (*al-Ghildān*—ghouls), and القطارب (*al-Katārib*), which will all be described here-after under their respective letters.

(Useful information.) Al-Karāfi states that people are agreed in considering Iblīs to be an unbeliever on account of his affair

* Al-Kur‘ān XXXVIII-74, “And the angels adored all of them save Iblīs.” * The thing excepted not being of the same class as the one from which it is excepted. * Al-Kur‘ān IV-156.

with Adam. The reason, however, for considering him an unbeliever is not his refusal to prostrate himself, for at that rate every one who is ordered to prostrate himself and refuses to do so would be an unbeliever, but it is not so; nor in the same manner did his disbelief consist in his envying Adam for his position in the eyes of God, for at that rate every person who envies would be an unbeliever, but such is not the case; nor in the same manner did his disbelief consist in his disobedience and immoral acts, for at that rate every disobedient and immoral person would be an unbeliever. This has puzzled a party of later juriconsults, not to speak of others, but it is necessary to know that he is considered an unbeliever on account of his attributing to God,—may He be glorified!—oppression and any but becoming (pleasing) action, which is evident from the meaning of his words, “‘I am better than he; Thou hast created me from fire and him Thou hast created out of clay.’”¹ His object in saying that was, according to what the imâms, the asserters of truth out of the commentators (of the Kur’ân), and others state, that forcing a great and glorious being to prostrate himself before an inferior or insignificant one, was an act of oppression and tyranny; this was the form of his disbelief, may God curse him! All the Muslims agree in the opinion that whoever attributes that to God the High, is an unbeliever; but there is a difference of opinion in respect of the question, whether or not there was an unbeliever in existence before Iblis. Some say, “No, he was the first unbeliever;” but others say that there were an unbelieving people and that they were the genii who were on the earth. There is also a difference of opinion with regard to whether the disbelief of Iblis was due to ignorance or perversity. The Sunnis and the followers of the Prophet’s traditions (الصحابة) hold two opinions. There is no difference in regard to the fact that he had the knowledge of God before his act of disbelief; those therefore who say that his disbelief was due to ignorance say that he was deprived of the knowledge he had, at the time of his act of disbelief; and those who say that he committed the act of disbelief from obstinacy or perversity state that he committed it notwithstanding the possession of that knowledge. Ibn-‘Atîyah says that an act of dis-

¹ Al-Kur’ân VII-11.

belief in the presence of knowledge is very improbable, but in my opinion it is quite probable and not inconsistent, on account of God's withholding assistance from whomsoever He pleases.

Al-Baihaḳī relates in *شرح الاسماء الحسنی* (*Sharḥ al-asma' al-ḥusnā*) in the last chapter regarding the words of God, "They would not have believed unless that God pleased,"¹ on the authority of 'Umar b. Dharr who said, "I have heard 'Umar b. 'Abd-al-'Azīz say, 'Had God desired not to be disobeyed, He would not have created Iblīs,' and He has shown that in a verse in His Book and has given it in detail,—whoever knows it knows it and whoever is ignorant of it is ignorant of it, the verse being, "Ye shall not try any one concerning him, save him who shall broil in hell."²" Al-Baihaḳī then relates, on the authority of 'Amr b. Shu'ayb, who had it on the authority of his father who had it on the authority of his ('Amr's) grandfather, that the Prophet said to Abū-Bakr, "O Abū-Bakr, had God not desired to be disobeyed, He would not have created Iblīs."

A man once asked al-Ḥasan, "O Abū-Sa'īd, does Iblīs ever sleep?" upon which he replied, "If he slept, we should find some rest, but for a believer there is no deliverance from him excepting through piety (the fear of God)." It is said in *الاحیاء* (*al-Ḥyā'*) just before *دور الصبر*, "He who is remiss in remembering the name of God even for the twinkling of an eye, has for that moment no mate but Satan." God has said, "And whosoever turns from the reminder (remembrance) of the Merciful One, we will chain to him a devil, who shall be his mate."³ The Prophet has said, "God despises an idle youth, for if a youth does not occupy his outward parts in what is permissible, to help him in his religious faith, Satan builds a nest in his heart where he lays eggs, and brings forth young ones who intermarry (unite); he then lays eggs again and brings forth young ones, and in this way the progeny of Satan keeps on multiplying faster than that of all the other animals, because his temperament is that of fire which when it meets with dry reeds keeps on increasing, so that there is constantly fire reproduced from fire without its ever being entirely put out." The worldly (carnal) desires in the mind of a youth are to Satan what dry

¹ Al-Ḥur'ān VI-111. • Idem, XXXVII-162 and 163. • Idem, XLIII-35.

reads are to fire, and for that reason al-Ḥusain al-Ḥallāj said, "That mind of yours, if you do not engage it in what is true, will engage you in vain things."

(Information.) One of the practical learned men has mentioned that God has imposed two duties on his creatures in one verse (of the *Kur'ān*), but the creatures are neglectful of it; and having been asked as to what that verse was, he replied, "The Glorious One,—may His glory be extolled!—has said, "Verily, the devil is to you a foe, so take him as a foe."¹ This is an order for us from Him,—may He be praised!—that we may take him as a foe." He was asked, "How are we to take him as a foe and to be delivered from him?" and he replied, "Know that God has created for every believer seven forts,—the first fort is of gold and is the knowledge of God; round it is a fort of silver, and it is the faith in Him; round it is a fort of iron, and it is the trust in Him; round it is a fort of stones and consists of thankfulness and being pleased with Him; round it is a fort of clay and consists of ordering to do lawful things, prohibiting to do unlawful things, and acting accordingly; round it is a fort of emerald which consists of truthfulness and sincerity towards Him; and round it is a fort of brilliant pearls, which consists of the discipline of the mind (soul). The believer is inside these forts and Iblis outside them barking like a dog, which the former does not mind, because he is well fortified (defended) inside these forts. It is necessary for the believer never to leave off the discipline of the mind under any circumstances, or to be slack with regard to it in any situation he may be in, for whoever leaves off the discipline of the mind or is slack in it, will meet with disappointment (from God), on account of his leaving off the best kind of discipline in the estimation of God, whilst Iblis is constantly busy in deluding him, in desiring for his company, and in approaching him to take from him all these forts, and to cause him to return to a state of disbelief. We seek refuge with God from that state!" What he has mentioned regarding the two duties enjoined in the verse is confusing, and it may be said that there is only one duty imposed in it, namely, the words of God, "Take him as a foe," for the order indicates obligatoriness in the absence of any other (order) equal to it pointing to a different course; but I asked our Shaikh, the Imām al-Yāfi', regarding the second duty as

¹ Al-*Kur'ān* XXXV-6. :

to where it lay in the verse, and he replied, "There is in it a duty of knowing and a duty of acting, the first one being the knowledge of the fact of Iblīs being a foe, and the second one of acting in taking him as a foe."

As to what has been above related regarding the forts, it is excellently expressed and is very true; but Satan does (sometimes) succeed in obtaining the possession of some of the above-named forts short of others, and causes the believer to return to sinfulness short of a state of disbelief, which makes him (the believer) deserving of the fire of Hell, but not eternally; sometimes he (Satan) does not cause him to return to sinfulness but to a state of weakness in faith, in which case the believer is not deserving of the fire of Hell, but only of being lowered from the position of the people with perfect faith. All this difference exists because of the difference between (the natures of) the above-named forts, for the taking of the forts of knowledge and faith is not like the taking of the remaining other forts mentioned; and there is also a difference between the other forts, for instance, the taking of the fort of truthfulness and sincerity is not like taking the fort of ordering to do lawful things and prohibiting to do unlawful things. In the same manner it is with regard to all the other forts, to describe which will require a lengthy explanation, but while the forts of faith and trust remain intact for the believer, Satan is not able to over-power him, on account of the words of God, "Verily, he has no power over those who believe and who upon their Lord rely."¹ Such believers are the ones who are described as entirely devoted (to the worship of God) according to the words of God, "Verily, my servants thou hast no authority over,"² and they are truly the real believers according to the words of God, "Verily the believers are those who, when God's name is mentioned, their hearts sink with fear; and when His signs are rehearsed to them they increase them in faith; and on their Lord do they rely."³ God has said again in describing them, "These are in truth believers."⁴ Satan may sometimes succeed in taking a fort, leading to a state of disbelief deserving of eternal punishment in the fire of Hell, like the fort of faith in God,—a state from which we seek refuge with God!—but he is not able to take the fort of faith

¹ Al-Kur'ān XVI-101. ² Idem, XV-42 and XVII-67. ³ Idem, VIII-2.

⁴ Idem, VIII-4 and 75.

until he takes the forts around it. We ask the Bountiful God for the right direction and deliverance from what is false and vain!

Know that the first duty of a believer is (to acquire) knowledge, but al-Ustâdh(?) states that it is perception, and Ibn-Fûrak and the Imâm of al-Haramain state that the intention to perceive is the first duty; we have dwelt at length on the subject in our book *الجواهر الفريد في علم التوحيد* (*al-Jawhar al-farîd fî 'ilm at-tawhîd*), and what the doctors of the religious law and the shaikhs of the Sûfi sect have said about it may be found on a reference to the 7th part of that book.

People differ as to whether or not God had sent out of the genii any apostles to them, before He sent our Prophet Muḥammad. Ad-Dahḥāk states that there were apostles from among them according to the apparent meaning of the words of God, "O assembly of genii and men! did there not come to you apostles from among yourselves?"¹ but the asserters of truth state that there was no apostle sent to them from among themselves, and that there were never any apostles out of the genii; apostles are appointed specially out of men, which is the truth and a well-known thing. As to the genii, there were among them cautioners; and as to the verse, the meaning refers to one of the two classes like the meaning of the words of God, "He brings forth from each (of them two) pearls both large and small!"² the pearls coming only out of the salt water and not out of fresh water. Mundhir b. Sa'îd al-Ballûtî states that Ibn-Mas'ûd has said that those out of the genii who met the Prophet were apostles (or messengers) to their tribe. Mujâhid states that there were cautioners (نذير) out of the genii and apostles (رسل) out of men, and there is no doubt that the genii were included in the old religious sects as they are now included in the present one (al-Islâm) according to the words of God, "There are those against whom the sentence was due among the nations who have passed before them of genii and men; verily, they have been the losers;"³ and "And I have not created the genii and mankind save that they may worship (me)."⁴ Some say that the believers out of both the classes are here meant and that He has not created the obedient ones out of them save for His worship, and the wretched ones save for wretchedness; there is no objection to make it appli-

¹ Al-Kur'ân VI-130. ² Idem, LV-22. ³ Idem, XLVI-17. ⁴ Idem, LI-56.

cable to all, though the object was a special one. Others, however, say that the meaning is, "save that I may order them to observe my worship and to invite them to it;" but others again say that it means, "save to declare the unity." If it is asked as to why it is restricted to these two classes only, and the angels are not mentioned, the reply is that it is so on account of the great state of disbelief existing among these two classes as opposed to that which exists among the angels, for God has already protected them (from it), as has been already mentioned. If it is asked, "Why has God given precedence to the genii over men in the above quoted verse?" the reply is that the word **الانسي** (men) is lighter on account of the position of the light **ن** and the non-vocal **س**; the heavier therefore is a better word to be placed in the first position than the lighter one for the purpose of the speaker pronouncing (them) quickly and with ease.

(Side-information.) The Shaikh 'Imād-ad-dīn b. Yūnus used to hold difference of kind, among the objections to a (valid) marriage, and to say that it is not allowable for a man to marry a female *jinn* on account of the words of God, "And God has made for you from amongst yourselves wives,"¹ and "And of His signs is this, that He hath created for you of yourselves wives with whom ye may cohabit; He has made between you affection and pity."² The affection is the cohabitation (union) and the mercy is the children. A party of the Ḥanbalī imāms have declared against marriage between a human being and a *jinn*, and it is said in **الفتاوى السراجية** (*al-Fatāwā as-sirājiyyah*), that it is not allowable on account of the difference between the two classes. It is, however, said in **القنية** (*al-Kinyah*), that al-Ḥasan al-Baṣrī was asked regarding it, and he replied, that it is allowable in the presence of two witnesses, but it is said in the **مسائل** (*Masā'il*) of Ibn-Ḥarb regarding al-Ḥasan and Katādah, that they both disapproved of it; and it is related with authorities among whom is the name of Ibn-Laḥī'ah, that the Prophet has prohibited marriage with a *jinn*. It is related regarding Zaid al-'A'mī (the blind), that he used to say, "O God, bless me with a female *jinn* that I may marry her, and that she may accompany me wherever I go (am)!" Ibn-'Adī relates in the biography of Nu'a'im b. Sālim b. Kanbar, the enfranchised slave of 'Alī b. Abī-Tālib, on the authority of aṭ-Ṭahāwī who said, "Yūnus b. 'Abd-al-A'lā

has informed me saying, 'Nu'aim b. Sâlim came to us in Egypt, and I heard him say, "I married a female out of the *jinn*." But I never went to him again.'" He (Ibn-'Adî) relates in the biography of Sa'îd b. Bashîr on the authority of Ḳatâdah who had it on the authority of an-Naḍr b. Anas, who had it on the authority of Bashîr b. Nahf, who had it on the authority of Abû-Hurairah who said that the Apostle of God said, "One of the parents of Bilkis was a *jinn*." The Shâikh Najm-ad-dîn al-Ḳamûli states, "The subject of the prohibition of marriage with a *jinn* requires consideration, because the prohibition applies to both the classes, but I have seen an old pious man who informed me that he had married a female *jinn*." I have also seen a man out of the people of the Ḳur'ân and learning, who informed me that he had married four *jinn* one after another, but it may be known that the subject of the legality or illegality of her divorce, of her cursing (al-Ḳur'ân, XXIV-6 and 7), of her taking an oath not to cohabit (with her husband), of her prohibitory period (عِدَّة), of her maintenance and clothing allowance, and of having her (as a wife) in the presence of four others, and other things pertaining to that subject, require consideration.

The Shaikh al-Islâm Shams-ad-dîn adh-Dhahabî states, "I have seen in the writing of the Shaikh Faḥ-ad-dîn al-Ya'marî, and 'Uthmân al-Muḳâtîlî has related to me regarding him as having said, 'I have heard Abû'l-Faḥ al-Ḳushairî say, "I have heard the Shaikh 'Izz-ad-dîn b. 'Abd-as-Salâm when he was asked regarding Ibn-'Arabî say that he was a bad old man and a liar; he was asked, 'Was he a liar too?' and he replied, 'Yes; we talked one day regarding the subject of marriage with the *jinn* and he said, "A *jinn* is a delicate spirit (soul) and a man is a coarse body, how can they two be united together?"' He then absented himself from us for a time, and then returned with a contusion on his head, and on being asked regarding it, replied, "I married a female *jinn*, and something having occurred between me and her, she gave me this contusion."'" The Shaikh adh-Dhahabî adds after this, "I do not think Ibn-'Arabî told intentionally this lie; it is only a fable in connection with mysticism."

(Side-information.) Abû-'Ubaidah relates in *كتاب الأموال* (*Kitâb al-Amwâl*) and also al-Baihaqî relates on the authority of az-Zuhri regarding the Prophet as having prohibited the slaughtering of animals

on account of the *jinn* (ذباب الجن), the relater explaining that ذباب الجن (*dhabāḥ al-jinn*) are what a man slaughters as an omen, if he buys a house, or wants to ward off the evil effects of a smiting eye, or on similar other occasions; in the Time of Ignorance the people used to say that if that was done, the *jinn* would not injure the inmates of the house, but the Prophet has cancelled all that and prohibited it.

(Supplementary information.) It is related in كتاب مناقب الشيخ محمد القادر الكيلاني (*Kitāb Manāqib ash-Shaikh ‘Abd-al-Ḳādir al-Gilānī*) that a man out of the people of Bagdād went and informed him that he had a virgin daughter who was suddenly carried away from the top of his house, upon which the Shaikh said to him, “Go to-night to the ruins of Karkh (a place in Bagdād), sit near the fifth hillock, and draw round yourself a circle on the ground, saying while you draw the circle, ‘In the name of God according to the motive of ‘Abd-al-Ḳādir!’ When the darkness of the first part of the night comes, there will pass by you tribes of the *jinn* of various forms; let not the sight of them frighten you; and at early dawn there will pass by you their king in the company of a large body of them; he will ask you regarding your business, when tell him, ‘‘Abd-al-Ḳādir has sent me to you,’ and inform him of the case of your daughter.” The man related, “I went and did what the Shaikh had ordered me to do, when there passed by me forms startling in appearance, but none of them dared come near the circle in which I was. They kept on passing by me in crowds, until their king came mounted on a horse with several parties of them walking before him; he stood opposite the circle and said, ‘O man, what is your want?’ and I replied, ‘The Shaikh ‘Abd-al-Ḳādir has sent me to you,’ upon which he alighted from his horse and kissing the earth sat outside the circle, then those who were with him also sat down; he then asked me, ‘What is your business?’ and I related to him the case of my daughter. He thereupon said to those who were round about him, ‘Bring me him who has done this (act),’ upon which a *mārīd* with my daughter in his company was produced, and he was informed, ‘This is a *mārīd* out of the *mārīds* (devils) of China; he then asked him, ‘What led you to carry (her) away suddenly from under the stirrups of the chief (القبط ‘Abd-al-Ḳādir)?’ and he replied, ‘I became enamoured with her;’ he thereupon ordered his head to be struck off, and his head was struck off; he then gave me my daughter. I said to him, ‘I have

never seen anything like your obedience to-night to the order of the Shaikh 'Abd-al-Kāfir,' and he replied, 'Yes, he sees from his house the stubborn and evilly disposed devils out of the *jinn*, even if they are at the farthest end of the earth, for they flee away from dread of him; when God sets up a chief (قطب), He invests him with authority over both the *jinn* and men.'

It is related regarding Abū'l-Kāsim al-Junaid as having said, "I have heard Sari as-Sakāfi say, 'I was one day passing through the desert, when owing to the night having overtaken me, I had to take shelter in a mountain in which there was no companion (for me). When the night was about its middle, a voice cried out to me saying, "Hearts do not turn about in things invisible until souls (bodies) melt out of fear of the loss of the object of love." I was astonished at it and asked, "Is this a *jinn* that is crying out or a man?" and he replied, "Yes, a *jinn* believing in God, may He be praised! With me are my brethren." I asked him, "Have they got the same kind of advice to give as you have?" and he replied, "Yes, and more." The second one out of them then cried out to me saying, "Not a portion of the body (even) equal to the distance between the stretched out tips of the thumb and index finger disappears, save through constant anxiety (thought)." I said to myself, "How useful are the words of these!" The third one then cried out to me saying, "Whoever amuses himself in the darkness of the night will obtain (good) news in the morning." I thereupon swooned, and when I came to my senses, I found a lily (narcissus) on my chest, on smelling which the feeling of loneliness which I had vanished, and a feeling of pleasure (cheerfulness) came over me. I then said, "Exhort me, may God have mercy on you!" and they said, "God has denied for any that they should revive by His remembrance and be happy with it, but for hearts which are God-fearing, and whoever desires anything else desires what is not worth desiring. May God help us and you!" They then left me and went away, and although a long time has now passed since then, the comfort of their words is still in my heart.'

In كفاية المعتقد و نكايه المنقذ (*Kifāyat al-m'atakid wa nikāyat al-muntakid*) by our Shaikh al-Yāfi'i, it is related also regarding as-Sari as having said, "I was looking for a long time for a sincere friend, and I happened to pass one day by some mountain where I found a party of men infirm from age, blind, and diseased; and so I asked

them regarding their state, when they replied that there was a man there who came out once a year and prayed for them, by which they found themselves cured. I therefore remained there until he came forth and prayed for them, and they were cured. I then followed him, and overtaking him remained in his company; I said to him, 'I have an internal complaint, what is the medicine for it?' and he replied, 'Leave me alone, O Sarî, for it is only jealousy, but beware of His seeing you pleased with the company of any other (than Himself), for you will then fall off in His estimation.' He then left me and went away."

In *كتاب التوحيد* (*Kitâb at-Tawhîd*) by the Imâm Muḥammad b. Abî-Bakr ar-Râzî it is related regarding al-Junaid as having said, "I used to hear as-Sarî say, 'A man (worshipper) may reach a stage of fear and cheerfulness in which, if his face is struck with a sword he would not know of it;' there was some doubt about it in my mind, but now it appears to me clearly that it is so." I (the author) say that it is so, because sedateness or fear (*الهيبة*) and cheerfulness or socialness (*الانس*) are a degree higher than reserve (*القبض*) and joyousness (*البسط*), which are again higher than fear (*الخوف*) and hope (*الرجاء*); now, the requirements for veneration or dread (*الهيبة*) are an absence (of mind) and a state of confusion, and every person in a state of dread is absent-minded, so that even if he is cut to pieces, he does not return from his state of absent-mindedness to a state of consciousness of what is present before him, unless the state of dread disappears entirely, whilst the requirements for cheerfulness or socialness (*الانس*) are clearness of the senses and consciousness. Then there is a dissimilarity among men in regard to dread and cheerfulness, for one possessing the smallest degree of cheerfulness even if he is thrown into fire, is not disturbed in his cheerfulness, for he sees none but Him (God) and knows nothing but Him (God). Do not you see what the words of as-Sarî are, "A man (worshipper) may reach that stage of dread and cheerfulness in which even if his face is struck with a sword, he would not know of it," which is so, because cheerfulness or socialness springs from joyfulness in God, and he to whom socialness with God is an established fact feels lonely or unhappy with anything else; he lives (remains) with God, and although anything else may present itself to him, he sees nothing but Him, and sees actions coming from none but Him: he sees in both

the worlds (spiritual and material) none but Him, his sight falls on nothing but Him, and he perceives nothing but His action and His creation, for any one having knowledge knows a work through its workman (author), and does not know the workman through his work; he therefore sees nothing but as His action and His creation. On that account, as-Şiddîk al-Akbar (the most truthful) Abû-Bakr said, "I have not seen anything in front of which I have not seen God," which is the most noble position in the matter of the unity of God. Know that a man (worshipper) does not taste the pleasure (sweetness) of socialness with God, until he cuts off all relations (with the outer world), abandons men (creatures), and dives into the minutest details to ascertain the true things; there is nobody to give information (to you) like one having perfect knowledge. Know (also) that although the two states of dread and socialness are in great esteem, the people devoted to a knowledge of the truth reckon them as defective, because they imply a change in a man (worshipper), for the state of the people of the unity (of God) firmly believing it is high above a change; they possess perfect power of concealing (effacing) themselves and showing themselves before sight, whilst they possess neither dread nor socialness, neither knowledge nor the power of perception, but they are raised above that position through the divine grace and bounty. Praise be to Him who has specially distinguished by His mercy those He has wished out of His worshippers!

As-Sarî stated, "I kept company with a man who was called al-Wâlid (Father) for a year, but did not ask him a single question; then one day I asked him, 'What is that knowledge above which there is no other knowledge?' and he replied, 'It is this, that you find God nearer you than anything else, and that your secret and all your external conditions are obliterated excepting your relations with Him.' I therefore asked him, 'By what means shall I attain that state?' and he replied, 'By your total renunciation of yourself, and by your concentrating all your desire in Him.'" He said, "His words benefited me considerably in this matter." As-Sarî died on the 6th of Ramadân 253 A.H., but some say¹ on another date.

(Properties.) Genii do not enter a house in which there is a citron. It has been related to us regarding the Imam Abû'l-Husain 'Alî b. al-Hasan b. al-Husain b. Muḥammad al-Khila⁴, he was so surnamed on account of his selling robes of honour and was one of the

disciples of ash-Shâfiʿī; his grave is a well-known one at al-Ḳarāfah, and prayers addressed in its name are answered; he was called the *ḥādī* of the *jinn*,—as having informed that they (the genii) used to come to him and recite to him the Ḳurʾān (for the purpose of learning it); one Friday they kept away from him, and when they came again he asked them the reason of that, and they replied, “There was in your house a citron, and we do not enter a house in which that fruit is.” The Ḥāfiḍ Abū-Ṭāhir as-Silafī states that al-Khilaʿī, whenever he used to hear a tradition read out or related to another person, used to conclude the sitting with the following prayer, “O God, complete the favours which Thou hast conferred on us; take not away (from us) what Thou hast blest us with; expose not what Thou hast hidden* (of our faults), and pardon what Thou hast made public (of our faults)!” He (al-Khilaʿī) died in Shawwāl 448 A.H. .

It was on this account that the Prophet drew a simile between a believer who recites the Ḳurʾān and a citron, for a devil flees away from the heart of a believer who recites the Ḳurʾān, just as he flees from a place in which there is a citron. It is a fruit which is suitable for drawing a simile from, in preference to all other kinds of fruit. It is related in *المستدرک* (*al-Mustadrak*) in the biographies of the Companions (of the Prophet) out of a tradition of Ahmad b. Ḥanbal on the authority of ʿAbd-al-Ḳuddūs b. Bukair together with the authorities for it traced to Muslim b. Ṣubaiḥ who said, “I visited ʿAʿishah, and she had with her a blind man for whom she was cutting a citron, and whom she was feeding with it mixed with honey; she said, ‘This is Ibn-Umm-Maktūm, regarding whom God reproved His Prophet; such has been his treatment always at the hands of the people of Muḥammad’s household.’” As to the reason of giving him citron and honey specially, it is not concealed from any one who reflects over it. It is related in the *معجم* (*Muʿjam*) of at-Ṭabarānī on the authority of Ḥabīb b. ʿAbd-Allāh, who had it on the authority of Abū-Kabshah who had it from his father who had it from his grandfather who said, “The Apostle of God used to be pleased with the sight of a red pigeon and a citron.” Under the letter *ج* will be given the tradition of Sulaimān b. Mūsā, namely, that the Prophet said, “The *jinn* do not enter a house in which there is a swift and excellent horse.”

(Interpretation of them in dreams.) Genii in a dream indicate cunning, clever, and wily men, because they used to build pavilions

and make statues for (the prophet) Solomon. He who struggles with a *jinn* in a dream will fight with wily and plotting people, and he who dreams that he has been teaching the *genii* the *Qur'ân* will obtain authority and government on account of the words of God, "Say, 'I have been inspired that there listened a company of the *jinn*.'" In a dream the *genii* are (also) indicative of thieves; let him into whose house they enter (in a dream) beware of thieves. Madness in a dream indicates several things; he who dreams that he has become mad will obtain wealth, as a poet says:—

"Fortune has become mad for him and he has obtained wealth;
Woe to him had fortune become sane!"

Some say that madness points to taking interest, on account of the words of God, "Those who devour usury shall not rise again, save they riseth whom Satan hath paralysed with a touch." Sometimes madness indicates entering Paradise, on account of the words of the Prophet, "I saw Paradise and found most of its people to be heedless, simple-hearted, and mad." Madness is also supposed to indicate for the dreamer of it what befits him. If a woman dreams of having become mad and of being treated with talismanic charms (for it), she will conceive a sagacious and cunning son, the madness being the fetus (*جنين*) which she will conceive.

جَنَّانُ الْبَيْوتِ (*Jinnân al-buyût*).—Serpents.—The pl. of جَان (*jânn*), which is a small kind of serpent, and which some describe to be a fine small kind of serpent, and others describe to be a small white kind of serpent.

Al-Bukhârî, Muslim, and Abû-Dâwûd relate, on the authority of Abû-Lubâbah, that the Prophet has prohibited the killing of *al-jinnân* (small white serpents) which are in houses, excepting the varieties called *al-ahbar* and *dhû't-tufyâtain*, because they (two) take away the sight (of the seer) and cause women to abort. *Al-tufyâtain* are the two white lines on the back of the serpent, and *al-ahbar* is the variety which has a short tail. An-Nadr b. Shumail states that the latter is a variety of serpents, blue in colour with its tail short (cut off), which no pregnant woman can look at without aborting. Ibn Khâlawayh states in كتاب الحشرات (*Kitâb al-Hasharât*), "I have

heard Ibn-'Arafah say, '*Al-jinnân* are serpents which when they crawl, raise their heads at the time of crawling,' and he recited the following lines:—

'When the night becomes dark, the *jinnân*
Raise their necks and shaking heads.'"

الجند بادستار (*al-Jundbâdastar*).—[The castor-sacs of the beaver.] A certain animal of the appearance of a dog, but not like the water-dog (otter). It is called *al-kundur* which will be described under the letter ك. It is not found excepting in the country of Kaffak (in Turkestan) and its vicinity. It is also called *as-sammûr* (the sable) and is of the appearance of a fox, red in colour, having no forelegs but two hind legs, a long tail, a head like that of a man, and a round face. It crawls pompously on its chest looking as if walking on four legs; it possesses four testicles (two castor-sacs and two oil-sacs), two of them being external and two internal. It may be mentioned as its peculiar characteristic, that when it sees hunters after it to take the *jundbâdastar* (castoreum) which exists in its outer testicles, it runs away, but if they press hard after it, it bites (cuts) them off with its teeth (mouth) and throws them away towards the hunters, because they want the animal for nothing else. If the hunters do not see the testicles and still follow in pursuit of the animal, it throws itself on its back to show them the blood, from which they know, that it has bitten (cut) them off, upon which they turn away from it. When it bites off the two external testicles, it puts out the two internal ones in their places. There is inside its testicles a substance resembling blood or honey, which has a fetid odour and which is easily squeezed out if they are dried. This animal flees and betakes itself to water in which it remains confined for a long time, after which it comes out again. It is adapted to live both in and out of water, but it lives mostly in water and feeds in it on fish and crabs.

Its testicles are beneficial in the bites of reptiles and insects, and are a suitable remedy for many things. It (castoreum) is a valuable medicine, warming cold limbs and drying up moisture (of the body); it has no deleterious effect whatever on any of the members of the body, and it possesses a beneficial property in all cold and

moist diseases affecting the lungs and brain. It is beneficial in chronic (cold) deafness, and there is nothing more beneficial than it in rheumatism (wind) in the ear. It is beneficial in scorpion-sting if it is rubbed over the stung part. If it is warmed up with one of the oils and rubbed over the head, it is beneficial to epileptics. It is highly beneficial in paralysis, flaccidity of the limbs, and chronic (cold) gout. If it is drunk, it is an antidote for all kinds of cold poisons both animal and vegetable, especially for opium poisoning. It improves the humours and removes the phlegm wherever it may be. It is beneficial in palpitation arising from cold causes. The skin of the animal is thickly covered with hair, and is a suitable wearing material for old and cold people. Its flesh is beneficial to the paralysed and persons having moisture in their bodies. If a man drinks of the black *jundbâdastar*, the weight of a dirham, he will die after a day.

الجنين (*al-Janîn*).—[An embryo or a fetus]. That which is found in the womb (belly) of a beast after it is slaughtered. If it is found dead after the mother is slaughtered, it is lawful according to all the Companions (of the Prophet), as has been copied out by al-Mâwardî in الحلال (*al-Hâwî*). Mâlik, al-Awzâ'î, ath-Thawrî, Abû-Yûsuf, Muḥammad, Ishâk, and the Imâm Ahmad say the same thing, whilst Abû-Ḥanîfah is the only authority who declares the eating of it as unlawful, adducing as an argument, the words of God, "Forbidden to you is that which dies of itself, and blood," and the words of the Prophet, "Lawful for us are two dead things and two bloods,—fish and locusts, and the liver and spleen," but this the third dead thing is not mentioned. The chief argument, however, of the general body of authorities, is the verse, "Lawful for you are brute beasts." Ibn-'Abbâs and Ibn-'Umar say that it is lawful to eat the embryos found dead in the bellies of the mother animals, on account of the slaughtering of the mother animals in the lawful manner, which is one of the orders given in this (the Fifth) Chapter (of the Kur'ân), and also because God has said in it, "save what is here recited to you," whilst there is nothing in embryos to make an exception of them. This has been already mentioned under the letter ب.

It is related regarding Abū-Hurairah as having said, "The Apostle of God has said, 'The lawful slaughtering of an embryo is the slaughtering in the lawful manner of its dam,'" in which one of the two slaughterings is used as a substitute for the other, and as holding its place. If, however, it is argued that he (the Prophet) only intended by it a simile and not substitution, the meaning (of the above) being, "the slaughtering lawfully of the embryo is like the slaughtering lawfully of its mother," for he has placed the embryo before the dam, on which account it has become a simile to the dam, but had he meant substitution, he would have placed the dam before the embryo, and would have said, "The slaughtering of the dam is the slaughtering of the embryo," the reply to it is in three ways which al-Māwardī has mentioned. First, the name embryo (الجنين) is only applicable to it while it is concealed in its mother's womb, but when it has separated from it, it loses that name and is then called a young one. God has said, "And when ye were embryos in the wombs of your mothers,"¹ Being in the womb, no action can be performed on it, which necessitates the meaning of substitution instead of a simile. Secondly, had the Prophet intended a simile and not substitution, he would have likened the mother to any other animal, and there would have been no specific reason for likening it (an embryo) to its dam. And thirdly, had he intended a simile, he would have used in ذكاة الأم (the slaughtering of the mother animal) a *fathah* as the vowel of inflexion (objective case) in the absence of the ʿ of simile, whilst both the versions give a *ḍammah* as the vowel of inflexion, which clearly establishes that he meant by it *substitution* and not a *simile*. But if it is argued that it is related in a version with a *fathah* as the vowel of inflexion and with the meaning, "like the slaughtering of the mother," the reply is that that version is not a true one. Even, however, if it is granted that a version has a *fathah* as the vowel of inflexion, with the elision of ʿ instead of ʿ, still the meaning would be, "the slaughtering of the embryo is through the slaughtering of its mother;" and if it is possible both the versions may be used, the version with the *ḍammah* being employed for substitution if the embryo comes out dead, and the version with a *fathah* as a simile if it comes out living, but it is

¹ Al-Kurʾān LIII-38.

better to employ only one version and to leave the other one alone. The text (of the *Kur'ân*) which can admit of no (other) explanation, also points to the same thing, and that is what has been related by Abû-Sa'îd al-Khudrî who said, "I said, 'O Apostle of God, if we slaughter a she-camel, or a cow, or a ewe or a she-goat and find in its belly an embryo, shall we throw it away or eat it?' and the Prophet replied, 'If you wish, eat it; for the (act of) slaughtering of the embryo is the slaughtering of the dam.'" Abû-Muhammad adduces as a proof (for it) in the same manner as ar-Râfi'î who says that were not the embryo lawful on account of the lawful slaughtering of the mother animal, it would not have been lawful to slaughter the mother animal in the presence of the evident signs of the dam being pregnant, in the same manner as a pregnant woman cannot be slain in retaliation or as a punishment; and supposing one is forced (by necessity) to slaughter a mare (مَلا) in the womb of which there is a mule, he is prohibited to do so, for the mare may be eaten, but mule cannot be eaten.

If this is established, know that there are three conditions in which an embryo may be found, and which al-Mâwardî has given, —the first one, being its perfect state regarding which the question of lawfulness or otherwise has been just discussed; second, it may be only a piece of congealed blood (عَلَقَة), which being blood cannot be eaten; and third, it may be only a lump of formed flesh without any features and without any limbs (yet) formed, with regard to the permission for eating which there are two views owing to the difference in his (al-Mâwardî's) two statements in the matter of the blood-wit for an embryo (الغرة) depending on the condition of the mother of the child.¹

Al-Mâwardî and some of our theologians state that if it has already begun to live (there is life already blown into it), it cannot be eaten, but if otherwise it may be eaten; this is, however, what there is no means of knowing (attaining). 'If a fetus comes out and has well-established life in it, it is necessary to slaughter it, but if it is without well-established life in it, it is lawful without being slaughtered. If its head comes out and then the

¹ Whether she is free or a slave. There is a reference in this to the *Sunnî* doctrine which holds, that a slave-woman (legal concubine) becomes free by giving birth even to an embryo.

mother animal is slaughtered, the Kāfil¹ and al-Bagawī state that it is not lawful without first slaughtering it, because it was predestined to be (born) so; but al-Kaffāl states that it is lawful because the coming forth of only a part of a child or young one is like its not coming forth at all during the period of probation (*'iddah*)² and other states. The author of الروضة (*ar-Rawḍah*) states in it that the statement of al-Kaffāl is correct.

Ibn-Kh. mentions in his History, that the Imām Ṣā'in-ad-dīn Abū-Bakr al-Ḳurṭubī used to recite these lines much:—

“The pen of Destiny has already written what is to happen;
Remaining quiet or moving are therefore alike.
It is madness in you to toil for sustenance,
When even an embryo obtains its sustenance in its membrane.”

These lines were composed by Abū'l-Khair al-Kātib al-Wāsiṭī.

جَعْفَر (Jahbar) like جَعْفَر. A female bear.* When it is about to bring forth, it faces the constellation Ursa Minor, upon which the act of delivery becomes an easy one for it; and when it brings forth, its young one is (at first) only a lump of flesh, and the dam is afraid of ants (getting at it), so it keeps on removing it from place to place out of fear of the ants. Sometimes, however, it leaves its own young ones and suckles the young one of a hyena, for which reason the Arabs say, “More foolish than a she-bear (*jahbar*).”

الجَوَاد (al-Jawād).—[A courser]. A horse excellent or swift in running, so called because it excels in running. Fem. also جَوَاد (jawād). A poet says:—

“His excellent mare (*jawād*) whose young colt cannot be sold has elevated him.”

Pls. جَوَد (jawd) and جِيَاد (jiyād) like ثَوَاب, pl. ثِيَاب. أَجْيَاد (Ajyād) is the name of a mountain near Makkah so called because of its having been the place of the horses of Tubba'; and قَعْدَقَان (Qa'iqān) is so called on account of its having been the place of depositing his arms.

* Abū-'Alī al-Ḥusain al-Marwarrūdī. * Which in the case of a pregnant woman is the period of pregnancy.—See Lane's Lex. art. عَمْد. * In Muḥīṭ al-Muḥīṭ it is given as the female of the lion. * The kings of al-Yaman.

Ja'far al-Fayyâbi¹ relates in his book فضل الذكر (*Faḍl adh-dhikr*) on the authority of Sahl b. Sa'd as-Sā'idī, that the Prophet said, "I say the morning prayer, then I sit in my assembly-room and take the name of God until the rising of the sun, which I like better than saddling the swiftest of horses in the cause of God." An-Naṣā'ī, al-Hākim, Ibn-as-Sunnī, and ¹al-Bukhārī in his History relate, on the authority of Sa'd b. Abi Waḳḳās, who said, "A man came to pray while the Apostle of God was praying, and when he arrived as far as the first row he said, 'O God, give me the best of requital which is given to Thy worshippers, the doers of good actions.' When the Apostle of God finished the prayer he asked, 'Who was it that spoke just now?' and the man replied, 'I did, O Apostle of God,' upon which the Prophet said, 'In that case your courser will be slain, and you will die a martyr in the cause of God.'" It is related in the سنن (*Sunan*) of Ibn-Mājah out of a tradition of 'Amr b. 'Abasah², who said, "I went to the Prophet and asked him 'What is the most excellent (best) kind of (religious) warfare?' and he replied, '(He whose) blood is shed and (whose) courser is slain.'"

It is related in the book النصائح (*an-Naṣā'ih*) by Ibn-Da'far, "A slave-woman of 'Umar b. al-Khaṭṭāb, whose name was Zā'idah and to whom the Prophet used to say, 'O Zā'idah, you are verily a favoured one,' came to him one day and informed him, 'O Apostle of God, I kneaded the dough for my people and then went to pick wood; I collected a large quantity of wood and presently saw a rider mounted on a courser, a better one than whom in face, dress, in the excellence of the courser, and in smell I had never seen before. He came to me, saluted me, and asked me, 'How are you, O Zā'idah?' and I replied, 'Well, thanks to God!' He then asked, 'How is Muḥammad?' and I replied, 'He is well and is warning people regarding the order of God;' he then said, 'When you go to Muḥammad, give him my salutation and say to him, 'Riḍwān, the guardian of Paradise, greets you with salutation and says to you, 'Nobody is as glad on account of your mission as I am. God has verily divided your sect into three divisions,

¹ In one of the copies this name is given as al-Garyānī (الغرياني).

one of which will enter^{*} Paradise without having to give an account (of their actions), another of which will have to give a little account after which they will enter Paradise, and the third one of which will have to obtain mediation, and you will be the one to mediate for them, after which they will enter Paradise.” I replied “Yes,” and he then turned away. I tried to lift up my bundle of wood but found it too heavy, so he turned towards me and said, “O Zā'idah, is your bundle of wood too heavy for you?” and I replied, “Yes, by my father and my mother.” He thereupon turned to where I was, and pressing on the bundle a red reed which he had in his hand, raised it, and then looked at it and found it with a large stone; so placing down the bundle with the reed over it said, “Go, O stone, with the wood with her,” upon which the stone commenced to roll on quickly with the wood (over it) before me until I came (here).’ The Prophet thereupon fell down prostrate out of gratitude and thankfulness to God for the good news communicated by Riqd'wān and said to his Companions, ‘Get up, let us see it,’ so they rose up and went to the stone, when they saw it and its traces.”

Resembling this communication of good news is what is related on the authority of ‘Abd-Allāh b. ‘Umar who said, “A man out of the people of al-Yaman came to Ka’b al-Aḥbār and said to him, ‘Such a one, a religious doctor of the Jews, has sent me to you with a message,’ upon which Ka’b said, ‘Deliver to me the message.’ The man thereupon said, ‘He asks you, “Were not you among us a lord, honoured and obeyed, what was it then that led you to turn away from your own religion to the religion of Muḥammad?”’ Ka’b then asked the messenger, ‘Are you to return to him?’ and he replied, ‘Yes,’ whereupon Ka’b said, ‘If you return to him take hold of the end of his cloak that he may not run away from you, and tell him that Ka’b says, “I ask you in the name of God who divided the sea for Moses, and I ask you in the name of God who threw down the Tablets to Mūsā b. ‘Imrān, wherein was the knowledge of everything (al-Kur. VII-142), have you not found in the words of God, that the sect of Muḥammad is divided into three thirds,—a third will enter Paradise without having to give an account, a third will have to give a little account and will then enter Paradise, and a third will enter Paradise through the mediation of Aḥmad?” He will surely

reply, "Yes," to you, upon which tell him that Ka'b says, "Place me in whichever of these three classes (thirds) you like."'''

It is related in *كتاب خير البشر بخير البشر* (*Kitāb Khair al-bushar bi-khair al-bashar*) also by the same author, Muḥammad b. Ḍafar, who says, "It is related that Marthad b. 'Abd-Kulāl having acquired immense plunder from the raids he had committed, the leaders, poets, and preachers of the Arabs visited him to congratulate him; he therefore raised up his curtain to receive these visitors, and gave them large gifts, being highly pleased with them. While he was in this frame of mind, he slept one day and happened to see a dream in his sleep, which frightened and terrified him in his sleep, but when he woke up, he found that he had forgotten the dream, not remembering even any part of it. The fright arising from it, however, remained fixed in his mind, and his joy became converted into grief. He therefore shut himself up from his visitors, so much so that they thought ill of him. He then collected soothsayers and kept on continually closeting himself with them one after another and asking them, 'Inform me of that regarding which I wish to ask you,' upon which the soothsayer would reply, 'I have no knowledge of it,' until he found that none of the soothsayers he knew could give him any but that answer. This doubled his anguish, and he continued for a long time to suffer from sleeplessness. Thereupon his mother who was herself a soothsayer said to him, 'May you refrain from doing what would be the cause of your being cursed, O King! The female soothsayers would be better guides in regard to that respecting which you may ask them, because the followers of the female soothsayers out of the *jinn* are more delicate and cleverer than those of the male soothsayers.'" He therefore ordered female soothsayers to be collected and brought to him; he then asked them in the same manner as he had asked the male ones, but could not obtain from any of them the knowledge he desired. When he despaired of finding it out, he became unmindful of it. Then, after that he went out (one day) for hunting, and became so engrossed in his pursuit after the chase, that he became separated from his companions; houses then presented themselves to his view on the summit of a mountain, and having been almost burnt by the mid-day sun, he turned towards the houses and made for the

one which was standing alone separated from the rest of them. An old woman came out of it and said to him, 'Alight (in this place) with (its) spacious courts, amplitude of comforts, security, tranquillity, a filled dish, and a full milk-pail (skin).' He then alighted from his courser and entered the house, and being sheltered from the sun with the cold wind blowing over him he fell asleep. He had barely awoke when the mid-day heat was over, and he then sat up rubbing his eyes, when presently he saw a young woman the like of whom in figure and beauty he had never before seen. She said to him, 'May you refrain from doing what would be the cause of your being cursed, O mighty King! Have you any desire for food?' When he found that she knew him, his fear increased, and he was afraid for himself; he therefore feigned himself to be deaf to her words. She said to him, 'There is no necessity for wariness here; may mankind be your ransom, may your fortune be great and may our fortune be great through you!' She then approached him with some *tharīd*,¹ *kadīd*,² and *hais*,³ and kept on driving from him the flies, until he finished eating. She then gave him to drink some fresh milk just milked and some thickened milk (لبن صرّيف و ضريب), out of which he drank as much as he liked. He then commenced to examine her from before and from behind, and his eyes were filled with her beauty, and his heart was filled with love for her. He said to her, 'What is your name, O young woman?' and she replied, 'My name is 'Ufairā.' He then said to her, 'O 'Ufairā', whom did you call by the appellation of the mighty king?' and she replied, 'The generous Marthad, great in importance, the collector of male and female soothsayers to solve a difficulty which is beyond the power (even) of the *jinn*.' He therefore asked her, 'O 'Ufairā', do you know that difficulty?' and she replied, 'Yes, O King; it was a dream seen in sleep, but not out of the phantoms of dreams.' The king then said, 'You have hit rightly, O 'Ufairā'; what was that dream?' She replied, 'You saw whirlwinds of pillars of dust and sand following one another in succession, in which was a shining flame; rising high from them was smoke, and following them was a river thrusting everything aside; and you heard among what you heard, the call of

¹ A dish made of crumbled pieces of bread mixed with broth. ² Flesh-meat cut into strips. ³ A preparation of dates with clarified butter and curdled milk.

one possessing a gentle voice echoing, "Come to the inlets to the river;" then the drinker (of water) gulp after gulp was satiated (as regards his thirst), whilst the advancer far into the water was 'drowned.'¹ The king thereupon said, 'Yes, that was my dream; what is its explanation, O 'Ufairâ?' She said, 'The whirlwinds mean the kings of al-Yaman (Arabia Felix), the river means extensive knowledge, the caller means a mediating prophet, the drinker (of water) gulp after gulp means a saint following (the prophet), and the advancer far into water means a quarreling enemy.' The king then asked her, 'Will this prophet come with peace, or will he wage war, O 'Ufairâ?' and she replied, 'I swear by the raiser of the sky, and the causer of water to descend from the cloud, he will verily cause blood to be shed with impunity holding it of little account, and will make captives of excellent women who will tie up the middle part of their drawers like housemaids (when working).' The king then asked her 'To what will he call (the people), O 'Ufairâ?' and she replied, 'To prayer, fasting, union of relations, the breaking of idols, cancellation of divination by means of arrows, and abstaining from sins.' The king next asked her, 'O 'Ufairâ', who will be his people (tribe)?' and she replied, 'Muḍar b. Nizâr, who will have through him amongst them clouds of dust rising in consequence of the belligerents fighting, which will be cleared from (the acts of) slaying and revenging.' The king asked her, 'O 'Ufairâ', when his tribe is killed, who will be his helpers?' and she replied, 'His helpers will be illustrious chiefs who will hold the omen of his presence (with them) an auspicious one, whom he will lead on to military expeditions, who will (willingly) proceed with him, who will bear patiently their griefs, and who will take a pride in helping him.' The king thereupon looked down thoughtfully and consulted himself about asking her in marriage, upon which she said, 'May you refrain from doing what will cause you to be cursed, O king! My follower is a very jealous one, patient over my commands, and the person marrying me will be ruined, and my lover will perish.' The king then rose up and jumped into the saddle on his courser and went away. He sent to her a hundred she-camels with large humps."

¹ This is given slightly differently in Mirkhond's *Rawdat as-safâ*.—See Rehatsek's T., p. 73, Pt. II, Vol. I.

[The author here gives the difficult words and expressions in the above narrative, explained by Muḥammad b. Ḍafar.]

Resembling this narrative out of the narratives of forgotten dreams, was the one,—not one of the narratives of the soothsayers but a prophetic one,—about the dream of Nebuchadnezzar. When Nebuchadnezzar conquered Jerusalem he selected out of the Israelitish captives a hundred thousand boys, out of whom Daniel was one. Nebuchadnezzar happened to see a dream with which he was frightened, but something happened in his sleep, which made him forget it. He therefore asked the soothsayers, magicians, and astrologers regarding it, but they replied, "If you inform us your dream, we shall inform you its explanation." He said, "I have forgotten it, and if you do not inform me of it, I shall pull out your shoulders." They then left him and went out frightened, but presently one of them returned to him and said, "O King, if there is anybody who has knowledge of the dream, he is Daniel, the Jewish boy." He therefore sent for him and asked him, whereupon Daniel said, "I have a Lord who has knowledge of it, grant me a respite." He therefore gave him a respite of three days, and Daniel set about praying and asking (God), upon which God revealed to him the dream and its explanation. He then came to Nebuchadnezzar and told him, "You saw in your dream an idol whose feet and legs were of clay, knees and thighs of copper, belly of silver, chest of gold, and neck and head of iron." He said, "You have said truly." Daniel continued, "While you were looking at it and wondering about it, God sent a stone over it from the sky, which broke it, and it became converted into fragments; then the stone increased in size until it filled the world; it was that stone which made you forget the dream." Nebuchadnezzar then said, "You have said truly, what is its explanation?" and Daniel replied, "As to the idol it was a simile for the kings of this world, some of whom were weaker (softer) than others in their kingdoms. The first kingdom was clay and it was the weakest of them all, then over it was copper which was more honourable and stronger than it, then over it was silver which was still more honourable and better, then over it was gold which was more honourable than silver and better than the others, and then over it is iron which is stronger than the preceding one (gold) and which is your kingdom, being stronger and more honourable than the kingdoms

which have preceded it. Now, as to the stone which God sent over it from the sky, it means a prophet whom God will send at the end of time, who will crush all of them, and with whose religion this world will be filled, the government (of the world) passing into his hands; his will be the kingdom for ever; it will never pass away from him, while time lasts." Nebuchadnezzar was pleased with what he heard, gave presents to Daniel, drew him near him (in his position), and raised him in his position.

[The author here quotes from the B. D. of Ibn-Kh. out of the biography of Ibn-al-Kirriyah the incident regarding his having been deputed as an ambassador by al-Hajjāj to 'Abd-ar-Rahmān b. al-Asha'th, his remaining with him until the latter's defeat and death, and his subsequently being brought back to al-Hajjāj who asked him several questions with the result of his having been ultimately slain.¹] Ibn-al-Kirriyah was slain in 84 A.H., and this incident has been given in full in *كتاب غاية الادب* (*Kitāb Ḡāyat al-adab*) under the head of *حكم العرب* (*Hukmā' al-'Arab*); it is in three volumes.

"Verily the aspect of a fleet horse is (equivalent to) the examination of its teeth," is one of the well-known proverbs of the Arabs. It means, that its aspect or general appearance is sufficient for one and that there is no necessity of his examining its teeth.

The author of *ابتلاء الاخيار بالنساء الاشرار* (*Ibtildā' al-akhayār bi'n-nisā' al-ashrār*) relates that a courser was once brought before Abū-Muslim al-Khurāsānī, the assertor of the claim to the khilāfah (of the 'Abbāsids); he had never seen one like it before. He asked the men who led it (before him), "What is this courser suitable for?" and they replied, "For a raid in the cause of God," but he said, "No," so they replied, "To search for an enemy on its back," but he again said, "No," so they asked him, "What is it then suitable for? May God render the state of the amīr propitious!" and he replied, "For a man to mount upon, and to flee on its back from a bad wife and a bad neighbour."

The best kind (description) of horses are the high-blooded ones standing on three legs with the hoof of the fourth one just touching the ground (الصافات). God has said, "When there were set before him in the evening the steeds that paw the ground (الصافات)." The commentators (of the Qur'ān) state that Solomon had a thousand horses,

and that he slew them, because they were the cause of his missing his prayer. Some of the learned state that when he left off the horses for God, God recompensed him for them with what was better than they, namely, wind, a morning of which is a month and an evening a month. The Imām Aḥmad relates, "Isma'īl has related to us saying, 'Sulaimān b. al-Muġīrah has related to us on the authority of Ḥumaid b. Hilāl, who had it on the authority of Abū-Ḳatādah and Abū'd-Dahmā', who two used to travel a good deal in the direction of this (the sacred) House and who said, "We came across a man out of the people of the desert, and the Badawī said to us, 'The Apostle of God took hold of my hand and commenced to teach me out of what God had taught him; and out of his words were, "You leave off nothing out of the fear of God, but God will give you a better one for it."'"'"'" An-Nasā'ī has extracted this out of a tradition of Ibn-al-Mubārak on the authority of Sulaimān b. al-Ḥusain. The name of Abū'd-Dahmā' was Ḳirfah b. Buhais, but some call him Ibn-Baihas. All the traditionists have related traditions on his authority excepting al-Bukhārī. Ath-Tha'labī states that the people were starving and the flesh of horses having been lawful for them, Solomon slew them for the purpose of eating them, in the manner of performing a prayer or any other righteous act, wherewith to obtain the favour of God, like a sacrificial animal with us. Resembling this is what Abū-Talhah al-Anṣarī did with his garden, which he gave away in alms on the occasion of ad-Dabṣī visiting him while he was saying his prayer, and diverting him from it. الصاني (*as-sāḍin*) is a horse which raises one of its forelegs and stands on the edge of its hoof; and sometimes it does the same thing with its hind leg, which is a sign of intelligence (الفراصة). Al-'Ajjāj has said regarding it:—

"It is accustomed to standing on three feet, and it looks constantly,
As it were an animal standing on three feet with one leg broken."

Some of the commentators (of the Ḳur'ān) state that *al-khair* (wealth) in the verse¹ of the Ḳur'ān means horses and that the Arabs call horses *al-khair*; it was on that account that the Prophet said to Zaid al-Khail, "You are Zaid al-Khair." This Zaid's feet when he mounted a horse used to touch the ground. His name was Zaid b. Muḥalhil b. Zaid at-Tā'ī, and he possessed a great many horses the like of which none of his tribesmen possessed,

whilst most of the Arabs possess only a horse or two. Out of the many horses which he possessed, there were الهطال (*al-Haṭṭāl*—a horse sweating from racing), الكميت (*al-Kumait*—a bay horse), الورد (*al-Ward*—a roan-coloured horse), الكامل (*al-Kāmil*—a perfect one), لاحق (*Lahik*—an overtaker), and دمركي (*Damūk*—a swift one). He came as one of the ambassadors from the tribe of Taiyī' to the Prophet in the year 9 A.H. and became a Muslim. The Prophet said to him, "I have found everybody who was described to me in the time of Ignorance and whom I have afterwards seen in the time of al-Islām short of that description, excepting you. You are above the description that was given to me (of you); you have in you two qualities which both God and His Apostle love, namely, 'gentleness and meekness;' in another version, "shame and meekness." He replied, "Thanks to God who has created me with that which God and His Apostle love!" He died with his tribe after his return from the Prophet, from fever, and the Prophet used to say, "He would have been a most excellent man, only if fever (أُم مادم) had not seized him." But it is given in another version that the Prophet said to him, "O Zaid al-Khair, fever (أُم كاد) will kill you;" and when he returned to his people he was attacked with fever and died.

Ibn-'Abbās and az-Zuhri state that Solomon smote (مَسَحَ) the hock-tendons and necks of the horses not with the sword, but with his hand, out of respect and love for them, and at-Tabarī is inclined to the same opinion; but some say that he washed (مَسَحَ) them with water, whilst ath-Tha'labī states that this مَسَحَ (marking) was branding for the purpose of making them unalienable and for assigning the profits therefrom to the cause of God. The generality of commentators, however, state that they were inherited. Some of them state that he slew them so as to leave behind only a hundred horses, and that out of the progeny of those hundred horses are all the horses found now, but this is far from true. Some say that they were twenty horses, which Satan had brought out for him from the sea, and which possessed wings.

As to Solomon's words (in the Qur'ān), "And grant me a kingdom that is not seemly for any one after me;" the general body of commentators state that he desired God to distinguish him from

the rest of mankind, that it might be a special mark and as a sign of respect for him; this is what is evident from the narrative of al-ʾIfrīt who showed himself to the Prophet during his prayer and whom the Prophet seized and wanted to tie to one of the columns of the mosque, as has been already related and as will be hereafter mentioned again under the letter ʿ.

An-Nasāʾi and Ibn-Mājah relate, on the authority of ʿAbd-Allāh b. ʿAmr b. al-ʾĀṣ, that the Prophet said, "Sulaimān b. Daʾwūd, when he had finished the building of (the mosque at) Jerusalem, asked God for authority matching His own authority, for a kingdom that would not be seen by any one after him, and that every one who went to that mosque desiring nothing but prayer should become as free from his sins as on the day his mother gave birth to him; as to the first two things they were granted to him, and I hope that the third one will be granted to me." Verily, a prophet asked (God for it) and a prophet hoped (for it).

As regards the description of Solomon's throne, it is related on the authority of Ibn-ʾAbbās who said that there used to be placed for Solomon six hundred chairs, and then the noblest of the men used to come and sit on those next to his (chair) and the noblest of the *jinn* used to come and sit on those next to those of men; he used then to call the birds which shaded them; he used next to call the wind which used to raise them up and go the distance of a month's journey in a morning and in an evening. When Solomon came to the throne after his father's death, he ordered a throne to be prepared for him to sit upon for the administration of justice; he ordered it to be made of an exquisitely wonderful make and likely to induce terror, so that if a false alleger or a false witness saw it, he should refrain (from making a false statement) and become confounded. He ordered it to be made of ivory (tusks of elephants), inlaid with pearls, rubies, and emeralds, and surrounded by four date-palms made of gold, the clusters of dates on them being made of red rubies and green emeralds; on the tops of two of them there were two peacocks of gold and on the tops of the other two were two eagles (vultures) of gold, all facing one another. On the sides of the throne he had two lions of gold placed, on the head of each of which there were pillars of green emerald; and tied on over the palms were vine-creepers made of red gold, the clusters of grapes being made of red rubies, in such a man-

her that they shaded the arbores of vines, and the date-palms shaded the throne. When Solomon used to mount it, he used to place his feet on the lowermost step, upon which the throne used to turn round bodily with everything there was on it like the turning of a rapidly revolving millstone, the peacocks (birds) and eagles used to spread out their wings, and the lions used to spread out their fore-paws, and strike the ground with their tails. When he was properly seated on the topmost part of the throne, the two eagles, which were on the date-palms used to take the crown of Solomon and place it on his head, whereupon the throne used to turn round back with what there was on it, and the two eagles, the two peacocks, and the two lions used also to turn round with it, with their heads inclined towards Solomon and sprinkling over him out of their interiors musk and ambergris. A dove of gold standing on one of the columns of gems on the throne then used to hand to him the Pentateuch which Solomon opened and out of which he then read out to the people, after which he used to call them for the administration of justice. The grandees out of the Beni-Isrâ'il used to sit on his right on chairs of gold inlaid with gems, a thousand in number, and the grandees out of the *jinn* used to sit on his left on chairs of silver, a thousand in number; the birds used next to shade over them sheltering them (from the sun). The people used next to advance to obtain justice in the matter of their disputes, and whenever the witnesses came forward for the purpose of giving evidence, the throne used to turn round with what there was in it and on it, like the turning of a rapidly revolving millstone, the two lions used to spread out their paws and strike the ground with their tails, and the eagles and the peacocks used to spread out their wings, upon which they became frightened and did not give any but the true evidence. When Solomon died and Nebuchadnezzar conquered Jerusalem, he had the throne removed to Antioch, and having attempted to mount it but finding that he could not do so, he struck his foot against the two lions which broke it (the foot); then when Nebuchadnezzar died the throne was taken back to Jerusalem, but no king was able to sit on it. Nobody knows what became of it, but most probably it was taken (lifted) up to the sky.

I have given here a description of the throne, because it was of "the kingdom that was not to be seemly to any one after

him." At-Tabarî alleges that Nebuchadnezzar was not one of the four kings who conquered all the quarters of the globe as al-Uthbî states, and whoever advocates that opinion says that he was only a governor over al-Îrâk on behalf of the king who possessed dominion over all the quarters of the globe at that time, and he was Kaikhirâ-ab (کایل هراسب); but the truth is what al-Uthbî and others have stated.

Historians and authors of stories of the deeds (of the ancients) relate that a man among the Beni-Isrâ'îl in the time of Jesus, whose name was Ishâk had a wife (cousin) who was one of the hand-somest women of her time. He was devotedly attached to her, and she happened to die; he therefore staid near her grave, and for a long time never flagged in visiting it. One day Jesus happened to pass by him while he was by her grave crying. So, Jesus asked him, "What makes you cry, O Ishâk?" He replied, "O Spirit of God, I had a cousin who was also my wife, and I used to love her very much; she is now dead and this is her grave. I have no patience, and her separation has killed me." Jesus asked him, "Do you wish me to revive her for you, by the permission of God?" and he replied, "Yes, O Spirit of God." Jesus then stood over the grave and said, "Rise up, O dweller in this grave, by the permission of God," whereupon the grave clave open, and there stepped forth out of it a black slave with fire coming forth from his nostrils, his eyes, and other openings in his face, and saying, "There is no deity but God, and Jesus is His spirit, His word, His servant, and His apostle." Ishâk said, "O Spirit and Word of God, this is not the grave in which my wife is, but it is this one," pointing to another grave. Jesus then said to the black slave, "Return to the state in which you were," upon which he fell down dead, and he buried him in his grave. He then stood over the other grave and said, "Rise up, O dweller in this grave, by the permission of God," and thereupon the woman rose up scattering off the dust from her face. Jesus asked him, "Is this your wife?" and he replied, "Yes, O Spirit of God." Jesus then said, "Take her then by her hand and go away." He therefore took her and went away, but having been overcome by sleep he said to her, "The want of sleep over your grave has killed me; I wish therefore to rest." She replied, "Do so." So, he placed his head on her lap and slept. While he was asleep, the king's son happened to pass by her; he

was beautiful and handsome, had a large frame (of body), and was mounted on a beautiful courser. When she saw him, love for him entered her mind, and she stood up hurriedly for him, and when he saw her, love for her also entered his mind; so she came to him and said to him, "Take me." He therefore caused her to mount behind him on his courser and went away. When her husband woke up from his sleep, he looked about for her, but not finding her, he went in search for her, following the footsteps of the courser. He at last overtook them and said to the king's son, "Give me my wife and cousin." But she denied it saying, "I am a slave-woman of the king's son," and he said, "No, but you are my wife and my cousin." She then said, "I do not know you, I am only the king's son's slave-woman." The king's son then said to him, "Do you want to ~~spoil~~ my slave-woman?" upon which Ishâk said, "Verily by God, she is my wife, and Jesus the son of Mary has revived her for me by the permission of God, after she had died." While they were thus quarrelling, Jesus happened to pass (that way), so Ishâk said to him, "O Spirit of God, is not this my wife whom you have revived for me by the permission of God?" and he replied "Yes;" but she said, "O Spirit of God, he lies; I am a slave-woman of the king's son." The king's son also said, "This is my slave-woman." Jesus therefore asked her, "Are not you the one whom I have revived by the permission of God?" and she replied, "No, by God, O Spirit of God," upon which he said to her, "Return to us what we have given you," and she fell down dead. Jesus then said, "Whoever wants to see a man whom God caused to die an unbeliever, then revived him and caused him to die (a second time) a Muslim, let him look at the black slave, and whoever wants to see a woman whom God caused to die a believer, then revived her and caused her to die (a second time) an unbeliever, let him look at this one." Ishâk the Jew then swore to God, that he would never marry again, and went away crying into the deserts.

In this narrative there is great admonition for those who are endowed with understanding (intellect), and it is the most wonderful thing heard of in point of God's grace and His abandonment (of a person). We ask God for safety and a good end, by the (dignity) of Muhammad and his people!

I wish to mention here what has been related to me by one of the learned and knowing men, namely, that Jesus passed one day by a mountain in which he saw a cell of a recluse; so he went near and saw in it a hermit with his back bent up and his body emaciated, and striving very strenuously (in the worship of God). Jesus saluted him and asked him, "Since how many years have you been in this cell?" and he replied, "Since seventy years I have been asking God for a want (I have), but He has not yet granted it. You may perhaps, O Spirit of God, intercede for me, and it may be granted." Jesus then asked him, "What is your want?" and he replied, "That He may cause me to taste the weight of an atom out of His true love." Jesus said, "Here I am, I shall pray to God for it for you," and so Jesus prayed to God that night and God revealed to him, "I have accepted your intercession and have answered your prayer." After some days, Jesus returned to that spot and found that the cell had fallen down and that the ground underneath it had split open. Jesus then entered that fissure (in the ground) and went to the end of it, where he saw the hermit in a cavern under the mountain, standing with his eyes fixedly open and his mouth (also) open. Jesus saluted him, but he did not return a reply; Jesus felt astonished with his state, upon which a voice from heaven exclaimed to him, "He asked us for our pure unmixed love, the weight of an atom, but we knew that he would not be able to bear it, so we gave him one part only out of seventy thousand parts of an atom, and he has become confused with it as you see him; how then would it have been with him, had we given him more than that?"

The love of the distinguished (select people) exudes from these mines and is known by this description. Know that love is the entrance to the valleys of destruction and the pass which leads from them to places of annihilation. The suggestions of the people who have verified the truth, differ in expressing it, for every one speaks according to his perception and explains according to the degree of his desire. This is not the place for relating their statements and the difference in their expressions on that subject, for we have already discussed regarding that at length in our book *البحر الفريد* (*al-Jawhar al-farid*) at the end of the 8th Part, but we shall give here only a glance of it for the information of the reader of this book. Know that love is, in short, agreeableness with the object of love in what

described by a description, or be connected with time; "they shall be arraigned before us,"¹ "deaf, dumb, and blind."²

It is related regarding Ibrāhīm al-Khawwāḥ as having said, "I felt extremely thirsty on one of my journeys, so much so that I fell down from the vehemence of it; I then found that water fell over my face, and I came to my senses by the cold sensation of it reaching my heart. Thereupon I opened my eyes and saw a man better looking than whom I had never before seen, on a gray coloured courser, with green clothes and a yellow turban on, and a cup in his hand, out of which he gave me a drink and told me, 'Mount behind me;' so I rode behind him, and he kept on proceeding until he asked me, 'What do you see?' and I replied, 'Al-Madīnah.' He then said, 'Alight and give my salutation to the Apostle of God and say to him, "Ridwān the guardian of Paradise sends you greetings."'" This is a great miracle. "And God's grace, He gives it to whom He pleases, for God is Lord of mighty grace!"³ Our Shaikh al-Yāfi' says, "Whomsoever you see scoffing at saints or denying the gifts of the pure and holy men, know that he is at war with God, distant from His mercy, and driven away from His nearness."

الْجَوَافِ (al-Juwāf).⁴—A certain species of fish, but not of a good quality; and on that account are the words of Mālik b. Dīnār, "I have eaten a cake of bread, and the head of a *juwāfah* fish, and may the world now be obliterated! (العفا!)!" Some say that العفا means *earth* or *dust*.

الْجَوْدَرِ (al-Juḍḍar), also الْجَوْدُرِ (al-Juḍḍur) and الْجَوْدُورِ (al-Ju'dhūr).—The young one of a wild cow. A poet says:—

"Whoever enters a *kantah*⁵ any day,
Will find in it young ones of wild cows and antelopes."⁶

[The author gives here some lines of 'Alī b. Ishāḳ az-Zāhī, describing beautifully some young ladies).⁷ He then gives some other lines of this poet.] Az-Zāhī died in 360 A.H. and was a well-known poet.

1. Al-Kaṭā'ib XXXVI-32. 2. Idem, II-17. 3. Idem LVII-21. 4. In Maskat the name al-*juwāfah* is applied to the fish *Chatoessus nasus*. 5. كَنْتَه = A thing resembling a *hawdij*, composed of twigs or branches with a cloth over them to shelter and conceal the rider.—See Lane's Lex. art. كَنْسَى. 6. Used metaphorically here for girls and women. 7. De Slane's T. of Ibn-Kh. 's B. D. Vol. II. p. 310.

الْحَوْزَل (al-Jawzal.—A young pigeon and also a young grouse, and a young one of any of their species. It will be described in the art. القَطَا. Pl. جَوَازِل (jawāzil). A poet says :—

“O my cousin, I love not a dove
Nor your round face studded with black pepper-corns,
But I love a clear white antelope.”

Sometimes a young man is called a جَوَازِل (jawzal).

جِيَال (Jiyāl).¹—Like جِبَال. A name given to the hyena. It is of the measure فَعَال and is a determinate noun without the article ال. Its lawfulness or unlawfulness will be given under the letter ض.

(Proverbs.) “A greater dragger out than a hyena (jiyāl),” so said because it digs up or ransacks the graves and drags out the corpses from inside the earth to outside it.

أَبُو جَرَادَة (abū-Jarādah).—It is the bird which the people of al-‘Irāk call الْبَازِلْجَان (al-bādhinjān) and the people of Syria call الْبَصِير (al-basīr). If its flesh is taken and melted and then a person having external piles is anointed with it, he will derive an apparent benefit from it.

¹ This word is spelt in Johuson's Dictionary and Lane's Lex. as (jay'al).

حَائِم (al-*Hâ'im*).¹—The black crow, so called because the Arabs hold the opinion that it hovers (above one's head) in circles as a sign of separation. Al-Murakḳish says:—

“I went out in the morning, and I was not in the habit
Of going by good^a or bad^a omens,
For inauspicious events are like auspicious ones,
And auspicious ones are like inauspicious ones,
And likewise neither good
Nor evil lasts with one permanently.”

These lines will be again given in the first part of the letter و. It is also called *غراب البين* (*gurâb al-bayn*—the raven of separation) which will be described under the letter غ.

السَّارِيَّة (al-*Ḥārīyah*).—A certain species of viper, which has been already described under the letter ا.

الْحُبَاب (al-*Ḥubâb*).—The serpent. Al-Jawharî states that it is so called because it is a name of Satan, and a serpent is also called a *shaitân*. It is related regarding Sa'îd b. al-Musayyab as having said, “I have heard that the Prophet changed the name of one of the Helpers, whose name was al-Ḥubâb and said, ‘Al-Ḥubâb is a name of Satan.’” Abû-Dâ'wûd states in the chapter on changing an ugly name, that the Prophet changed the names of al-‘Âṣ, ‘Azîz, ‘Atalah, Shaitân, al-Ḥakam, Ḡurâb, Shihâb, and Ḥubâb. The man whose name the Prophet changed was ‘Abd-Allâh b. ‘Abd-Allâh b. Ubayy b. Salûl, and his proper name was al-Ḥubâb; the Prophet named him ‘Abd-Allâh, and his father bore the sobriquet of Abû'l-Ḥubâb.

¹ This is probably a mistranscription of حَائِم (*ḥâtim*) which means a black crow.—See Lane's Lex. art. حَائِم. * *Al-wâḳ*, a certain bird. * *Al-ḥâ'im* (?) the crow, a bird of bad omen. It is given in the same lines quoted in Muḥiṭ al-Muḥiṭ as *ḥâtim*.

الخبث (al-*Hubtar*).—The fox, which has been already described under the letter ث .

الحبث (al-*Hubith*).—A certain kind of short-tailed serpent, of a deadly poisonous nature; it will be described in the art. الحية at the end of the present letter.

حباب (Hubāh).—[A species of fire-fly]. Like مَدَّاد. A certain insect (animal) like the fly, having two wings, that emits light at night as it were fire. The Arabs employ the term in a proverbial sense saying, "Weaker than the fire of al-*Hubāh*." It is said that al-*Hubāh* was the name of a man belonging to the tribe of Muḥārib b. Khassafah, well-known for his niggardliness; he used to kindle a faint or weak fire out of fear of guests being drawn to it, and on that account he became proverbial (for his fire). Al-Jawhari states that it is sometimes called 'the fire of *abū'l-ḥubāh*,' which is a kind of fly. It is said in المرمع (al-*Muraṣṣa*), that a little fire which is of no use to anybody and also the fly which flies at night are called أبرحباب (*abū-ḥubāh*), and that it is an imperfectly declined word. I (the author) say that this flying thing is, however, called القطرب (al-*ḡutrub*) as mentioned by Ibn-al-Baitār and others. But it is said in الصحاح (as-*Suḥāḥ*) that القطرب (al-*ḡutrub*) is a certain bird.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the small animals creeping or walking upon the earth (المشروبات).

الحباري (al-*Hubārī*).—[The bustard].¹ A certain well-known bird. It is a generic collective noun and therefore applicable both to the male and the female, its sing. and pl. being also the same. But حباريات (*ḥubārayāt*) may be used as its pl.. Al-Jawhari states that the (terminal) *ā* in it is neither the *alif* indicative of the fem. gender nor the *alif* of quasi-coordination, but that the noun is based on *ḥ* and therefore it is a part of the word itself, which is imperfectly declined whether determinate or indeterminate, that is to say, it does not take a *tanwīn*. But I (the author) say that this is a mis-

¹ In Omān *ḥabārī*—*Houbara macqueni*. In Syria and W. Palestine *H.*

take of his, for the *alif* in it is indicative of the fem. gender as in the word سبائي, and if it were not so, the word would have been perfectly declined.

The people of Egypt call the bustard الحبرج (*al-hubruj*). It is one of the fastest flying birds, and goes to a greater distance than any other bird in one flight (heat), for instance, it may be caught in al-Basrah, and there may be discovered in its gizzard the green fruit of the terebinth-tree (البطم—*Pistacia terebinthus*) which grows on the confines of the province of Syria; for this reason it is said proverbially, "More seeking (for food) than a bustard." When its feathers are plucked or when they fall off, and the new ones are slow in coming, it dies of concealed grief. It is a long-necked bird, of an ashy colour with a beak somewhat long. Al-Jāhid states that it possesses a treasure in its anus and bowels which always contain thin excrement, and when a hawk persists in pursuing it, it voids it over the hawk, so that all its feathers fall off, in consequence of which it dies. God has verily created its excrement a weapon (of defence) for it. A poet says:—

"They left you more voiding thin dung than a bustard
Which has seen a hawk, and more fleeing than an ostrich."

One of its peculiarities is that it is seized as prey but does not itself seek (other birds) as objects of prey.

Al-Baihaqi relates in الشعب (*ash-Shu'ib*) out of a tradition of Yahya b. Abi-Kathir on the authority of Salamah regarding Abū-Hurairah who having heard a man say, "An oppressive man injures nobody but himself," said, "He has lied; by Him in whose hand my soul is, verily the bustard dies from emaciation owing to the sins of man." It is also said similarly in the commentary (of the Qur'ān) of ath-Tha'labi at the end of the chapter of الفاطر (*al-Fāṭir*),¹ and it means that when sins become numerous, God withholds rain from the people of the earth, whilst birds obtain grain and fruit according to the quantity of rain. A poet says:—

"Birds alight where there is grain to be picked,
And the abodes of the beneficent become concealed."²

It is the dodgiest of all the birds in obtaining its sustenance, but notwithstanding that it dies of hunger on account of this above given reason. May He be glorified who is capable of doing what He pleases!

¹ Al-Qur'ān XXXV. ² Owing to the number of men who throng there to seek benefits.

Its young one is called a نَهَار (*nahār*), whilst that of the bird *karawān*¹ is called a لَيْل (*lail*), and on that account a poet says:—

"I saw a young one of a bustard among the young ones of a *karawān* dividing them into two parties,

And I saw a young one of a *karawān* right in the middle of the young ones of a bustard."²

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is one of the good (approved) things.* Abū-Dā'wūd and at-Tirmidhī relate on the authority of Yazid b. 'Amr b. Saffnah the slave of the Apostle of God, who has related it on the authority of his father regarding his grandfather as having said, "I ate a bustard with the Apostle of God." At-Tirmidhī states, "A strange tradition! We do not know of it excepting in this manner."

(Proverbs.) "More suffering from concealed grief than a bustard," which has been already explained above. 'Uthmān said, "Every one (thing) loves his (its) offspring, even the bustard," expressing it in the masculine gender, because it is employed proverbially for a foolish man; but notwithstanding its foolishness it loves its offspring which it feeds and which it teaches to fly like the other birds (animals). "Possessing more thin excrement than a bustard in a state of danger (fear)," and "Possessing more thin excrement than a domestic fowl in a state of security," "The bustard is the maternal aunt of the stone curlew." "Shorter than the back toe (thumb) of a bustard," and "Shorter than the back toe of a grouse."

(Properties.) The flesh of the bustard is between the flesh of the domestic fowl and that of the duck in respect of coarseness; it is less coarse than that of the duck, because it is a wild bird; it is, however, excessively hot and moist, and the best kind is that of the young birds which have been fatigued before slaughtering. It is very useful in checking windiness, but it is injurious to the stomach and in colic, which injurious property may, however, be removed by means of cinnamon, olive oil, and vinegar; it produces phlegmatic blood and suits youths with cold constitutions, except

¹ The stone curlew, *Œlicnemus crepitans*. ² There is a pun on the words *nahār* (day) and *lail* (night) in these lines, the other meaning being—

"I saw a day dividing the night into two halves,

ally if it is eaten in winter and in cold countries. The author of *تقويم الصحة* (*Takwīm as-sihhah*) states that the flesh of the bustard is disliked on account of its coarseness and the difficulty of digesting it, but the best kind of it is that which is cooked after two days have been allowed to pass over it (after slaughtering), when much garlic and black pepper is inserted into its chest and thighs, and in that state it is cooked with spices. When it is digested it produces much nourishment. A young bird is better than an old one; and it is necessary to eat ḥalwâ (a sweet-meat) made of honey after it. Al-Kāẓwīnī states that there is a stone found in its gizzard, which if a man wears (hangs) on his person, he will not dream, while it remains there; and if he is suffering from diarrhoea, it will be checked. If its heart is hung on the person of one who is greatly in the habit of sleeping, his habit of sleeping will be reduced. Aristotle states in *النورث* (*an-Nu'ūth*), that the egg of the bustard which is to produce a male bird, blackens hair which then retains that colour for a year, whilst the egg which is to produce a female bird does not blacken hair, and that which would blacken hair may be known by taking a thread and passing it through a needle and then passing it through the egg; if the thread becomes black, hair may be dyed with it, otherwise not.

(Interpretation of it in a dream.) A bustard in a dream indicates a liberal man, one who receives much and expends much without any benefit (to himself); he eats much and exerts himself night and day without any cessation.

الحبرج (*al-Hubruj*).—The male of the bustard, and *البحبر* (*al-yahbūr*) is its young one, but some say that the latter is a certain aquatic bird.

الحبركي (*al-Habarkī*).—A tick. Al-Khansā' says:—

"I have not suckled with my breast a tick,

But one whose father was out of the Beni-Jusham b. Bakr."

Fem. *حبركة* (*habarkāh*). Abū-'Amr al-Jarīmī states that some hold the *حبركي* to be indicative of its being fem., and do not decline it. It is used metaphorically sometimes for a coarse or a big man with a long back and short hands.

حَبْلَق (Huballak). Like مَمْلَس. Small sheep and goats that do not become large. Some say that they are small and short sheep and goats.

حَبِيش (Hubaish).—[The Guinea-fowl]. Al-Jawhari states that it is a certain bird and that the word is of the diminutive form like الكُمَيْت and الكُعَيْت (al-ku'ait) which latter means the bullbul as has been already mentioned.

الْحِجْر (al-Hijr).—[A mare]. The female of the horse, without the addition of a ه to the word, because it is a word not applied to the male. Pl. أَحْجَار (ahjār) and حُجُر (hujūr). It is said that أَحْجَار الْخَيْل (ahjār al-khail) are mares which are kept for breeding, and which are not strong. It is related in the كَامِل (Kāmil) of Ibn-'Adī in the biography of Muḥammad b. 'Abd-Allāh 'Arzamī, on the authority of 'Amr. b. Shu'aib, who has related it on the authority of his father as coming from his grandfather, that the Prophet said, "There is no poor-rate on a mare حِجْرَة (hijrah) nor on a she-mule." This shows that a mare is called a حِجْرَة (hijrah) with a ه, but it is related in الْمُسْتَدْرَك (al-Mustadrak) out of a tradition of Abū-Ḥayyān at-Taimī, on the authority of Abū-Zur'ah, who had it on the authority of Abū-Hurairah, that the Prophet used to call the female of the horse فَرْس (furas).

Its lawfulness and properties are like those of the mare which will be described under the letters ف and خ.

(Interpretation of it in dreams.) A mare kept for breeding in a dream indicates a noble and fortunate (blessed) woman, on account of the words of the Prophet, "Their backs are an inheritance and their bellies a treasure." He who rides a breeding-mare in his dream with a saddle on it, will marry legally a noble and fortunate woman, but he who rides a breeding-mare without a saddle or a bridle on it will have illegal intercourse with a woman, or will enter upon an affair in which he will not remain firm. Sometimes a white breeding-mare indicates a well-connected and well-related woman, a red one a beautiful woman, a yellow one a sickly woman,

cate the same. Sometimes, a breeding-mare indicates the character of the year,—a fat one indicating a year of plenty and a weak one a year of scarcity (famine);—the latter may also indicate weakness of fortune, strength, and schemes.

الحَجْرُوى (al-*Hujrûf*).—A certain insect having long legs and larger than the ant;—so Ibn-Sidah says.

الحَجَل (al-*Hajal*).—[The partridge].¹ The male of the partridge (القبي—al-*kabj*) Noun of unity حَجَلَة (*hajulah*), and pl. حَجَلَى (*hajlâ*). There are no words that form their plurals of the measure حَجَلَى with a *kasrâted* ه, excepting two, viz. حَجَلَى (*hajlâ*) and قُرَيْبَى (*qiribâ*), the latter being the plural of قُرَيْبَان (*qaribân*) which is a certain small stinking animal and which will be described under the letter ق.

The partridge is a certain bird of the size of a pigeon, like the sand-gronæ (in appearance), having a red beak and red legs. It is also called دَجَاج البر (*dajāj al-barr*—the wild fowl), and there are two species of it, Najdî and Tihâmî, the Najdî being of an ashy dust-colour (اخضر) and having red legs, and the Tihâmî having in it an intermixture of white and an ashy dust-colour. The young ones of this bird come forth out of their eggs with out any feathers (naked). It is one of the peculiarities of it that when the female bird does not conceive, it rolls about in dust throwing some of it over the roots of its feathers, upon which it conceives. Some say that the female lays eggs through hearing the voice of the male, or by means of the wind blowing over to it from the male. When it lays eggs, the male bird distinguishes the male eggs and hatches them, whilst the female hatches the eggs of the female birds; they observe the same rule in rearing up the young brood. At-Tawhîdî states that the partridge lives for ten years, and that it builds two nests, in one of which the male bird lives and in the other the female one lives. One of its natural characteristics is that it goes to nests similar to its own; takes the eggs out of them, and hatches them, but

¹ *Ammodramus kays*; it is called in 'Omân *qubbâ*. In W. Palestine the name *hajal* is applied to *Caccabis chukar*.

when the young birds begin to fly, they return to their mothers, that is to say, the birds which originally laid the eggs. In its structure there is (a sign of its) great strength for flying, so much so that if a man has not seen it (start), he takes it to be a stone (thrown up) from a sling. The male is a very jealous bird with regard to the female, and on that account when two males meet, they fight over a female bird, and whichever of them wins, subdues the other one, whilst the female follows the winner out of them. It is also a part of the nature of the male bird to deceive other birds of the same kind by its cry, and on that account hunters place it in their trap-nets, that it may cry out loudly, upon which other birds of its kind flock to it and light where the first one is; this it does like one envious of the other birds and bent on revenging itself on them. The female bird, if anything befalls its own eggs, betakes itself to the nest of another bird (of the same kind) and drives it away from over its eggs or steals and hatches them.

(Information.) It is related كتاب العشوان (*Kitāb an-Nashwan*) and in the History of Ibn-an-Najjār regarding Abū-Naṣr Muḥammad b. Marwān al-Ja'dī, that he happened (one day) to eat with one of the chiefs of the Kurds on a mat spread for eating (سباط), on which were two roast partridges. The Kurd took one of them with his hand and laughed, upon which Abū-Naṣr asked him regarding it, and the Kurd replied, "In the flower of my youth I waylaid a merchant, and when I wished to kill him he supplicated (for his life) humbly to me, but I neither granted his supplication nor let him free; so when he saw that I was in earnest, he turned towards two partridges which were on the mountain and said (to them), 'Bear witness for me against him that he has murdered me wrongfully.' I then slew him, and when I saw these two partridges I remembered his folly in asking them to bear witness against me." Ibn-Marwān, when he heard that from him, said (to him), "Verily, those two birds have by God, witnessed against you, before one who can retaliate (bind you) for your crime against that man," and then ordered his head to be struck off.

under the letter **و**, on the authority of the **كامل** (*Kāmil*) of Ibn-ʿAdī, that the roasted bird which was given as a present to the Prophet was a partridge; but some say that it was a *nuhām*. It is true that there was between the two shoulders of the Prophet a ring like a *zirr* of *al-ḥajalah*. At-Tirmidhī states that by *al-ḥajalah* is here meant this bird and by its *zirr* its egg; but I (the author) say that the truth is, that *al-ḥajalah* here means a curtained canopy over a couch, the sing. of *al-hijāl*, and its *zirr* (button) is what enters its loop. Al-Baihaqī relates in **دلائل النبوة** (*Dalā'il an-nubuwwah*) on the authority of al-Wāḥidī who had it on the authority of his shaiḫs who said that a doubt having arisen regarding the death of the Prophet, and some having said that he was dead and others that he was not dead, Asmā' bint 'Umais placed her hand between his two shoulders and said, "The Apostle of God is really dead, because the ring between his two shoulders has been taken away (removed);" it was thus that the Prophet's death was ascertained. Asmā' bint 'Umais was at first the wife of Ja'r b. Abī-Tālib, then aṣ-Ṣiddīq (Abū-Bakr) married her and begat by her Muḥammad; after his death 'Alī b. Abī-Tālib married her while Muḥammad b. Abī-Bakr was yet very young. 'Alī reared Muḥammad who was therefore 'Alī's step-son (foster-son).

(Further information.) It is related in **المستدرک** (*al-Mustadrak*) regarding Wabb b. Munabbih as having said, "God has not sent any prophet without a prophetic natural mark on his right hand excepting our Prophet, Muḥammad, for his prophetic natural mark was between his two shoulders." 'Alī (once) thus addressed the people of al-'Irāq, "O ye resembling men but not men! O ye possessing the intelligence of the female owners of curtained canopies!" Kuthayyir (the lover of) 'Azzālī says:—

"It is you who have produced in me love for all females confined within the house,

But the females so confined, know not that;

I mean those confined within the curtained canopies, not the short ones in steps,

For the worst ones among women are the short and compressed ones."

The subject of the prophetic ring will be further treated of under the letter **ک** in the art. **الکرمی**.

(Proverbs.) The Prophet has made use of the partridge in a proverbial sense; he said, "O God, I invite ʿQuraysh, but they

give me for food, the food of a partridge," meaning thereby a bird that eats a grain after a grain and does not exert itself in eating. Al-Azharî states, that the Prophet meant by it, that Qur'ish did not exert themselves in answering his call and that only rarely a few embraced the religion of God. The Hâfiḍ Abû'l-Kâsim al-Isfahânî relates in the book *الترغيب والترهيب* (*at-Targhīb wa't-tarhīb*), on the authority of Anas, that the Prophet said, "The first thing regarding which an account will be taken from a man (worshipper) on the Day of Judgment will be prayer, for if that is good all his other actions will be good, but if that is corrupt all his other actions will be corrupt." Anas further stated, that the Prophet used to say, "Place your shoulders at the time of prayer against (touching) those of others, for Satan passes through the interspaces in the rows of persons saying prayers, in the same manner as a partridge passes through interstices, and the right row is better than the left one." He (the Hâfiḍ Abû'l-Kâsim) adds, that the word used by the Prophet in the above saying, namely, *حاذوا* is derived from *الحدأ* which means *placing one shoulder by the side of another*.

(Properties.) Its flesh is of a moderate temperament, delicate, and easily digested. If about the weight of half a mithkâl of its liver is swallowed while it is yet warm, it is beneficial in fright. If its bile is used as a collyrium, it is beneficial in dimness of vision causing darkness in the eye. If a person uses its bile as an errhine once every month, it will sharpen his intellect, lessen his forgetfulness, and strengthen his power of perception. Al-Mukhtâr b. 'Abdûn says, that an egg of a partridge is more delicate than that of a domestic fowl, and is beneficial to those leading a pleasant and easy life, but injurious to those leading a life of labour; it gives a moderate amount of nourishment and is suitable for temperate constitutions; it is more readily digested than an egg of a domestic fowl, and the best way to prepare it is to throw it into boiling water in which there is some salt or vinegar, the water being enough to cover it. This is also the best way of preparing every kind of egg. As to an egg of any kind fried in a pan, it is highly injurious, producing stone in the bladder, sadness, and colic, whilst an egg boiled in water is more digestible, and more beneficial also than that fried in oil. Another

authority states that an egg of a partridge if it is cooked in boiling water with cummin-seed and salt or with the vinegar of squill and then eaten, is beneficial in gripes and all other complaints in the belly.

(Interpretation of it in a dream.) A partridge indicates an unsociable wife (woman), and sometimes a dream about it indicates love for children.

الْحِدَاةُ (*al-Ḥida'ah*).—[The kite].¹ The most ignoble of birds Its sobriquets are *abū'l-khattāf* and *abū's-salt*. It ought not to be pronounced as *al-ḥada'ah*, because that means a *double-headed axe*. It is given in a tradition as *al-ḥudayyāh* of the same measure as النُّبَا;—so al-Aḥlī has spelt it; it is also given as الْحُدَايَا (*al-ḥudayyāh*) without a *hamzah*; but in some of the versions it is given as الْحُدَايَا (*al-ḥuday'ah*) with a *hamzah* as it were of the dim. measure;—so as-Ṣagānī has mentioned it, saying that its correct diminutive is الْحُدَايَا (*al-ḥuday'ah*) with a *hamzah* and that if the sound of the *hamzah* is given to the هِ it becomes doubled. I (the author) say that الْحُدَايَا (*al-ḥudayyāh*) is like عِلْيَة. It is said in a tradition, "There is no harm in killing a kite (*al-ḥuduww*) and a viper (*al-uḥuww*)." Al-Azharī states that they are dialectical varieties of the original forms; but Ibn-as-Sarrāj says that it is so by way of a pause and not due to the هِ being changed into و as a dialectical peculiarity according to those who call it حِدَا, and so also with regard to أُنْعَى. Al-Aṣma'ī states that the plural of *al-ḥida'ah* is *ḥiddā'* like لُبَا, and Ibn-Kutaibah has added, "and also *ḥiddān*." Al-Jawharī states that it is like عُنْبَة, pl. عُنُب and says under عُنْبَة "One fruit of العُنْبَة is عُنْبَة, which is a rare construction, because most words of this construction denote the plural number; for instance, قَرْد, pl. قَرْدَة; نَيْك, pl. نَيْكَة; and ثَوْر, pl. ثَوْرَة; but there are a few words indicating unity such as الْحَمْدَة, الْقَوْلَة, الطَّيْرَة, السَّيْرَة, and الطَّيْرَة; I do not know any others." He has mentioned that regarding حَدَاة (*ḥida'ah*) as is given above. الْحَمْدَة = plunder obtained without trouble. الْقَوْلَة = a *charīm*; what a wife uses to conciliate the love of her husband. السَّيْرَة

¹ *Milvus aegyptiacus*. In Maskāf the name *ḥadd* is also given to the osprey—*Pandion haliaetus*. In W. Palestine the name *ḥadāyah* is applied to *Milvus migrans*.

and الطيرة are two well-known words. I say that to this list may be added نومة the plural of which is نؤوم, ذبذبة which means *a pain in the throat*, مننة which means *a spider*, رمخة which means *an unripe date*, فمخة which means *a fat woman or she-camel*, هنية which is *a species of hedge-hog*, and نيمة which is *a certain tree in Wādī Ibrāhīm in al-Hijāz*.

The kite lays two eggs (at a time), but sometimes it lays three eggs out of which three young birds come forth. It hatches (its eggs) for twenty days. It does not chase but simply snatches its prey. One of its natural peculiarities is that it pauses during the act of flying, which peculiarity no other bird of the eagle-kind (الكواسر) possesses. Ibn-Wahshiyah and Ibn-Zubayr (Avenzoar) assert that the eagle and the kite become converted into each other, the eagle becoming a kite and the kite an eagle, but in one copy the *crow* is given instead of the *eagle*. Praise be to Him who is able to do what He pleases! It is said that it is a good bird in observing the rights of neighbourship towards any of the birds, which happens to dwell near it, for even if it is on the point of death from starvation, it does not act wrongfully towards the young ones of its neighbour.

The relaters of narratives and the chroniclers of memorable events assert that it was one of the birds of prey in the possession of Sulaimān b. Dā'wūd, but that it is not now tamed or possessed (by any body), because it was a part of "the kingdom which was not to be seemly to any one after him (Solomon)." The reason of this bird crying out at the time of treading is that a male bird (once) disacknowledged the young one which it had begotten by a female bird, so the latter said (to Solomon), "O prophet of God, the male bird has trodden me, but after my hatching the egg and after my young one had come forth out of it, he has disacknowledged me." Solomon said to the male bird, "What dost thou say?" It replied, "O prophet of God, she roams about in lands, and does not withhold herself from (other) birds, so I do not know if it is my young one or that of any other bird." Solomon then ordered the young bird to be produced, and finding it resembling its male parent, handed it over to the male bird and said to the female bird, "Never allow it to

it, so that it may not deny it after that." The female bird has therefore taken to crying out when the male treads it, and saying "O birds, bear witness that he has trodden me." The kite says in its cry, "Everything is perishable but His face."

It is a deaf bird, and if it were one of those birds which are chased, there would not have been a better or more valuable one among the birds of the eagle-kind as an object of chase. One of its natural peculiarities is that it snatches only from the right side of the person from whom it snatches anything and never from the left side, so much so that some people say that it is left-handed, because it does not take anything from the left side of a person. Al-Ḳazwīnī states that it is one year a male bird and another a female one.

It is related in the *Ṣaḥīḥ* (صحیح) of al-Bukhārī and other books that there was a Badawī woman who used to serve the wives of the Prophet and often to recite these lines:—

"The day of the girdle was one of the great wonders of our Lord
To me, when He saved me from the darkness of infidelity."

ʿĀ'ishah said to her one day, "What are these lines I hear from your lips?" and she replied, "I was seeing a bride belonging to our people, being displayed (to her husband), and in the meantime I went into a place for washing, which we had; there was over it a girdle, and I placed it down, when a kite came there and seeing the red colour of it took it away. They therefore missed it and suspected me of having (stolen) it, upon which they searched me, even my front part. I prayed to God that He might free me from the charge, when the kite returned with the girdle and threw it amongst them." Al-Aṣīlī has (thus) spelt *al-ludayyā* of the same measure as *ath-thurayyā*. It is, however, related in the versions given on the authority of aṣ-Ṣāḡanī and others as *أدبى* without a *hamzah* and *أدبى* with a *hamzah*. In a version it is related, "I raised my head and said, 'O helper of those who ask for help!' Before I could finish my words, a crow came there and threw the girdle amongst us. O mother of the faithful, had you only seen me with those women round about me saying, 'Forgive us'! I have composed that (incident) in a verse and recite it that I may not forget the favour (of God) and leave off thanking (Him) for it."

The Ḥafīḍ an-Nasafī relates in *Kitāb Fadd'il al-a'māl* tracing his authorities to Ḥammād b. Salamah, that 'Asīm b. Abī'n-Najūd, the shaikh of the reciters (of the Qur'ān) in his time, said, "I was afflicted with poverty, so I went to one of my brothers and informed him of my state; but I saw in his countenance abhorrence, and therefore went out of his house to the cemetery, where I prayed and then placing my face on the ground said, 'O Thou causer of causes, O Thou opener of gates,' O Thou hearer of voices, O Thou granter of prayers, O Thou satisfier of wants, give me sufficient of Thy lawful things to keep me from Thy unlawful things and grant me a sufficiency of Thy favours that I may not be in need of the favours of others!' I had not raised my head, when I heard near me the sound of something falling; so raising my head I found that a kite had dropped a red bag; I took it and on examining it found in it eighty dinārs and a gem wrapped up in cleaned cotton-wool. I sold the gem for a great price, and there still being a balance of the dinārs, I purchased with the money landed property, and thanked God for that."

Al-Kushairi relates in *al-Risālah* (ar-Risālah) in the last chapter on the subject of the miracles performed by saints (كروايات الأولياء) regarding Shibl al-Marwazī, that he purchased meat for half a dirham, which a kite snatched away from him; he then entered a mosque to say his prayer, and when he returned home, his wife produced before him meat; so he asked her, "Whence did you get this?" and she replied, "Two kites quarrelled with each other, and this meat fell down from them," upon which Shibl said, "Thanks be to God who has not forgotten Shibl, even though he forgets Him!"

It is related in *Kitāb al-Mujālasah* (Kitāb al-Mujālasah) by ad-Dma-warī, in the third Part on the authority of 'Uthmān b. 'Affān, who said that there was some meat before Sa'd b. Abī-Wakkās, when a kite came there and took it away; thereupon Sa'd prayed against the kite, and a bone having stuck cross-wise in its throat it fell down dead.

It has been related to us on trustworthy authority that the Shaikh 'Abd-al-Kādir al-Jilī was one day seated preaching to the people, the wind being at the time very high, when a kite passed over the assembly flying and crying out, which made the affair in which the present were engaged at the time, a perplexing one. The sha

thereupon said, "O wind, take away the head of this kite," and it fell down instantaneously, its body in one direction and its head in another. The shaikh then descending from his seat and taking it in one hand passed his other hand over it saying, "In the name of God, the Compassionate, the Merciful!" It then came to life again and flew away, which the people saw.

(Lawfulness or unlawfulness.) The eating of it is unlawful, because it is one of the five noxious animals (transgressors) which have been ordered to be killed. Al-Khaṭṭābī states that the object of (mentioning) its noxiousness is to show its unlawfulness for eating. An explanation of it will be given under the letter ف in the art. الفار. It is related in الصحيحين (as-Ṣaḥīḥain—the two Ṣaḥīḥs) out of a tradition related by Ibn-'Umar, 'Ā'ishah, and Ḥafṣah, that five noxious animals may be killed both in the state of freedom from *iḥrām* and in that state;—in a version it is said that there is no crime committed in killing them by a person in the state of *iḥrām*;—namely, the kite, the party-coloured crow, the scorpion, the rat and mouse, and a biting dog. The Prophet has declared by naming these five animals, the lawfulness of killing every noxious (injurious) animal. It is lawful for a person (in the state of *iḥrām*) to kill the lynx, the leopard, the wolf, the hawk, the white falcon, the sparrow-hawk, the hornet, the flea, the bug, the mosquito, the gecko, the fly, and the ant, if they injure him. Ar-Rāfi'ī says that by these five animals are meant the serpent, the wolf, the lion, the leopard, the vulture, and the eagle; it is desirable to kill them, for one in the state of *iḥrām* and also for others; but he has said in the chapter اطعمة (on foods) what is opposed to it, namely, that it is obligatory to kill them. This will be explained under the letter م in the art. الصيد.

(Proverb.) "*Ḥida'ah* (kite), *hida'ah* (kite), behind thee is a bullet." Abū-'Ubaidah states that by *hida'ah* is here meant this thing (the kite) which flies, and by *al-bunduḳah* what is shot (at any thing), and that this proverb is applied in the sense of precaution.

(Properties.) If its gall-bladder is dried in the shade and steeped (in water) in a glass vessel, and then any person who has been stung by an insect or a reptile drops some of it over the stung part or uses three styles dipped in it as a collyrium in the opposite eye,—that is to say, if he is stung on the right side, he uses it as a

collyrium in the left eye and *vice-versa*,—it will render him safe; if it is rubbed into a fine powder and thrown into the basket of a snake-charmer, all the snakes in it will die. If its blood is mixed with a little musk and rose-water and drunk on an empty stomach, it will prove beneficial in asthma. If it is hung up while yet alive in a house, neither a serpent nor a scorpion will enter it.

(Interpretation of it in dreams.) A kite in a dream indicates war and fighting, because it is said in a proverb, “*Hida’ah, Hida’ah*, behind thee is *Bunduḳah*,” which, some lexicographers say, were two tribes, the descendants of Sa’d al-‘Ashīrah; the former (*Hida’ah*) raided and became victorious; they used to advance on al-Kūfah against *Bunduḳah* and on al-Yaman, and had amassed a large quantity of plunder taken from *Bunduḳah*; then *Bunduḳah* defeated *Hida’ah* and vanquished them. But some say, that they mean the well-known bird and the shot of the archer (hunter) as has been already mentioned. It sometimes indicates a man who has committed a crime, or an adulteress. A large number of kites indicates highwaymen, but sometimes they indicate persons with whom it is lawful to fight on account of their infidelity and belief in a plurality of gods, for the killing of them is allowable both in the state of *iḥrām* and in the state of freedom from it, as is in the case of the kite;—so Ibn-ad-Dakḳāk says. Another authority says that a kite in a dream indicates a tyrannical king, too mean to be mentioned, and that is so on account of the strength of its weapons and its nearness to the earth. He who gets a kite in a dream will have born to him a son that will obtain sovereignty before obtaining the age of puberty; but if it flies away from him, the son will die. Arṭamīdūras says that a kite in a dream indicates robbers and wicked thieves (snatchers), and also women.

السَّحَابِ (al-*Ḥadhaf*).—Small black sheep or goats out of the goats and sheep of al-Hijāz. N. of unity حَذْفٌ (*hadhafah*). It is said in the tradition regarding prayer (حديث الصلاة), “Do not let devils enter the interspaces between you as if they were *hadhaf*,” but in another version it is said, “like the young ones of *hadhaf*.” The Apostle of God was asked, “What are the young ones of *hadhaf*,” and he replied, “Small black sheep with short and fine wool, found in al-Yaman.”

الحُرّ (al-Hurr).—A noble or swift horse; also a young one of a pigeon, and according to some the male of it; a young one of a gazelle, a young one of a serpent, a hawk, and a falcon. Ibn-Sīdah states that الحُرّ (al-hurr) is a certain small bird, spotted white and black and having a white head, a short tail, large shoulders, and a large head; according to some it is inclined to a greenish colour. It seizes prey.

الْحِرْبَاءُ (al-Hirbā').—[The chameleon].¹ Its sobriquets are أبو الشقيق (abū-sh-shakīk), أبو الزنديق (abū'z-zindik), أبو جحاد (abū-jukhādib), أبو قادم (abū-kādim); it is also called جمال اليهود (jamal al-Yahūd—the camel of the Jews) as has been mentioned before. The Imām al-Kāzwinī states in كتاب عجائب المخلوقات (Kitāb 'Aǧā'ib al-makhlūqāt) that since the chameleon has been created slow in its movements (rising) and since it is necessary that it should obtain its food, God has created its eyes so as to turn about in all directions, so that it can reach its prey without any movement on the part of its legs and without going to it; but it remains fixed as though it were a stone (an inanimate thing) or as though it were not an animal; then He has given it with this stillness, another quality, namely, that of assuming the colour of the tree on which it may be, so much so that its colour becomes confounded with the colour of the tree; then when anything such as flies and other animals on which it preys approach it, it protrudes its tongue and seizes them rapidly like a flash of lightning, and then returns to its original state as though it were a part of the tree. God has created its tongue differently from the ordinary tongue, to enable it to reach what may be at a distance of three spans from it or thereabouts and to seize it at that distance. If it sees anything which frightens it, it changes its colour and form, and assumes such a form and colour as would cause any of the birds of prey, which may desire to seize it, to fly away from it and to abhor it on account of that change of colour.

The chameleon is larger than the lizard العظاية (al-'iḍḍāyah). It faces the sun and turns with it whichever way it turns, and changes its colour to various colours, as the Imām al-Ghazzālī has said,

¹ *Chameleon vulgaris*. In S. Arabia *C. calcarifer*.

changing it to red, and yellow, and green, and to whichever (other) colour it pleases. The chameleon is the male of *أم حبيبي* (*umm-hubain*). Pl. *الحرايب* (*al-harā'ib*). Fem. *السرباء* (*al-hirbā'h*).

A man has related, "I (once) complained before Mu'awiyah regarding a nephew of mine (son of my brother), and I commenced to argue with him, when he said, 'You are like what the poet says:—

"When preparation is made (to seize him), he is (like) a chameleon of *tandub* tree,

Which leaves not a branch without grasping another.""

The meaning of it is that before one argument of his was satisfied he seized another, resembling in that respect the chameleon. Al-Jawhari states that the expression *حرباء تَنْضُب* (*hirbā' tandub*) is like *تَنْضُبُ غُضْبِي*, *التَنْضُب* (*at-tandub*) being a kind of tree from which arrows are made; the *و* in it is an augmentative letter because there is no form of the measure *فَعْل* among words, but there is *تَفْعَل*, for instance *تَقْدَل* and *تَخْرُج*. The n. of un. of *تَنْضُب* is *تَنْضُبَةٌ*. It is also called *حرباء الظهيرة* (*hirbā' al-lahīrah*) which is a small reptile of a dusty colour while young, the colour clearing up afterwards. It always seeks the sun, and when the sun shows itself it directs its face towards it, so much so that when the sun is in the middle (of the sky), it climbs up to the top of a tree and follows the direction of the sun's motion, but when the disk of the sun is right over its head whence it cannot see it, it becomes affected with something like madness and keeps on continually seeking it, in doing which it does not flag, until when the sun turns to the direction of the west, it also turns its face towards it and does not turn away its face until the sun goes down. When the sun sets, the animal seeks its food the whole night until the morning comes, so that one set of writers on the natures of animals say that it is a Magian (*Majāsi*). Its tongue is very long about the length of a cubit as has been already stated, which shows that it remains folded up in its throat; by its means it reaches whatever is distant from it in the shape of its prey, namely, flies. The female of this species is called *umm-hubain* which will be described at the end of this letter.

Abū'n-Najm has called the chameleon *ash-shakl* in one of his poems, but that is not one of the names of the chameleon; he has, however, called it so on account of its peculiarity of facing the sun. It is said in *الحكم* (*al-Muhkam*) under *ع و ح*. This ani-

mal is described to be a prudent one, for notwithstanding its peculiarity of turning round with the sun, it does not free its foot from one branch without seizing another. It resembles the head of a calf, is of the size of a small fish, and has four feet like the lizard *samm abraṣ*.

The Shaikh Jamāl-aḍ-ḍīn b. Hishām mentions in the commentary on *بانت معاد* (*Bānat su'ād*)¹, that the chameleon possesses a hump like that of a camel, that it assumes various colours, that its sobriquet is *abū-kurrah*, and that it assumes the colour of the tree on which it may happen to be, to such an extent as to be confounded with it; when a fly or anything else like it approaches, it snatches it with its tongue. A similar description (of it) by al-Ḳazwīnī has been already given.

(Lawfulness or unlawfulness.) It is said in *الروضة* (*ar-Rawḍah*) that it is a species of *al-wazaḡ* and that it is not eaten, but according to what al-Jāhid, and al-Jawhārī state, because it is the male of *umm-hubain* it may be eaten, for *umm-hubain* is eaten, as will be mentioned hereafter. Others, however, state that the chameleon is one of the animals possessing a poisonous property, and that is the reason of its being unlawful, and not because it is a species of *al-wazaḡ*.

(Proverbs.) "Such a one changes like the changing of colour of a chameleon," applied to one who does not remain stationary in one condition. "Keener or swifter than the eye of a chameleon." "More prudent (احزم) than a chameleon," so said for the reason already given above. *الحزم* means guarding and looking into an affair before advancing into it.

(Properties.) If its blood is applied to the roots of the hair growing over the eyelids after plucking them out, they will never grow again. If its bile is used as a collyrium, it will take away dimness of sight. If its fat is placed on a piece of iron, then burnt with fire and mixed with the blood with a little water added to it, then some more blood and fat are added to it, and then if it is rubbed over ulcers on the head and over pimples, it will cure them by its first application.

(Interpretation of it in dreams.) A chameleon in a dream indicates a waṣīr of a king or his regent, one who is hardly able to

¹ Ka'b b. Zuhair's celebrated poem the *Burdah* or the *Mantle*.

separate himself from him, the chameleon always turns round about with the sun and does not leave it, as has been already related. It may also sometimes indicate work for a sultān, or sedition in the matter of religion, or a female Magian. It sometimes indicates war and wailing for the dead.

الْحِرْدَاوْن (*al-Hirdhawn*).¹—A certain small reptile resembling the lizard *dabb*, but some assert that it is the male of the *dabb*, because it has two male organs of generation like it. It is one of the animals possessing a poisonous property and is found in abundance in once cultivated land and inhabited places, which have been abandoned. It has a foot (hand) like a human hand divided into fingers up to their tips, and its skin has no whiteness in it, the reverse of what is seen in *samm abras*, and truly speaking it is not *al-waral*, which is opposed to what 'Abd-al-Laṭīf al-Baghdādī says.

(Lawfulness or unlawfulness.) Its unlawfulness is due to its being one of the animals possessing poisonous properties.

(Properties.) Aristotle states that whoever besmears himself with the fat of a *hirdhawn* and then throws himself over a crocodile will not be hurt by the latter; and if a crocodile smells its fat, it becomes benumbed and turns over on its back. If its skin is burnt, and the ashes are rubbed by any person over his body, he will not feel the pain of striking and cutting, even if his head is separated from his body; the cunning take advantage of this property of it to show their being able to stand beating and other hard treatment. A *hirdhawn* kills a scorpion. If its fat is hung on the body wrapped up in a black rag, by a person suffering from quartan ague, it will cure him and remove the fever. Mahrārī states that its heart may also be hung in the above mentioned manner.

(Interpretation of it in a dream.) In a dream it indicates avarice and greed in collecting wealth, change of disposition, loss of memory, and forgetfulness.

الْحَرَشَافِي (*al-Harshāf*) or الْحَرَشَوِي (*al-Harshāf*).—Emaciated and voracious locusts. N. of un. حَرَشَافَة (*harshāfah*). It is related in the tradition about Khawlah bint Tha'labah, the wife of Aṣṣaḥ b.

as-Sâmit, that when he (her husband) said to her, "You are (to me) like the back of my mother,"¹ and when she came to obtain for him a legal decision about it from the Apostle of God, and complained to God, God revealed with reference to her, "God has heard the speech of her who wrangled with you about her husband, and complained to God;" &c. to the end of the verses in connection with his subject.* The Prophet then said to her, "Make him manumit a slave (neck)," upon which she replied, "He does not possess a slave nor does he possess a servant but myself." He then said, "Make him fast for two months continually," and she replied, "By God, O Apostle of God, he is not able to do that, for in a day he drinks (water) such and such a number of times; his sight is gone with the weakness of his body, and he is like a *harshâfah*," likening him to a lean and voracious locust.

النهرقوس (*al-Hurkûs*).—It is written in one of the dialects with *ص* instead of *س*. A certain insect like the flea, small in size, and speckled with red or yellow, the prevailing colour being black. Sometimes two wings grow from it, upon which it flies. A *râjiz* says:—

"Not even an egg of a *hurkûs* was found

From a *mârid*, a thief of thieves.

Wherewith to pay the dower, neither a dear one nor a cheap one."²

The poet means (that he took her) without a dower. Some say that it is an insect like the tick and quote:—

"Like *al-harâkîs* on an ass."

In ربيع الإبرار (*Rabî' al-abrâr*) by az-Zamakhsharî it is said that it is an insect larger than the flea, and its sting is severer than that of the latter; it is very fond of entering the pudenda of women in the same way as ants are fond of entering the organs of generation of men; two wings grow from it as they do from an ant. Some say, however, that it is the flea itself and argue on the strength of the words of at-Tirmidhî:—

"Had a flea (*hurkûs*) mounted on the back of a louse

Repeatedly attacked two ranks of Tamîm, they would have turned back."

¹ The pre-Islâmic formula for divorce. * Al-Kur'ân, LVIII-1-5. * I have omitted the second line as the poet's meaning is not quite clear to me. The line is يدخل تحت البهق المرموس.

It is also called النهيك (*an-nanik* and *an-nuhaik*). A Badawi woman said :—

“O *hurkûs*, gently, gently,
Is it a camel that thou hast given me or a bee,
Or art thou one that cares not for ridicule?”

Ibn-Sîdah states that *al-hurkûs* is a certain unlawful (حرمية) insect having a sting like the sting of a hornet, with which it stings in the way that tips of whips do; and for that reason a person beaten with the tips of whips is said to have been smitten with *al-harûkîs*.

(Information.) *Hurkûs as-Sa'dî* was one of the Companions (of the Prophet); he was the same as *Dhū'l-Khuwaṣṣirah at-Tamīmī*, who it was that made water in the mosque and disputed with the Prophet when the latter was dividing (the plunder taken at the battle of *Hunain*) equitably, upon which the Prophet said to him, “Woe to you! who will divide equitably, if I do not? I shall verily be disappointed and suffer a loss, if I do not act justly.” He it was who disputed with *az-Zubair* in the matter of *شراج الحرة* (*Shirāj al-ḥarrah*)¹ and said (to the Prophet), “Even if he is the son of your aunt;” the Prophet thereupon ordered *az-Zubair* to pay him in full his claim. Ibn-al-Athîr states in *امد الغابة* (*Uṣd al-gabbah*) that *Hurkûs b. Zubair as-Sa'dî* was one of the Companions,—so it has been mentioned by *aṭ-Ṭabarî*,—and that *al-Hurmuzân* the Persian having rebelled and refused to fulfil the stipulations, and having obtained the assistance of the Kurds, thus increasing his forces, ‘*Utbah b. Ḡazwân* wrote accordingly to ‘*Umar* who thereupon wrote back ordering him to advance against *Hurmuzân* and to relieve the Muslims with the aid of *Hurkûs b. Zubair* who had the honour of companionship with the Prophet; he also ordered him to wage war. The Muslims and *al-Hurmuzân* fought, and in the engagement the latter was defeated, and *Hurkûs* took *Sûk al-Ahwâz* where he encamped. He obtained great notoriety in his engagement with *al-Hurmuzân*. *Hurkûs* lived till the time of ‘*Alî* and was present with him at the battle of *Ṣiffin*, after which he turned to the side of the *Khawârij* and was one of the foremost among them against ‘*Alî*. He was with the *Khawârij* when ‘*Alî* fought with them and was slain at that time in the year 37 A. H..

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the small animals creeping or walking upon the earth, (الحشرات—*al-ḥasharāt*)

الغريش (*al-Ḥarīsh*).—A certain speckled species of serpents;—so al-Jawharī says. He states after this that it is also a certain beast having claws like those of a lion and a horn on its head and that the people call it الكركدن (*al-karkaddan*—the rhinoceros). Abū-Ḥayyān at-Tawḥīdī states that it is a certain small animal of the size of a kid or lamb and very quiet, but it has such strength of body and swiftness of motion as to baffle a hunter; it has in the middle of its head a solid and straight horn with which it strikes all animals; nothing can subdue it. It is necessary to use a stratagem for seizing it, namely, to expose to its view a virgin young woman or a young girl, whom when it sees, it jumps into her arms as though intending to suck her milk, which is a natural mark of affection ingrained in its nature. When it jumps into her arms, it sucks her breasts, though there is no milk in them, with such a gusto that it is overpowered by intoxication like the intoxication from wine; while it is in that state, the hunter comes and ties it up firmly with a rope, itself being motionless on account of this dodge. Al-Kazwīnī states in الأشكال (*al-Ashkāl*) that *al-ḥarīsh* is a certain beast of the size of a kid or lamb, possessing great power of running and having on its head a horn like that of the rhinoceros; it runs mostly on its two hind legs, and nothing can overtake it in running; it is found in the forests of Bulgaria and Sijistān.

(Lawfulness or unlawfulness.) It is unlawful, whether it is taken to mean a certain species of serpent or the beast that is described above owing to the general prohibition from eating all animals of prey possessing a canine tooth.

(Properties.) If its blood is drunk by one suffering from quinsy, his throat will become clear immediately. Its flesh if it is eaten, will cure a person suffering from colic. If its heel-bone is placed on a bleeding vessel (artery or vein), it will immediately relieve the pain in it.

الحشبات (*al-Ḥushbāt*).—Locusts. Sing. حشبانة (*ḥushbānah*). It also means small ants.

الحُصَّاس (al-*Husâs*).—A certain species of small fish, the same as الهف (al-*haff* and al-*hiḥf*.)

الحِصْل (al-*Hisl*).—The young one of the lizard *dabb*. Pls. أحسال (*aḥsâl*), حِصْل (ḥusûl), حِصْلَان (*hislân*), and حِصْلَة (*hisalah*). The young one of the *dabb* is called by this name when it first comes forth out of the egg. The sobriquet of the *dabb* is ابو حِصْل (*abû-hisl*).

Its lawfulness is like that of its male parent.

(Proverb.) "I will not come to thee while the young one of the *dabb* has its tooth;" that is to say, never, because its tooth never falls until it dies. Al-'Ajjâj¹ says:—

"I said, 'Even if I live the age of a *ḥis̄l*
Or the age of Noah in the time of *ḥis̄l*,
When rocks were moist like the clay of the mire,
I should still remain a pledge to infirmity and slaughter.'"

الحَسِيل (al-*Hasîl*). [*Calves*]. The young ones of the domestic cow; it has no sing. derived from the same root. Fem. حَسِيلَة (*hasîlah*);—so al-Jawharî says, but it is only an imagination, and the correct thing is that الحَسِيل (al-*hasîl*) are the young ones of cows, the sing. being حَسِيلَة (*hasîlah*), because it is known to have a sing. from the same root. It is mentioned in كَفَايَةُ الْمُحِيط (*Kifâyat al-mutahaffiḍ*) that الحَسِيلَة (al-*hasîlah*) is the cow and that its plural is حَسَائِل (*hasû'il*).

حَسُون (Ḥassûn).—A certain species of passerine bird, possessing various colours, red, yellow, white, black, blue, and green; the people of Andalusia call it ابو الحسن (*abû'l-ḥusn*) and the Egyptians call it ابو زَايَة (*abû-zakâyah*) in which latter the ز is sometimes changed into س. It is capable of receiving instruction and learns to take a thing from the hand of a man at a great distance and to bring it to its owner. It is included in the varieties of passerine birds (al-'asâjir) and will be described hereafter under the letter ع.

¹ Lane says, "or correctly Ru'bah b. al-'Ajjâj." I have followed the reading of these lines given in Lane's Lex., which appears to me more agreeable with the context than that given by the author who gives in the first line ابو حِصْل instead of فِصْلَات لُو. —See Lane's Lex. art. فِصْل. The author

الحشرات (*al-Ḥasharāt*).—Any small animals that keep to the earth and noxious vermin (هوام—*hawāmm*) that walk or creep on it. حشرة (*hasharah*). Ibn-Abī'l-Ash'ath calls all these animals terrestrial (الأرضي), because they never leave the earth and go into the air or water. An animal of this kind betakes itself for shelter to its hole, crawls on its belly, and has neither the necessity of drinking water nor that of breathing cool air; examples of them are: vipers, serpents, domestic and wild rats, the jerboa, the lizard *ḍabb*, the lizard *hirdhawān*, the hedgehog, the scorpion, the black beetle *al-khanjāsā'*, the gecko (*al-wazag*), the ant, the tick (الحلم—*al-ḥalam*), and other species; a description of such of them as have not been already described, will be given hereafter.

(Information.) With regard to the words of God, "Them God shall curse, and those who curse (اللعنون) shall curse them too."¹ Mujāhid states that اللعنون (the cursers) are *al-ḥasharāt* and beasts, which are afflicted with famine on account of the sins of the wickedly-disposed learned men who conceal (what ought to be disclosed), for which reason they curse them. Ibn-Majāh has related this, tracing his authorities as far as the Prophet. If it is asked, "How has God applied the same plural form (in the above verse of the *Kur'ān*) for irrational beings as (is used) for rational beings?" the answer is, that He has attributed to them an action of rational beings, in the same way as He has said, "I saw them adoring (ساجدين) me!"² and has not said ساجدات, and like His words, "And they shall say to their skins, 'Why have ye borne witness (شهدتم) against us?'"³ Ibn-'Abbās states that by اللعنون are meant all the creatures excepting the genii and men, but according to some, excepting the angels only.

(Lawfulness or unlawfulness.) It is unlawful to eat these animals and the selling of them is not valid as there is no advantage to be derived from it. The Imām Aḥmad, Abū-Ḥanīfah, and Dā'wūd say so, whilst Mālik says that they are lawful on account of the words of God, "Say, 'I cannot find in what I am inspired with anything unlawful for the taster to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine,—for that is a horror—or an abomination that is consecrated to other than God. But he who is forced, not wilfully nor transgressing,—then, verily,

thy Lord is forgiving and merciful.'”¹ and on account of a tradition of at-Talib b. Tha‘labah b. Rabī‘ah at-Tamīmī, who said, “I was one of the Companions of the Prophet, but I did not hear any *hasharāt* of the earth being said to be unlawful.” This tradition has been related by Abū-Dā‘wūd with the name of at-Talib written as **القلب**, but Shu‘bah calls him **الثلب** (ath-Thalib); it is, however, said in the *Sunan* of Abū-Dā‘wūd in **كتاب العتاق** (*Kitāb al-‘Atāq*) on the authority of Aḥmad, that Shu‘bah used to *slammer* in his speech and could not make a distinction between **ق** and **ث**. The Imām al-Ḥafīd ‘Umar b. ‘Abd-al-Barr also says the same and adds that at-Talib bore the sobriquet of Abū’l-Malkām. His son Malkām relates regarding him that he went to the Prophet and asked him to pray to God for forgiveness for him, upon which the Prophet said thrice, “O God, pardon at-Talib and have mercy on him!” Ash-Shāfi‘i and his followers argue on the strength of the words of God, “And making for them unlawful evil things,”² the Arabs holding it an evil thing, and also on the strength of the words of the Prophet, “There are five animals all of which are noxious (transgressors), and the killing of which is lawful both in the state of *iḥrām* and in the state of freedom from it,—namely, the crow, the kite, the scorpion, the rat, and a biting dog.” Al-Bukhārī and Muslim have related this tradition out of the version given by ‘Ā‘ishah, Ḥafṣah, and Ibn-‘Umar. It is related on the authority of Umm-Sharīk that the Prophet has ordered the killing of geckos (*al-awzīg*). This has been related by the two shaikhs (al-Bukhārī and Muslim). As to the words of God, “Say, ‘I cannot find in what I am inspired with anything unlawful, &c.’”³ (the whole verse). Ash-Shāfi‘i and other learned men say that the meaning of the verse is, “Out of those things which you were in the habit of eating and considering as good.” Al-Gazzālī states in **الوسيط** (*Wasīf*), that none of the *hasharāt* is to be eaten excepting the *ḥabīb* and he has added to it, the jerboa, the weasel, the female chameleon (*umm-ḥubāin*), the hedgehog, and *ad-dullul*, the lawfulness or unlawfulness of which will be treated of in their respective places.

الحشور (*al-Ḥashw*) and **الحاشية** (*al-Ḥāshiyah*).—Small or young camels among which are no great or old ones; it is applied in same sense to men also.

الحسان (*al-Ḥisān*).—[A generous or high-bred horse.] The male of horses, said to be so called, because one is niggardly in regard to its seed, and does not make it cover any but a generous mare.

Al-Bukhārī, Muslim, at-Tirmidhī, and an-Nasā'ī relate on the authority of al-Barā' b. 'Āzib who said, "A man was reciting the chapter of *الكهف* (XVIII) in the *Qur'ān*, and there was by his side a generous horse tied up; clouds came over him and kept on drawing nearer and nearer, upon which his horse moved further and further. When the morning dawned, he mentioned that to the Prophet who said, 'It was tranquillity or veneration (*سكينة*—*sakinah*), which alighted slowly for the *Qur'ān*.'" The man alluded to was Usaid b. Ḥudair.

It is related in a chronicle that Pharaoh regarded having to enter the sea with dread; he was mounted on a black generous horse, and among his horses there was no mare. Gabriel then came to him in the guise of Hāmān (Pharaoh's wazīr) mounted on a mare in heat and said to him, "Advance," and then entered the sea, the horse of Pharaoh following his mare, whilst Michael kept on driving them (from behind), so that none of them might run away. When the last of them entered the sea, and the foremost ones thought of coming out of it, the sea became closed over them and drowned them all. It is related on the authority of Ibn-Mas'ūd that the followers of Moses were six hundred and seventy thousand, whilst 'Amr b. Maimūn states that they were six hundred thousand. Some say that Moses went forth with six hundred and twenty thousand fighting men, not counting those of twenty years of age on account of their young age, nor those above sixty on account of their old age. When they came to Egypt with Jacob, they were all, men and women together, seventy-two thousand. When they wanted to go out of Egypt, God caused them to miss the way, so that they knew not where they were going. Moses therefore called the elders* (*shaiḫs*) of the Beni-Isrā'īl and asked them about it, upon which they replied that when Joseph was about to die, he had obtained a pledge from his brothers to the effect, that they were not to go out of Egypt without taking him out with them, and "on that account," they said, "the road has been closed for us." He

next asked them regarding the place where his grave was, but they did not know it. Moses therefore got up and called out loudly saying, "I ask by God, let him who has the knowledge of the place where the grave of Joseph is, inform me of it, but let his ear be deaf to my words who does not know it." He used to pass between two men, calling out thus loudly, but they did not hear his voice, until an old woman out of the Beni-Isrâ'il said, "If I point out to you the grave of Joseph, will you agree to give me whatever I may ask you for?" but he did not consent to it and said, "Not unless I ask my Lord." God then ordered him to promise (to give) her what she wanted; she then said, "I am old and unable to walk, therefore carry me and take me out of Egypt; this in this world, and as to the next world, I ask that you will not alight in any high place in Paradise without my alighting there with you." He replied, "Yes," and she then said, "Joseph's grave is right inside the water of the Nile; pray to God that He may remove the water from it." He then prayed to God who removed the water from it. Moses also prayed to God to delay the arrival of the morning that he might be able to complete the business about Joseph's grave (secretly). He then dug in that place and taking out Joseph's body placed it in a marble coffin, which he took with him and buried in Syria. The road thereupon became open for them, and they went, with Moses behind them and Aaron before them.

Pharaoh having been warned of this intention of the Beni-Isrâ'il, had already collected his people, but had ordered them not to go after them until the cock crowed. 'Amr b. Maimûn states, "By God, no cock crowed that night." Pharaoh then started in pursuit of them with Hâmân leading the way in command of 1,700,000, among whom were 70,000 black horses beside those possessing other marks. The shaikh of the commentators (of the Kūr'ân), Muḥammad b. Jarîr at-Tabarî, states that there were 100,000 black generous horses in the army of Pharaoh and that Pharaoh had the command of 7,000,000, he himself being with the black horses; he had before him 100,000 archers, 100,000 men armed with javelins, and 100,000 men armed with iron maces (clubs). The water (of the sea) was at the time at a great height, and when the sun rose the Beni-Isrâ'il became

quite visible; the followers of Moses were therefore perplexed, upon which God inspired Moses, "Strike with thy rod, the sea."¹ He therefore struck the sea, but it did not obey him, so God inspired him again to call the sea by its sobriquet, and therefore he again struck it saying, "Cleave asunder, O Abû-Khâlid, by the order of God," upon which "it was cleft asunder, and each part was like a mighty mountain."² Then there came to sight in it twelve roads, one for every tribe (of the Jews), and the water rose between every two of these roads like a mountain; God next sent the wind and the sun to the bottom of the sea, so that it became quite dry. The Beni-Isrâ'il then waded through the sea, every tribe in one of these roads, whilst the water on their either side was like a huge mountain; the tribes could not see one another; they were afraid, and every tribe said that their brethren were slain. God therefore inspired the water to become like a net, and the water became so many nets like windows, through which they could see and hear one another, until they crossed the sea safely. That was according to the words of God, "And saved you and drowned Pharaoh's people while ye looked on."³ It happened this way: when Pharaoh arrived near the sea and saw it divided, he said to his people, "Look at the sea, how it has cleft out of reverence for me, so that I may be able to reach my slaves who have run away! Enter therefore the sea," but his people were afraid to enter the sea and said to him, "If you are a lord enter the sea as he has done," meaning by *he* Moses. Pharaoh was mounted on a black generous horse, and there were no mares among the horses of Pharaoh; Gabriel then came mounted on a mare in heat, and preceding them entered the sea. When Pharaoh's horse smelt that mare, it jumped into the sea after the mare, and he could not at all keep his control over it; he did not see Gabriel's mare. The other horses then jumped after it into the sea, and Michael came behind the army mounted on a horse, driving them (before him), so that no man remained behind; he kept on saying to them, "Overtake your companions." When they had all entered the sea, and Gabriel had come out of it, and the fore-

¹ Al-Kur'ân XXVI-63. ² Ibid. ³ Idem, II-47.

most ones of them thought of coming out of it, God ordered the sea to seize them, upon which it dashed furiously over them and drowned them all.

There was a distance of four leagues between the two sides of the sea, and all this occurred within the sight of the Beni-Isrâ'îl; hence the words of God, "while ye looked on," that is to say, *at their struggle*, but according to some, *at their destruction*. The sea was the Red Sea (*Baḥr al-Kulzum* = Gulf of Suez) a part of the Persian sea. Kafādah states, that it is the sea behind Egypt called Asāf (أساف). There is no difference of opinion with regard to Pharaoh having died an unbeliever, whilst there is no tendency nor any inclination to believe those who say otherwise; the dispute in the matter whether he died a Muslim or not is a source of contention and perplexity to all.

[The author here quotes from the B. D. of Ibn-Kh. the incident of the parting interview between 'Abd-al-Malik b. Marwān and his wife 'Ātikah when he was about to march out to fight with Mus'ab b. az-Zubair, and the lines of Kuthayir quoted by 'Abd-al-Malik at the time.¹ The author also quotes another narrative resembling the above "in the matter of coincidence (agreement) of circumstances and the beauty of the impulse," from Ibn-Kh.'s B. D., namely, that of al-Ma'mûn's first visit to his wife Bûrān bint al-Ḥasan b. Sahl, and the lines of Abû-Nuwās, which Ma'mûn quoted at the time.²] Abû-Nuwās has been found fault with on account of these verses, but it is argued in his favour that he has used *عن* in the verse as a redundant word according to what has been declared to be allowable by al-Ḥasan al-Akhfash, namely, the addition of words over and above those that are necessary, the first example of which is in the words of God, "mountains with (عن) hail therein,"³ the implied sense of which is simply *hail*.

الحَمَر (*al-Ḥasûr*).—A she-camel having a narrow orifice to the teat. Applied to men, it means one who does not approach women.

(Information foreign to the subject of this book with regard to (the word) *الحَمِير*, given by as-Sâgâuf in *العباب* (*al-'Ubbâb*).)—He

¹ De Slane's T. of Ibn-Kh.'s B. D., Vol. II, p. 530. ² Idem, Vol. I, p. 269.
³ *al-Kur'ân* XXIV-48.

states, "My father asked me before the year 590 A.H., when I used yet to drag the garments of youth in the amplitude of circumstances of a pure life, and he used to profit me with the best of things and feed me with the most unique pearls (of knowledge), he himself being satiated with the knowledge of the sciences far removed from worthless things, regarding the meaning of the saying, *قد أثر حمير الحمير في حمير الحمير*, but I did not know what to reply; so he said, that the first *حمير* is *the mat*, the second one *the prison*, the third one *the side*, and the fourth one *the king*."

حَصَاجِر (*Ḥaḍājir*).—[The hyena.] A name for both the male and the female hyena, which is so called on account of the wideness and greatness of its belly. It is a determinate word (not requiring the article *ال*). Al-Ḥuṭai'ah says:—

"Were not you angry at your neighbour's departure,
When the hyena cast him out?"

These lines have been so given by Ibn-Sîdah, but al-Jawharî gives the first line as:—

"Were not you angry on account of the neighbour of your house,"

As-Sirâfî states, that the name for it is formed of the measure of a plural noun for intensiveness of sense, and Sibawaih states, "We have heard the Arabs say, *وطب حَصَاجِر*, (a large skin for milk)' and *أوطب حَصَاجِر* (large skins for milk);' it is therefore indeclinable whether in a definite or an indefinite sense, for although it is a noun expressive of unity, it is formed of the measure of a plural noun." Ibn-al-Ḥâjib states in his *كافية* (*Kâfiyah*) that it is a proper name for the hyena and that it is indeclinable, because it is taken from the plural measure. I (the author) say that this is the most plausible explanation.

الْحَقَب (*al-Ḥaḍb*).—A thick male serpent, but some say that it means a thin serpent, and others say that it is a white variety of serpents.

الْحَفَّان (*Al-Ḥaffān*).—The young ones of the ostrich. Sing. *حَفَّانَة* (*haffānah*), applied both to the male and the female; sometimes the young ones of camels are also called *حَفَّان* (*haffān*).

الْحَفْص (al-*Hafṣ*).—The young one (whelp) of a lion, from which it is a name given to a man.

الْحَكَم (al-*Hakm*).—¹ A certain species of bird, resembling the pigeon, but it is also said to be the pigeon itself.

الْحَلَزُون (al-*Halazûn*).—[The snail]. A certain mollusco (worm) living in a stony tube and found on the shores of seas and the banks of rivers. This worm protrudes half its body from inside its testaceous tube and creeps (walks) to the right and left in search of something to feed upon; if it meets with any thing soft and moist, it extends itself and applies itself to (eating) it, but if it feels any thing hard or stiff, it contracts itself and conceals itself in its testaceous tube, out of precaution against any harm befalling its body. When it moves, it drags its shell (house) with it.

(Lawfulness or unlawfulness.) Its unlawfulness is due to its being considered a filthy thing. Ar-RĀFI says with regard to the crab (السرطان — *as-saraṭān*), that it is unlawful on account of its harmful nature and on account of its being included in the unlawfulness pertaining to all testaceous animals; this subject will be treated of under the letter س. With regard to the oyster (المحار — *al-mahār*) which is also called الدنيلس (*ad-danīlas*), it will be treated of under the letter د.

(Properties.) Avicenna states that anointing the forehead with the snail prevents humours (matters) flowing to the eyes.

الْحَلَكَة (al-*Hulakah*), الْحَلَكَاء (al-*Halkā*), الْحَلَكَاء (al-*Hulkā*), and الْحَلَكِي (al-*Hilkā*).²—A certain small reptile (animal) resembling the lizard العظاية (*al-ʿiḍāyah*), that dives into the sand.

الْحَلَام (al-*Halām*).—The large kind of tick. Sing. حَلَامَة (*halāmah*). Al-Jawharī states that it is like the louse; and it will be hereafter described as the lean kind of tick. It is also a certain

¹ The name *hakm* is applied in 'Omān to the common domestic pigeon.

² Most probably the same word as *hakaikail* in 'Omān — *Scincus muscatensis*.

worm incidental to the upper and lower layers of the skin of sheep and goats, in consequence of which when the skin is tanned, that part remains thin. حلم الاديم , يحلم , حليما = The skin has in it the worm *ḥulam* which has eaten it. A poet, namely al-Walīd b. 'Uḡbah b. Abī-Mu'ait says:—

“Verily you, in regard to the letter to 'Alī,

Are like a woman tanning a skin which has been eaten by worms.”

Ibn as-Sikkīt states that it is this worm which eats books and tears papers.

It is related in a tradition that Ibn-'Umar used to prohibit the pulling out of ticks from the ears of his riding-beast. Abū-Dā'wūd relates on the authority of Abū-Sa'īd al-Khudrī, that the Prophet one day prayed with his Companions, when he pulled off his shoes and placed them on his left. When the people saw that, they too pulled off their shoes, and when the prayer was over, the Prophet asked them, “Why did you take off your shoes?” upon which they replied, “O Prophet of God, we saw you take off your shoes, and so we also took off ours.” He then told them, “I took them off because Gabriel informed me that there was in them the blood of a tick.” I (the author) say that the moral of this is that although a little blood is excusable, the Prophet did what he did, in order to keep himself aloof from uncleanness even though it was excusable. Our religious doctors declare absolute excusableness of a little of all kinds of blood, excepting al-Mutawallī who has excluded the blood of the dog and the pig, as an exception to them, and has argued that on the strength of their excessive uncleanness. As regards the blood remaining on flesh-meat and its attached bones, it is a thing (misfortune) affecting all, and there are very few of our religious doctors who object to it, whilst Abū-Ishāq ath-Tha'labī, the commentator (of the *Kur'ān*) and one of the imāms out of our religious doctors, has related on the authority of many of the Ṭābi'īs, that there is no harm in it, which he has copied from a party out of our religious doctors, stating that it is so on account of the difficulty in guarding against it. The Imām Aḥmad and his disciples have explained it stating that the blood which remains on meat is excusable, even if the red colour of the blood is quite visible in the cooking-pot, on account of the difficulty

of getting rid of it (guarding against it); they have related it on the authority of 'Ā'ishah, 'Ikrimah, and ath-Thawrī. Ishāq has also said the same thing on the ground of the words of God, "unless it be dead (of itself), or blood that has been shed;"¹ God has not prohibited the use of all kinds of blood, but has only prohibited specially the blood that has been shed, that is to say, *flowing blood*.

Al-Aṣma'i states that the tick is called in its first stage while it is yet small, a قِمَامَة (*hamkāmah*), then it becomes a حَمَانَة (*ham-nānah*), then a قَرَاد (*kurād*), and lastly a حَام (*ḥalam*). Abū-'Alī al-Fārisī says:—

"What is that male which, when it grows up, becomes of the feminine gender,

And which is severe in biting but has no teeth (فُروس)?"

The pl. of فُروس is mostly اَضْرَاس, and all the teeth (الاسنان) are of the feminine gender, excepting الاضراس and الانياب.

(Lawfulness or unlawfulness.) Its unlawfulness is due to its being considered a filthy thing. This part of the subject will be further treated of under the letter ق in the art. القَرَاد.

(Proverbs.) "The big ticks, (but) what is the matter with the little ticks?"* which resembles another proverb, "The young weaned camels leaped; even those affected with the small white pustules called *kara*," which will be explained under its proper letter (ك).

حَمِيرُ الْاَهْلِي (al-*Himār al-ahlī*).—[The domestic ass.] Pls. حَمِير (ḥamīr), حمور (ḥumar), and احمرة (ahmirah). A she-ass (الانثى—*al-atūn*) is sometimes called a حمارة (ḥimārah). Dim. حمير (ḥimyar), from which is derived the name of Tawbah b. al-Ḥimyar, the lover of Lailā al-Akhyaliyah mention of whom has been already made. The sobriquets of the ass are ابو صابر (abū-sabir) and ابو زياد (abū-ziyād). A poet says:—

"Ziyād, I knew not who his father was,

But the ass is abū (father of) Ziyād."

The sobriquets of the she-ass are أم محمود (um-mahmūd), أم ثولب (umm-tawlab), أم جحش (umm-jahsh), أم نافع (umm-nāfi'), and أم وهب (umm-wahlb).

* Al-Kur'ān VI-146. * Al-Maydānī gives this proverb as "The big ticks, even the little ticks," which means that even the little ticks wanted to do what the big ones were doing.—Freytag's Arab. Prov. Caput XXI-No 26.

Among animals there are none beside the ass and the horse, which cover animals of another species. The ass begins to cover when it is thirty months old. There is a variety of it which is suited to carry heavy loads, and another which is tractable and quick in running even before jades. It may be related as a wonderful thing on its part that when it smells a lion, it throws itself upon it out of excessive fear while desiring in doing so to run away from it. Ḥabīb b. Awas at-Ta'ī says, addressing 'Abd-aṣ-Ṣamad b. al-Mu'addil and satirizing him:—

“Woe betide you! you have advanced from my satire to danger,
And an ass advances from fear to a lion.”

It is described to have the faculty of being able to go by roads over which it has walked (before), even if it be only once, and to have a very sharp power of hearing. People speak differently in praise and dispraise of it according to their needs (for it). Out of such statements, it may be mentioned that Khālid b. Ṣafwān and al-Faḍl b. 'Isā ar-Raḡāshī used to prefer riding asses to riding jades. As to Khālid, one of the respectable men in al-Baṣrah (once) met him while he was riding an ass and asked him, “O Ibn-Safwān, what is this?” He replied, “It is an ass out of the offspring of Kudād (a celebrated stallion-ass), which carries my things on a journey and takes me to my destination; it suffers little from disease and does not stand in need of much medicine; and it prevents me from becoming a tyrant on earth and one of the seditious.” As to al-Faḍl, he was (one day) asked regarding his riding an ass and he replied, “It is one of the best riding-animals in the matter of fodder, and the greatest of them in assistance; it is the lowest of them in dismounting (from it), and the nearest of them in mounting.” A Badawī happening to hear his reply opposed him saying, “The ass (الحمار *al-himār*) is a disgraceful animal, and the wild ass (العبر *al-'ayr*) is a scornful animal with a disagreeable voice; neither are blood-wits paid in it nor is it given in the dowers of women.”

Its cry is the most disagreeable of cries. Az-Zamakhsharī states that the ass is proverbial for *high dispraise* and *reviling*, and out of the aversion the people have to take its name, it is often spoken of in a metaphorical way as they avoid taking its name plainly, for they speak of it as “the long-eared one,” in the same way that they express anything filthy in a metaphorical way; it is considered to be

a sign of bad manners to take the name of the ass in an assembly of manly (ذوى مرواة) and polished people: there are some among the Arabs, who never ride an ass out of pride, even if a journey causes them to be tired. المرواة may be written with or without a *hamzah*; al-Jawharī states that it means *human nature* (الإنسانية), and Ibn-Fāris states that it means *manliness* (الرجولية), whilst some say that ذوالمرواة is one that guards himself from contamination with any thing dirty or vile and does not disgrace himself before people, but others say that it means one who conducts himself in the manner of persons like himself, of his time and place. Ad-Dārimī states that (the word) المرواة is employed in the matter of occupation, and that some say, in the matter of manners of conduct, such as eating, crying out (loudly) in a crowd, chiding a man asking (for alms), not doing a good action when it is in one's power, the habit of joking greatly, laughing, and others like that.

It is related in الصحيحين (the two *Saḥihs*) and other books, that the Prophet said, "Is not the man who raises his head before the imām (raises his), afraid of God transforming his features into those of an ass or converting his head into that of an ass?"¹ The meaning of it is,—but God knows best,—that He would transform his whole appearance, so that He would convert his head into that of an ass and his body also into that of an ass. There is in this a proof of the propriety of transformation; may God cause us to take refuge (with Him) from it! It does not happen but from the excessive anger (of God). God has said, "Say, 'Can I declare unto you something worse than retribution from God?' Whomsoever God has cursed and been wroth with—and He has made of them apes and swine—and who worship Tāġūt, they are in a worse plight and are more erring from the level path."² This tradition points plainly to the unlawfulness of preceding the imām in the matter of bowing the body, prostrating, and other things in connection with the fundamental observances in prayer. Al-Bagawī and al-Mutawallī have explained it in the same sense; an-Nawawī has confirmed it in شرح المذهب (*Sharḥ al-Muḥadḍḥab*); and that is what is also apparently asserted in الكفاية (*al-Kifāyah*).

¹ Al-Ḥur'ān V-65.

It is related in *المسحدين* (the two *Ṣaḥīḥs*) and other books, on the authority of Abū-Hurairah, that the Prophet said, "Whenever you hear the braying of an ass, seek protection with God from Satan, because it will have seen a devil, and whenever you hear the crowing of a cock ask God for His favours, because it will have seen an angel." This will be given under the letter د.

(A wonderful narrative.) I have seen in *كتاب النصائح* (*Kitāb an-Naṣḥ'ih*) by Ibn-Dafar who says, "I entered one of the valleys of Spain (Andalusia), where I met a young man learned in the science of jurisprudence, out of the people of Cordova (Kūṭubah); he amused and pleased me with his speech and imparted to me some of his knowledge. I then prayed saying, 'O Thou, who hast said, "And ask God for His grace,"' upon which he said to me, 'Shall I not inform you of a wonderful thing in connection with this verse?' and I replied, 'Yes.' He then related to me regarding a predecessor of his as having said, 'There came to us from Ṭalṭalah two monks, persons of great distinction there, who were acquainted with the Arabic language. They observed outwardly the forms of al-Islām and learnt the Ḳur'ān and the science of jurisprudence, but the people doubted their sincerity. I therefore drew them near me by friendship and tried to find out their real state, but I found them circumspect regarding their affair. They were both old men, and they had not been long with us, when one of them died; the other one remained with us for years. He then happened to fall ill, and I asked him one day, "What was the reason of your (two) embracing al-Islām?" He did not like my question, but I spoke to him kindly, and he replied, "A Muslim prisoner used to work in building a church in connection with the monastery in which we lived; he was specially told off for our service, and our companionship with him extended over a long period, so that we began to understand the Arabic language and remembered many of the verses of the Ḳur'ān owing to his constant recital of them. He happened to recite one day, "And ask God for His grace," upon which I said to my friend, who was a stronger man than myself in judgment and better in understanding, 'Do not you hear the assertion contained in this verse?' but he chid me. After that the captive happened to recite one day, "And your Lord said,

* Al-Ḳur'ān IV-36. • Ibid.

'Call upon me, I will answer you;''¹ so I said to my friend, 'This is stronger than that,' and he replied, 'I do not consider the matter but such as they assert, and Jesus has not given the good tidings but of their Prophet.' It happened one day that I was choked with a morsel of food, and the captive who was attending upon us was giving us some wine with our meal; I took the cup from him but was not benefited by it, so I said within myself, 'O Lord, verily Muḥammad has said regarding Thee that Thou hast said, "And ask God for His grace," and "Call upon me, I will answer you;" now, if he has said the truth, give me to drink!' Thereupon there appeared a stone, out of which water flowed forth profusely. I therefore hastened to it and drank some of it, and when my want of it was satisfied, the flowing of the water ceased. Now behind me was that captive, who doubted the truth of al-Islām, whilst I was eager to embrace it. I then informed my friend about it, and we both together embraced al-Islām, whilst the captive came to us the next morning and desired us to baptize him and to make him a Christian, but we reproved him and freed him from our service; after that, however, he left his religion and embraced Christianity. We became preplexed regarding our case and could not find a way for our escape; my friend who possessed stronger judgment than myself, said, 'Why should we not say that prayer?' We therefore said that prayer begging for relief and slept, and had the mid-day siesta. I then saw (was shown) in a dream that three persons of light entered our church (place of worship) and made a sign to the pictures which were in it and which thereupon became effaced; they then brought a throne and placed it in a high place; a party of similar persons of light and lustre next came in, having in their midst a man better than whom I have never seen; he sat on the throne, and I stood up before him and asked him, 'Are you the lord, the Messiah?' and he replied, 'No, but I am his brother Aḥmad; become a Muslim.' So I became a Muslim and said to him, 'O Apostle of God, how are we to go out of this place to the country of your nation (creed)?' upon which he said to a person who was standing before him, 'Go to their king, and tell him to send them full of honour to the country of the Muslims they may desire to go to and to summon the captive, such a one, and direct him to return to his religion; if he does that, he

(the king) is to leave him alone to go his way, but if he does not do so, he is to slay him.' I then woke up from my sleep, awoke my friend, informed him of what I had seen, and asked him, 'What is to be the dodge?' He replied, 'God has sent us relief; do not you see that the pictures are already effaced?' I looked at them and found them effaced; so I became more convinced. My friend then said to me, 'Get up, let us go to the king.' We then went to the king, and he treated us with respect as usual, but ignored the knowledge of the object of our visit; my friend therefore said to him, 'Do what you are commanded to do in our case and in the case of such a one, the captive,' upon which his colour changed and he trembled; he then called the captive and asked him, 'Are you a Muslim or a Christian?' and he replied, 'Yes, a Christian.' The king then said to him, 'Return to your religion, we have no need of one who cannot keep his own religion,' but he replied, 'I shall never do that;' the king therefore drew out his sword and slew him with his own hand. He then said secretly (to us), 'The person who came to me and to you was Satan, but what is it that you want?' and we replied, 'We want to go away to the country of the Muslim.' He then said, 'I shall do what you want, but give out that you want to go to Jerusalem,' and we said, 'We shall do that.' He then made preparations for our journey and sent us out (of his country) with honour."'''

An-Nasā'ī and al-Ḥākim relate, on the authority of Jābir b 'Abd-Allāh, that the Prophet said, "When you hear the barking of dogs and the braying of asses at night, seek the protection of God from the accursed Satan, because they see what you do not see, and go out little when the foot-sound (of the passenger by night) becomes still, because God scatters about out of His creatures whomsoever He pleases." Al-Ḥākim adds that this tradition is authentic in the ascription of its authorities according to the rule (condition) for relation given by Muslim.

It is related in the *Ṣunān* (Sunan) of Abū-Dā'wūd and others, on the authority of Abū-Hurairah, that the Prophet said, "There is not a people who rise up from an assembly in which they have not taken the name of God, but do so from something like the stinking carcase of an ass, with grief (in their hearts)." It is related in the History of Nisāpūr and in the *Kāmil* (Kāmil) of Ibn-'Adī out of a tradition of Ibn-'Umar,

that the Prophet said, "The worst of asses is a black short one." Al-Jawhari states that تمشير الهماء (*ta'shīr al-himār*) is its braying ten reciprocations of the sound in one (uninterrupted) succession. A poet says:—

1'

"By my life, if I bray from the fear of death, with ten reciprocations of the sound,

Like the braying of an ass, verily, (it is so) because I am impatient."

The meaning is that when the Arabs were afraid of the plague in any particular place, they brayed like the braying of the ass, before entering it; they used to assert that that benefited them (as an effectual prophylactic).

(Another wonderful narrative.) Masrūk states that there was a man in the desert, who possessed an ass, a dog, and a cock; the cock used to awake them for prayer, the dog used to guard them, and the ass used to be useful to them in carrying water on its back and in carrying their tents. A fox came there (one day) and took away the cock, for the loss of which they mourned, but the man was a pious one and said, "Perchance it is for (our) good!" Then after that, a wolf came there, tore open the belly of the ass, and killed it, but the man said, "Perchance it is for (our) good!" A calamity then befell the dog after that, and still the man said, "Perchance it is for (our) good!" One morning they looked about and found that their neighbours were carried away as captives, and that they (only) had remained safe, for those that were taken captives together with what they possessed, were taken by means of the cries of the dogs, asses, and cocks; the (expected) good therefore lay in the death of those animals in their possession, according to what God had decreed. He who knows the secret kindness of God, is satisfied with His action.

(Information.) Al-Baihaqī relates in دلائل النبوة (*Dalā'il an-nubu'wah*) tracing his authority to Abū-Sabrah an-Nakha'ī who stated that a man from al-Yaman was going to Makkah (on pilgrimage), and while he was yet on the road his ass happened to die; he therefore got up, performed the obligatory ablution for prayer, then prayed with two bowings of the body, and said, "O God, I have come exerting myself to the utmost in Thy cause, and desirous of obtaining Thy pleasure: I testify that Thou wilt revive the dead and raise those that are in the graves; do not therefore cause me to be under anybody else's obligation to-day; I ask Thee to revive my ass!"

The ass thereupon rose up shaking its ears. Al-Baihaḳī adds that the authorities for this tradition are authentic, and that similarly a miracle may be performed for the administrator of the religious law of God (صاحب الشريعة), when there is in his creed one for whom God revives the dead, as has been already related and will be hereafter related. The name of the man above alluded to was Nubātah b. Yazīd an-Nakhaʿī. Ash-Shaʿbī states, "I saw that ass being sold after that, in the market; the man was asked 'Will you sell the ass which God has revived for you?' and he replied, 'How shall I then act?' A man of his tribe recited three distiches, out of which I remember this one :—

' Out of us is the man for whom God revived his ass,
When every limb and every joint of its body had died.' "

(Further information.) With regard to the words of God, "And when Abraham said, 'Lord, show me how Thou wilt revive the dead,'" al-Ḥasan, Kaṭādh, 'Aṭā' al-Khurāsānī, aḍ-Ḍaḥḥāk, and Ibn-Juraij say that the reason of Abraham making this request was that he happened to pass by a dead animal. Ibn-Juraij states that the carcass was one of an ass on the shore of a sea, which 'Aṭā' states to have been the lake of Tabariyah.* They say that he saw that the land and sea animals had divided it among themselves, and that when the sea was high, the fish and other animals of the sea came to it and ate out of it, and such portions of it as fell off from it went down into the sea; but when the sea receded, the beasts of prey collected round it and ate of it, and such portions as fell off from it were converted into dust; when the beasts of prey went away, the birds came to it and ate out of it, and such portions as fell off from it, the winds carried away into the air. When Abraham saw that, he was surprised at it and said, "O Lord, Thou hast informed that Thou wilt bring them (the different portions) together from out of the bellies of beasts, the gizzards of birds, and the interior of the animals of the sea, show me now how Thou wilt revive them that I may see that, wherewith my faith (certainty) in it may increase;" but God reproved him for that, and "He said, 'What dost thou not yet believe?' Said he, 'Yea, but that my heart may be quieted.'" that is to say, that it might become quiet by the sight of it and by beholding it. Abraham knew positively that God would revive the dead, but

* Al-Kurʿān II-262. • The lake of Tiberias. • Al-Kurʿān II-262.

he desired to convert that positive knowledge into a positive sight, for information (about any thing) is never like beholding it (practically). How beautiful are the words of one of the poets!—

“Certainly, if I talk to my heart of the separation,
You are always stationed in my heart,
But sight has a very delicate meaning,
For which reason al-Kalim (Moses) asked for it.”

But some say that the reason of this request on the part of Abraham was that when he argued with Nimrod, he said, “My Lord is He who giveth life and death,” upon which Nimrod said to him, “I give life and death.” He then killed one man and let go another, showing his withholding from slaying the other man as an act of revival. Abraham therefore said that God intended by it the body of the dead, which He would revive. Nimrod then asked him, “Have you seen that?” but he could not reply to it in the affirmative, and therefore proceeded to another argument. After that he asked his Lord to show him the reviving of the dead, and God said to him, “What dost thou not yet believe?” upon which he said, “Yea, but that my heart may be quieted with the strength of my argument and that if I am asked, ‘Have you seen it?’ I may be able to reply, ‘Yes, I have seen it.’”

Sa'id b. Jubair states that when God adopted Abraham as a friend, the angel of death asked his Lord for permission to convey the good news to Abraham, and God gave him permission to do so. When he came, Abraham was not in the house, but he entered it. Now, Abraham was one of the most jealous of men, and whenever he went out, he used to lock up the door (of his house). So, therefore, when he returned and found a man inside his house, he rushed at him to seize him, and asked him, “Who are you, and who gave you leave to enter my house without my permission?” The angel thereupon replied, “The owner (Lord) of this house gave me permission.” Abraham then said to him, “You have said the truth, and know that he was an angel; he then asked him, “Who are you?” upon which the angel replied, “I am the angel of death and have come to give you the good news that God has adopted you as a friend.” Abraham then praised God and said, “What is the sign of it?” and the angel replied, “God’s answering your prayer, and His reviving the dead on

your asking (Him for it)." It was then that Abraham said, "Lord, show me how Thou wilt revive the dead." God said, "What, dost thou not yet believe?" and he said, "Yea, but that my heart may be quieted, that Thou hast really adopted me a friend and that Thou wilt really answer my prayer if I ask Thee (for any thing)."

Al-Bukhârî relates, on the authority of Abû-Hurairah, that the Apostle of God said, "We are worthier of harbouring a doubt than Abraham when he said, 'Lord, show me how Thou wilt revive the dead.' God said, 'What, dost Thou not yet believe?' and he said, 'Yea, but that my heart may be quieted.' Lot used to resort (for protection) to some "strong column,"¹ and had I remained in prison in the same way that Joseph did, I would have obeyed the summons (of the king)."² Muslim has also given this tradition on the authority of Ibn-Wahb. As to the Prophet's words, "We are worthier of harbouring a doubt than Abraham," al-Muzanî states that neither the Prophet nor Abraham doubted the fact that God would be able to revive the dead, but they doubted, whether or not God would answer their prayers in regard to whatever they might ask of Him. Al-Khattâbî states that in the Prophet's words, "We are worthier of harbouring a doubt than Abraham," there is no acknowledgment of doubt either on his part or that of Abraham, but on the contrary a denial of any doubt on their part; it amounts to his saying, "If I do not doubt as to the power of God to revive the dead, Abraham was still less likely to have done so;" he (simply) said that out of humility and self-denial on his part. In the same way are to be construed his words, "Had I remained in prison, as Joseph did, I would have obeyed the summons (of the) king."³ In this there is information to the effect that the request on Abraham's part was not made by way of doubt, but for further knowledge by actually beholding the thing (done), for the sight (thing) increases knowledge and ease of mind; which cannot be acquired by simply drawing an inference from another thing. It is said that when this verse was revealed, one party of the people said

¹ Al-Kur'an XI-82. Some support, such as a powerful clan or chieftain.—Palmer. ² See the next note. ³ This refers to Joseph's refusal to answer the summons of the king of Egypt, after having been for many years in prison, and to his reply to the king's cup-bearer as given in the Kur'an XII-50. See Rehateek's T. of Mirkhond's Rawdat as-Safâ' p. 250, Part I, Vol. 1.

that Abraham doubted the thing, but our Prophet did not doubt it; the Apostle of God made the above statement, out of humility on his own part and out of a desire to show preference to Abraham. A further discourse on the whole of this verse (of the Kur'ân) will be given under the letter ط in the art. الطير.

* (Further information.) With regard to the words of God, "Or like him who passed by a village, when it was desolate and turned over on its roofs, and said, 'How will God revive this after its death?' And God made him die for a hundred years, then He raised him, and said, 'How long hast thou tarried?' Said he, 'I have tarried a day, or some part of a day.' He said, 'Nay, thou hast tarried a hundred years; look at thy food and drink, they are not spoiled, and look at thine ass; for we will make thee a sign.'"—this verse is joined in order to the previous one, the implied sense being, "Do you not look at him who disputed with Abraham about his Lord and to him who passed by a village, when it was desolate and turned over on its roofs, &c.?" But some say that the implied sense is, "Have you seen like him who disputed with Abraham about his Lord and like him who passed by a village, &c.?"—so al-Bagawî says. The commentators (of the Kur'ân) and the chroniclers of military expeditions differ as regards that passer by. Wahb b. Munabbih states that he was Armiyâ' b. Halkiyâ, that he belonged to the tribe (family) of Hârûn (Aaron), and that he was the same as al-Khidr. Katâdah, 'Ikrimah, and ad-Dahhâk say that he was Uzair (Esdras) b. Sharkhiyâ, which is the correct thing. Mujâhid states that he was an unbeliever and doubted about the raising of the dead. They also differ as regards the place (village). Wahb, 'Ikrimah and Katâdah state that it was Jerusalem, whilst ad-Dahhâk says that it was the Holy Land; al-Kalbî states that it was the convent of Sâbirâbâd; as-Suddî says that it was Salmâbâd; but some say that it was the convent of Hiraql (Heraclius), and others say that it was the land in which God killed "those who left their homes by thousands;" others again say that it was the village of al-Anâf at the distance of two parasangs from Jerusalem, which was demolished and thrown down (خاوية). A house is said to have خروى, خروى, خروى with a short ı when it has fallen down, whilst it is said to be خروى, خروى, خروى with a long ı when it is empty. على مروضها = on its roofs,

sing. **مرش** ; every kind of building is called an **مرش** . The reason for its becoming desolate and turned over on its roofs was, according to what has been related by Muhammad b. Ishâk, the author of **السيرة** (*as-Sirah*), that God had sent Jeremiah to Nâshiyah b. Anûs, the king of the Beni-Isrâ'îl, to check him and to communicate to him the tidings from Him. Now, the constitution of the government of the Beni-Isrâ'îl consisted (in those days) in the people acting in unison with their kings, and in the kings being subservient (obedient) to the prophets, so that the king used to go out with the collected body of men, and the prophet used to regulate his affairs for him, advise him as regards his right course, and bring him the news from his Lord. Innovations and foul practices had multiplied (at the time) among them, and they were guilty of disobedience to God; so God inspired Jeremiah saying, "Remind your people of my favours and inform them of their innovations." Jeremiah thereupon stood up among them, but not knowing what to say, God inspired him at the time with a long and eloquent sermon, in which he pointed out to them the reward of obedience and the punishment of disobedience; he said at the end of it, as coming from God, "I swear by my might, that I shall prepare for you a trial over which the wisest of you will become puzzled, and shall give dominion over you to a hard-hearted tyrant; I shall dress him in the raiment of terror and snatch away from his heart all mercy,—one whom numbers like the darkness of a black night will follow." God then revealed to Jeremiah, "I shall destroy the Beni-Isrâ'îl through Yâfith." Yâfith were the people of Babel and the children of Japeth, the son of Noah. When Jeremiah heard that, he screamed, cried, tore his clothes, and threw dust on his head. God then inspired him, "Is what I have revealed to you difficult for you to bear?" and he replied, "Yes, O Lord; kill me before I see happening to the Beni-Isrâ'îl what I shall not be pleased with." God then revealed to him, "By my might, I shall not destroy the Beni-Isrâ'îl, until a request (order) comes from you to that effect." Jeremiah then became glad and said (to himself), "No, by Him who sent Moses with the Truth, I shall not at all be pleased with the destruction of the Beni-Isrâ'îl." He then went to the king and informed him of it. The king was a pious one and looked upon it as good news; he was rejoiced and said, "If our Lord

punishes us, it will be so on account of our many sins, and if He pardons us, it will be so through His mercy." Then after that revelation they (the Beni-Isrâ'îl) remained for three years doing nothing but adding to their sins and persevering in evil; this occurred when the time for their destruction drew near, but no revelation then came. Their king called upon them to repent, but they did not do so, and God therefore gave dominion over them to Nebuchadnezzar, who started with 600,000 banners against the people of Jerusalem. When he started and was on his way, the news (of it) reached the king, who thereupon asked Jeremiah, "Where is now that which you alleged God had revealed to you?" and Jeremiah replied, "God does not break His promise; I fully trust in it."

When the destined time approached, God sent to Jeremiah an angel in the guise and appearance of a man out of the Beni-Isrâ'îl, upon which Jeremiah asked him, "Who are you?" and he replied, "I am a man out of the Beni-Isrâ'îl and have come to you to ask for a decision in the matter of my people and kindred. I have paid them the dues of kinship and have not treated them excepting with kindness and benefaction, but my honouring them does nothing but increase their wrath upon me; decide therefore for me regarding them." He replied, "Act well in the matter of the relationship between you and God, treat them affectionately, and accept the news of good (to come)." The angel then went away and kept away for days, after which he returned to him in the same guise as before, upon which Jeremiah asked him, "Who are you?" and he replied, "I am he who came (before) to ask you for a decision in regard to his people and kindred." Jeremiah then asked him, "Has not their conduct towards you yet become pure and sincere?" and he replied, "O prophet of God, there is no kindness that I know of and that people show to their kindred, which I have not shown to them, and I have shown to them even greater kindness than that." Jeremiah thereupon said to him, "Return and act kindly towards them, and I shall ask God who causes His servants to be pious and good, that He may cause them to be good towards you." The angel then went and remained away for some days.

In the meantime, Nebuchadnezzar and his forces more than "locusts scattered abroad," encamped round about Jerusalem, and

the Beni-Isrā'īl were afraid of them. Their king asked Jeremiah, "Where is what your Lord has promised you?" Jeremiah replied, "I fully depend upon the promise of my Lord." Then the angel came to Jeremiah who was (at the time) seated on a wall of Jerusalem, laughing and rejoicing over the victory of his Lord; the angel sat before him, and Jeremiah asked him, "Who are you?" upon which the angel replied, "I am he who came to you twice before to ask you for a decision regarding his people and kindred." Jeremiah then said, "Has not the time yet arrived for them to recover from the state in which they have been?" The angel replied, "O prophet of God, I used to be patient over whatever befell me from them until to-day, but to-day I have seen them doing an act which will not please God." Jeremiah asked him, "In what act did you see them engaged?" and he replied, "In an act which is great on account of the anger of God. I was angry (with them) on account of God, and I have now come to you to ask you by God, who has sent you with the Truth, to pray to Him against them that He may destroy them." Jeremiah thereupon prayed, "O Lord of heavens and earth, if they are acting according to the truth and the right course, leave them, but if they are doing an act with which Thou art not pleased, destroy them!" When the word fell out of the lips (mouth) of Jeremiah, God sent a thunderbolt from the sky over Jerusalem, and the place of sacrifice was in consequence of it in flames; it sank with seven of its gates into the ground. When Jeremiah saw that, he screamed and tore his clothes and said, "O Lord of heavens and earth, where is Thy promise which Thou gavest me?" A voice (from heaven) was then heard to say, "What has befallen them, has not befallen them but through your decisions and your prayers." Jeremiah thereupon understood that it was the result of his decision, and that that questioner was a messenger from God to him; he then fled into the wilderness and mixed himself with the wild animals.

Nebuchadnezzar and his forces next entered Jerusalem, conquered Syria, and slew the Beni-Isrā'īl, thus destroying them and demolishing Jerusalem. He then ordered his forces, every man out of them to fill his shield with earth and to throw it into Jerusalem, which they did, so that they filled it up. He next ordered all the people living in the towns in connection with Jerusalem to be collected, and accordingly all the old and young people out of the Beni-Isrā'īl were

collected before him, and he selected out of them seventy thousand boys whom he distributed among the kings who were with him, each king thus getting four boys (for his share). Out of these boys were Daniel and Hanāniyā. He divided the rest of the Beni-Isrā'il into three divisions: one division (a third) he slew, another division (a third) he made captives of, and he made the third division settle down in Syria. This was the first misfortune that God sent down on the Beni-Isrā'il on account of their oppression (wrong-doing).

When Nebuchadnezzar turned back with the object of returning to Babel, together with the captives out of the Beni-Isrā'il, Jeremiah came riding an ass belonging to him with grape-juice in a small leathern bottle and a basket of figs with him, but Jerusalem (القدس) was concealed from his view. When he stood over its site and saw it in a state of desolation, he said, "How will God revive this after its death!" He then tied his ass with a new rope, and God sent over him sleep; when he slept, God took away his soul for a hundred years, and also caused his ass to die, whilst his grape-juice and figs remained by his side. God next rendered the eyes (of all creatures) to be blind to (see) him, so that nobody could see him, whilst this occurred in broad daylight (forenoon). God prevented the beasts of prey and birds from eating his flesh. When seventy years had passed over his death, God sent one of the Persian kings by the name of Nawshak to Jerusalem to rebuild it and to convert it into a flourishing condition, the king answering God's call by sending a thousand warriors, every one of whom had 300,000 workmen under him; they then commenced to build the city. God next killed Nebuchadnezzar through a gnat entering his brain and freed (saved) the remaining Beni-Isrā'il, not one of whom had died at Babel, causing them to return to Jerusalem and its environs, which they (again) peopled for thirty years and in which they multiplied so that they were again in as good a condition as before. When a hundred years had passed, God revived out of (the body of) Jeremiah his eyes, while the rest of his body remained dead; after that he revived his body while he was looking at it. Jeremiah then looked at his ass and found its bones lying separate and scattered, white and shining; he next heard a voice from the sky saying, "O ye old men, God orders you to collect together, upon which they united one with another and joined one to another; the voice was then heard to

say, "God orders you to clothe yourselves with flesh and skin," which happened accordingly. Then the voice said, "God orders you to become alive," upon which the ass rose up by the order of God and brayed. God has prolonged Jeremiah's term of life, and he it is who is seen in the wildernesses.*

The above is the meaning of the words of God, "And God made him die for a hundred years, &c."† As to His words, "لَمْ يَمُتْ," they mean, that they were not spoilt (changed), the figs being as if they were just plucked, and the grape-juice as if it was just squeezed out. He (Muḥammad b. Ishāq) has copied this from Wahb b. Munabbih. The subject regarding al-Khidr, the difference of opinions among the learned regarding his name, and his prophetic mission will be treated of in the art. **السور** under this letter.

Katādah, 'Ikrimah, and aḍ-Ḍaḥḥāk state that when Nebuchadnezzar laid waste Jerusalem and took the captive Beni-Isrā'īl to Babel, there were among them 'Uzair (Esdras), Daniel, and seven thousand people out of the house of David. When 'Uzair was freed from Babel he journeyed on his ass, until he came and alighted in the convent of Heraclius on the bank of the Tigris; he next passed by a village in which he saw no person, but he saw all the trees in it laden with fruit; so he ate some of the fruit and squeezing the juice out of the grapes drank some of it, and put some of the fruit into a basket and the remaining grape-juice into a leathern flask. When he saw the ruins of the village, he said, "How will God revive this after its death?" out of wonder and not from any doubt in the resurrection. As-Suddi states that God revived 'Uzair and said to him, "Look at your ass, it is dead and its bones have become old and worn out." God next sent a wind which brought the bones of the ass from every plain and mountain whither the birds and beasts of prey had taken them; they then became united and joined with one another while he was looking at them; it thus became an ass of bones without any flesh or blood in it; the bones were then covered with flesh and blood, and it became an ass without any life in it; an angel then came there and taking the nostril of the ass blew into it, upon which the ass rose up and brayed by the order of God. One party (of authorities) states that by the bones are meant the bones of this

* This is evidently meant for al-Khidr. † Al-Kur'ān II-261.

man, and that God did not cause his ass to die; God first revived his eyes and his head whilst the rest of his body remained dead; then God said, "Look at your ass," and when he looked at it he saw it to be his own ass standing exactly with the same appearance as it had the day he had tied it while he was alive, without eating and without drinking for a hundred years; the implied sense of the verse is "Look at your ass and at your bones, how we raise them!" This is the statement of Katâlah, ad-Dahhâk, and others beside them.

It is related regarding Ibn-'Abbâs as having said that when God revived 'Uzair after having caused him to die for a hundred years, he mounted his ass and proceeding to Jerusalem came to his quarter of the city, but the people neither recognised him nor knew the situation of his house. He therefore went on by guess (imagination) until he arrived at his house, where he found an old blind woman a hundred and twenty years of age, seated. She was a slave-woman belonging to them, and 'Uzair had gone away from them when she was twenty years of age, so that she had known him thoroughly well. 'Uzair said to her, "O woman, is this the house of 'Uzair?" and she replied, "Yes, this is the house of 'Uzair," and then cried and said, "I have not heard (seen) any body since so many years take even the name of 'Uzair." He said, "Here, I am 'Uzair," upon which she said, "Praise be to God! we have lost 'Uzair since a hundred years and have not heard (since then) his name mentioned." He then said, "I am 'Uzair. God had caused me to die for a hundred years, and after that period He has (now) raised me to life again." She said, "'Uzair was one whose prayer used to be answered; he used to pray for the sick and for persons afflicted with misfortunes, for recovery and restoration to health; pray therefore to God that He may restore to me my sight, so that I may see you; if you are 'Uzair, I should then recognise you." He therefore prayed to his Lord, and rubbed his hands over her eyes, upon which she began to see. He then took hold of her hand and said, "Rise up by the permission of God," upon which God having freed her legs she stood up quite well (in perfect health). She then looked at him and said, "I bear testimony that you are 'Uzair." She next went to the Beni-Isrâ'il who were in their places of meeting and assemblies; they had among them the son of 'Uzair, an old man of a hundred and eighteen years of age, and the

sons of his sons, who were old men in the assembly. She cried out (to them), "Here is 'Uzair; God has brought him (back) to you;" but they took her to be lying, so she said, "I am such a one, your slave, and 'Uzair having prayed to his Lord for me, He has restored to me my sight and freed my legs; he asserts that God had caused him to die for a hundred years, after which He has raised him to life again." The people thereupon went to him, and his son said, "My father had a black mole like a crescent between his two shoulders." He therefore exposed his shoulders and the son found as he had said.

As-Suddī and al-Kalbī state that Nebuchadnezzar having burnt the Pentateuch, and no Testament having remained among men, when 'Uzair returned to his village, he cried for the loss of it, upon which an angel brought to him a vessel from God containing water, out of which he drank some, and an image of the book was formed in his mind (chest). God having thus taught him the Pentateuch and having sent him as a prophet, he returned to the Beni-Isrâ'il saying, "I am 'Uzair," but they did not believe him. He said (again), "I am 'Uzair, and God has sent me to you to renew for you your Book of Pentateuch." They then said, "Dictate it to us," which he accordingly did from his memory; they then said, "God has not placed the Pentateuch in the memory of any one after its being lost unless he is His son," so they called him, 'Uzair ibn-Allāh. But God is too holy to have a female companion and a son. When God caused 'Uzair to die, he was forty years of age, so that his children and grand-children were (when he returned) old men and old women, while he himself was a young man with black hair on the head and beard. Praise be to Him who is able to effect everything!

(Further information.) Ibn-Kh. and other historians relate, that Kaiser (Cæsar), the king of ar-Rûm (the Greeks), wrote to 'Umar b. al-Khaṭṭāb saying, "My messengers who have returned to me from you assert, that there is in your place a tree which puts forth some things like the ears of asses; they then split open and expose some things like pearls which next become green like emerald or green *zabarjad* and afterwards like a red ruby; then they come to maturity, ripen, and become like the best kind of *fālūdaj*;¹ and then they dry up and become the means of living (preservation) of the dweller (at home) and

¹ A dish made of starch, honey, and water.

the provision of the traveller.¹ If my messengers have informed me correctly, this cannot but be a tree out of Paradise." 'Umar wrote back to him, "From the slave of God, 'Umar the Commander of the faithful, to Kaïsar, the king of ar-Rûm, your messengers have informed you correctly; we have this tree, and it is the tree which God caused to grow over Mary when she gave birth to Jesus her son. Fear God and take not Jesus for a deity beside God, for, "Verily, the likeness of Jesus is with God as the likeness of Adam. He created him from earth, then He said to him, 'Be,' and he was;—the truth from thy Lord, so be thou not of those who are in doubt.""

Kaïsar is a Frankish (European) word meaning *one who has (it) split off from him*, and the reason of his having been so named, according to what historians have related was that his mother died while giving birth to him, and that he was extracted by splitting open her womb (belly); he was therefore named Kaïsar, and he used to boast against other kings on that account saying that he had not come out into the world by the natural passage. His name was Augustus, and during his reign was born the Messiah. After him this designation was given to every one who became the king of ar-Rûm, in the same way as the king of the Turks is styled Khākān, the king of Persia Kāsarā (Chosroes), the king of Syria Hiraql (Heraclius), the king of the the Copts Fir'awn (Pharaoh), the king of al-Yaman at-Tubbat, the king of Abyssinia an-Najāshī, the king of Fargānah al-Ikhshīd, and the king of Egypt in the days of al-Islām Sultān.²

Ibn-Kh. states that there is a nice question which may be asked, namely, why are ar-Rûm (the Greeks) called Banū'l-Aṣṭar? It is said that in ancient times the king of ar-Rûm having been burnt to death and having left behind none but his widow, there arose rivalry among them as to who should succeed to the throne, and subsequently dissension and fighting. At last they agreed upon electing as their king the first person that would come to them as a visitor; for that purpose they held a meeting. In the meantime a man from al-Yaman had come with an Abyssinian slave belonging to him, with the desire of visiting the country of ar-Rûm; the slave ran away from him and was the first one to honour them

¹ This is evidently a description of the date-palm and its fruit. *al-Kur'ān* III-52 and 53. ² See De Slane's *T. of Ibn-Kh's B. D.*, Vol. III. p.

with a visit; so they said, "Look, into what state you have fallen!" They then married him to that woman (the queen), and elected him king over them. She then gave birth to a son by him, whom they named al-Asfar on account of his yellow colour, for he was the offspring of an Abyssinian (man) and a white woman; ar-Rûm are considered to be his progeny. Then after that the master of the slave demanded from them his slave who said, "It is true that I am his slave." But they pleased the master and paid him money, so that he was satisfied. This has been ever since traced to be the genealogy of ar-Rûm.

In كتاب النعائم (*Kitāb an-Naṣd'ih*) by Ibn-Ḍaḡar, it is related that when ar-Rashīd's illness took a serious turn at Tûs, he sent for a Persian physician of Tûs, who ordered his urine to be shown to him; it was lying there together with other specimens of urine of sick and healthy persons, and the physician commenced to examine the different bottles containing it; when he saw that of ar-Rashīd he said, "Tell the passer (owner) of this urine to make his will, for his strength has failed and the structure of his body having given way (cracked) is ready to fall (to pieces). The physician was then told to get up and ordered to go away, which he did, and ar-Rashīd having despaired of his life said quoting from a poet :—

" Verily, the physician with all his physic and medicines,
Cannot keep out death which has arrived ;
What is the matter with the physician that he should die of a disease,
Which he was wont to cure in days gone by ? "

It having come to his ears subsequently that the people were trembling (from fear) on account of his (impending) death, he called for an ass and ordered that he may be mounted on it, but his legs (thighs) having given way he said, " Let me down; those that are trembling are right." He next ordered shrouds to be brought before him, out of which he selected the one he liked, and then ordered a grave to be dug for him before his bed, which was accordingly done. He then looked into it and said, " My wealth availed me not! My authority has perished from me! " He died the same day.

It is related in the History of Ibn-Kh., that some of the partisans of al-Hallāḡ asserted having seen him the day that he was slain, riding an ass on the road to an-Naharwān, and that he said to them, "(I

have shown myself to you) because you may think that I have been beaten and slain." The reason of his being slain was that he made certain statements in an assembly held by Hāmid b. al-'Abbās, the wazīr of al-Muḥtadir bi'llāh, upon which the kādīs and the learned men gave a judicial decision as to the lawfulness of shedding his blood. Al-Muḥtadir thereupon ordered him to be delivered over to the chief of the guards, Muḥammad b. 'Abd-as-Ṣamad, which was done after the first part of the night had passed, for fear of the populace snatching him out of his hands. Then on Tuesday when six days were wanting to complete the month of Dhū'l-Ḳa'dah 309 A.H., he was taken out to the Bāb at-Tāḳ (the gate of the dome), where an immense multitude of people had collected. He was first ordered to be beaten, and the executioner inflicted a thousand strokes on him, but he neither asked to be pardoned nor groaned; his four limbs were then cut off, but he still remained quiet without stirring; his head was then cut off and his body was burnt, and the ashes were thrown into the Tigris, whilst his head was stuck up at Bagdād in a high place; it was then paraded about in the town and its environs. His partisans kept on flattering themselves with the hope of his returning after forty days. It happened that year that the waters of the Tigris rose very high, and they therefore asserted that it was so on account of his ashes having been thrown into it. Some of his partisans asserted that he was not slain, but that his likeness was cast on an enemy of his at the time of his being slain. When he was taken out to be executed he recited :—

"I sought for a place of repose in every land,
But found no place of stillness in any land;
I have followed my desires which have enslaved me,
But had I been content, I might have been free."

Some, however, state that al-Hallāj recited the following lines :—

"I deliver not my soul to diseases which may destroy it,
But for my knowledge, that death will cure it.
A sight of Thee, O object of my prayer and hope,
Is to me a greater object of desire, than this world and
The soul of the lover is patient over pains,
For perchance its destroyer will one day cure it."

Al-Hallāj was a disciple of al-Junaid, and there was friendship between him and ash-Shiblī and other Ṣūfī shaikhs.

The Shaikh, the Imām ‘Izz-ad-dīn b. ‘Abd-as-Salām al-Maḥḍasī relates in مفاتيح الكنوز (*Maḥāṭṭh al-kunūz*), that when al-Ḥallāj was brought to be executed (crucified), and saw the wooden tree and the nails, he laughed exceedingly, and then looking at the crowd and seeing ash-Shiblī, he said to him, “O Abū-Bakr, have you not got a prayer-carpet?” upon which the other one replied, “Yes;” he then said, “Spread it for me;” so he spread it, and al-Ḥallāj advanced and prayed with two bowings of the body. During the first bowing, he recited the first chapter of the *Qur’ān* and after it, “We will try you with something of fear, and hunger and loss of wealth, and souls and fruit; but give good tidings to the patient,”¹ and in the second one, the first chapter of the *Qur’ān* and after that, “Every soul must taste of death; and ye shall only be paid your hire upon the resurrection day. But he who is forced away from the fire and brought into Paradise is indeed happy; but the life of this world is but a possession of deceit.”² He then recited many long things, after which Abū’l-Ḥārith the executioner advanced and slapped him (in the face), breaking (the bones of) his face and his nose, upon which ash-Shiblī shrieked and tore his clothes, and Abū’l-Ḥasan al-Wāsiṭī fainted, and so did also the general body of the well-known (Ṣūfī) shaikhs. Al-Ḥallāj kept saying, “Know that God has rendered my blood lawful to you, therefore slay me; there is no work more important for the Muslims to-day than to slay me.” He also said, “Slaying in my case will be abiding by the ordinances (of God) and following the religious law, and he who exceeds the limits of the ordinances must suffer the appointed punishment.” People differ greatly in their opinion regarding him, some extolling him and others considering him an infidel.

The Imām, Kutb-al-wujūd, Hujjat-al-Islām (al-Ḥazẓālī) has said at great length and extensively in كتاب مشكاة الانوار ومفاتيح الاسرار (*Kitāb Mishkāṭ al-anwār wa Miṣṣāṭ al-asrār*) regarding al-Ḥallāj and in justification of such expressions of his as, “I am the Truth,” and “There is no one in Paradise beside God,” explaining them all in a good sense; he says that he made use of them out of excessive love and ardent desire (for God), and that they are like the expressions of a speaker:—

¹ Al-*Qur’ān* II-150. ² Idem, III-102.

"I am He whom I love, and He whom I love is I,
When you see Him, you see us (both)."¹

This is enough in praise of him. Whenever Ibn-Shuraih was asked regarding him, he used to say, "This man's real state is concealed from my view, and I do not say anything about him." This reply resembles that of 'Umar b. 'Abd-al-'Aziz when he was asked regarding 'Alī and Mu'āwiyah, namely, "Bloods from which God has kept our swords clean, can we not keep our tongues clean by not wading through the subject regarding them?" This is what is required of one who fears God, that he may not blaspheme any person out of the people of the Kiblah (the Muslims) by any words proceeding from him, which may be explained in the sense of being true and also false, for going out of al-Islām is a serious matter, and none but an ignorant person is in a hurry (in forming an opinion) about it. It is related regarding the Shaikh of the knowing ones (المعرفين) the lord (قطب) of the time, 'Abd-al-Kādir al-Gilāni, as having said, "Al-Hallāj stumbled and had no one to hold him up by his hand, but had I lived in his time, I would have taken him up by the hand." This, and what has been already mentioned as having been said by al-Qazzālī in respect of al-Hallāj, are enough for any person having the slightest understanding and power of perception.

He was named al-Hallāj, because he sat one day in a shop belonging to a cotton-carder and asked him to do some business for him upon which the cotton-carder said, "I am engaged in carding cotton, but he said, "Go to accomplish my business and I shall do your business of carding cotton for you." So, the cotton-carder went on al-Hallāj's business, and when he returned he found all his cotton carded, work which ten men could not have done in several days. On this account he was called al-Hallāj (cotton-cleaner). Some, however, say that he used to talk about (the divine) secrets (mysteries) and give information regarding them; he was therefore named *الأسرار*-Hallāj al-asrār (the cleaner or clearer of secrets). He was out of the people of al-Baidā' a small town in the province of Fārs and his name was al-Husain b. Manṣūr.

¹ The author has omitted the two lines before the last one, in Ibn-Kh. 's B. D.—De Slane's T. Vol. 1, p. 423, namely:—
There are two souls dwelling in one body,

Ibn-Kh. and others relate that 'Alī b. Abī-Tālib had appointed Muḥammad b. Abī-Bakr as-Ṣiddīq governor over Egypt; he went there in 37 A.H. and remained in it until Mu'āwiyah b. Abī-Sufyān sent 'Amr b. al-'Ās with a large force composed of the people of Syria, with whom were Mu'āwiyah b. Ḥudaij and his followers. Ibn-as-Sam'ānī has thus spelt the name Ḥudaij in *الانساب* (*al-Ansāb*), and so have also Ibn-'Abd-al-Barr, Ibn-Kutaibah, and others, but his name is given in many of the (manuscript) copies of the History of Ibn-Kh. as Mu'āwiyah b. Khadij, which is a mistake, whilst the former is his correct name. They fought together, and Muḥammad b. Abī-Bakr having been defeated, concealed himself in a mad woman's house. The followers of Mu'āwiyah happened to pass by her while she was seated on the road-side; she had a brother in prison, so she asked Mu'āwiyah, "Do you intend to kill my brother?" and he replied, "No, I shall not kill your brother;" upon that she said to him, "Here then, is Muḥammad b. Abī-Bakr inside my house." Mu'āwiyah thereupon ordered his followers to enter; they went in where he was, and tying him up with a rope and dragging him on the ground, brought him before Mu'āwiyah. Muḥammad said to him, "Spare me for the sake of Abū-Bakr," but he replied, "You killed out of my people at the time of the assassination of 'Uthmān, eighty men, and shall I leave you now, when you were the perpetrator of the deed? No, by God." He then slew him in the month of Ṣafar 38 A.H. and ordered his body to be dragged on the road and (the men) to pass with it by the house of 'Amr b. al-'Ās, because he knew of 'Amr's dislike for slaying him; he also ordered it to be burnt in the carcase of an ass. Others, however, state that he placed him alive inside the carcase of an ass and burnt him with fire. This was owing to the curse of his sister 'Ā'ishah on him, when he had introduced his hand into her camel-litter at the battle of the Camel and when she, not knowing who he was and taking him to be a stranger, had said, "Who is this that intrudes on a widow (the privacy or sanctity) of the Apostle of God? May God burn him with fire!" upon which he had said to her, "O my sister, say, 'with the fire of this world!'" and she had said, "with the fire of this world!" This has been already related under the letter ج in the art. الجمل. He was buried in the same place in which he was slain. After a year had passed over his burial, his slave came there and dug up his grave, but did not

find in it any part of his body excepting his head, which he then took out and buried in the mosque, under the minaret; but some say that the head is in the niche (of the mosque). 'Ā'ishah had sent her brother 'Abd-ar-Rahmān to 'Amr b. al-'Ās in the matter of Muḥammad, but he excused himself by saying that the affair was in the hands of Mu'āwiyah b. Ḥudaij. When Muḥammad was slain and his slave Sālim who took the news of it reached al-Madīnah with Muḥammad's shirt, and entered the house, men and women gathered together. Umm-Ḥabībah bint 'Abi-Sufyān, a widow of the Prophet, ordered a sheep to be roasted, which she sent to 'Ā'ishah saying, "Thus was your brother roasted;" 'Ā'ishah never after that ate any roasted meat, until she died. Hind bint. Shimar al-Ḥadramiyah stated, "I saw Na'ilah, the widow of 'Uthmān b. 'Affān, kissing the foot of Mu'āwiyah b. Ḥudaij and saying, 'Through you I have obtained my revenge.'" When Muḥammad's mother Asmā' bint 'Umays heard of his having been slain, she restrained her anger within herself to such an extent, that her nipples poured out streams of blood. 'Alī felt much grieved for him and said, "He was my step (father) son, and a brother to my two sons." It was in this way: 'Alī had married Muḥammad's mother Asmā' bint 'Umays after the death of a Sidiq, and had brought him up, as has been already related.

The Imām, the very learned, the greatest of the Imāms, Māwardī and others have related that Sufyān b. Sa'īd ath-Thawrī, having one night eaten more than his usual custom, said, "If an ass eats more fodder, it works more;" he then remained praying (in devotion) till the morning. He also relates that there was a young man who used to sit to hear ath-Thawrī (lectures), but who did not speak; ath-Thawrī desiring to hear him speak, one day said to him, "O young man, our predecessors have gone on fast horses, whilst we have remained behind after them, (mounted) on asses which lag behind." The young man thereupon replied, "O Abū-Abd-Allāh, provided we are on the right road, nothing can be quicker (than this) for us to overtake them." Sufyān b. 'Uyainah states, "Sufyān ath-Thawrī invited us to dinner one night, and placed before us some dates and thick milk; while we were in the middle of the dinner, he said, 'Rise up, let us say a prayer with two bowings of the head and body as an act of thanks-
giving to God. Then We will take some more of Allah's gifts.'"

"If he had placed (eḡen) a confection of almonds before us, he would have said, 'Rise up let us say the prayer of *at-tardwiyah*' (consisting of twenty or more bowings of the head and body),' upon which Sufyān smiled." Sufyān ath-Thawrī (once) said, "I have never placed anything in my heart as a trust, which has afterwards deceived me." A man once said to him, "Advise (exhort) me," upon which he replied, "Work for this world in proportion to the extent of your residence in it, and for the next world in proportion to the extent of your residence in it, and salām." Another man said to him, "I want to go to the pilgrimage (al-Ḥajj)," and he said, "Do not accompany one who is likely to consider himself more liberal than yourself, for if you become his equal in expenditure, he will do you an injury, and if he confers a favour upon you, he will consider you mean."

Ath-Thawrī one day visited al-Mahdī, and greeted him with the ordinary common salutation, but not with the special one due to a khalifah. Al-Mahdī thereupon turned towards him with a smiling (cheerful) countenance and said, "O Sufyān, you flee away from us here and there, and imagine that if we wished to do you evil, we should not be able to do it; we are now able to effect that; are you not therefore afraid that we may order to be executed with regard to you what we wish?" Sufyān replied, "If you order anything to be done to me now, a just King, one who is able to distinguish between the true and the false, will order to be executed with regard to you (what He may wish)." Ar-Rabī thereupon said, "O Commander of the faithful, will such an arrogant (ignorant) person give you such a reply? Permit me to strike off his head." Al-Mahdī said to ar-Rabī: "Be silent, woe betide you! Does he and the like of him wish for anything but that we may slay them, so that we may suffer through them and they may be elevated by our action? Were an order appointing him over the kādīs of al-Kūfah where nobody is to oppose him in the execution of his orders." The order for his appointment was then written and given to him; he took it and going out threw it into the Tigris, after which he fled; he was searched for in all the towns but could not be found. He died in

al-Baṣrah in concealment in 161 A. H. He was one of the imams, the *Mujtahids*,¹ and united the people so as to follow his doctrines, piety, and belief. It is said that Abū'l-Kāsim al-Junaid used to give decisions according to his doctrines, which, however, is a mistake, the correct thing being that al-Junaid was a follower of the school of ash-Shāfi'ī. The Shaikh-al-Islām Taḥī-ad-dīn as-Sabkī reckoned him (Sufyān) among the religious doctors (*ashhāb*)², and so also have others done. Sufyān ath-Thawrī was a native of al-Kūfah, and having been asked regarding 'Uthmān and 'Alī, as to which of them was greater in excellence, he replied, "The people of al-Baṣrah say, 'Uthmān,' and the people of al-Kūfah say, 'Alī,'" and he was next asked, "What do you say yourself?" and he replied, "I am a man from al-Kūfah," that is to say, his opinion was, that 'Alī was greater in excellence.

It is related in كتاب ابتلاء الأخيار (*Kitāb Ibtilā' l-akhya'r*) that Jesus once met Iblīs driving five asses carrying loads and asked him regarding the loads. He replied, "It is merchandise, for which I am seeking purchasers." Jesus next asked him, "What kind of merchandise is it?" and he replied, "One of them is *oppression*;" so he asked him, "Who will purchase it?" and Iblīs replied, "Kings (sultāns); and another is *pride*;" so Jesus asked him, "Who will purchase that?" and he replied, "Landholders; the third is *envy*." Jesus asked him, "Who will purchase that?" and he replied, "Learned men; and the fourth is *deceit* (fraud);" so he asked him, "Who will purchase that?" and he replied, "The servants of merchants; and the fifth is *beguilement*." Jesus then asked him, "Who will purchase that?" and he replied, "Women."

Among the stories related regarding the beguilement and winning of women may be mentioned what has been related in one of the commentaries of the Kur'ān, about Ja'far as-Sādiq or Muḥammad al-Bākir as having said, that there was among the Beni-Isrā'īl, a man who used to be devout in the worship of God, and that he had a wife to whom he was very niggardly. She was one of the handsomest people of her time, — excessively

¹ Those who work out a solution of any difficulty in the law by means of reason and comparison. ² He was one of the six imams or founders of the

beautiful and handsome,—and he used to lock up the door over her. One day she saw a young man whom she loved and who also loved her; he had a key made to fit to the lock of the door of her house and used to go in and out at night and during the day whenever he liked, whilst her husband remained ignorant of it. They continued in this state for a long time, until one day her husband who was the most devout and the most self-denying man out of the Beni-Isrâ'îl said to her, "You are certainly changed in your conduct towards me, and I do not know the cause of it; my heart is uneasy on account of the suggestions in it." He had taken her as a virgin. He then said to her, "I desire you to take an oath, that you have had no (carnal) knowledge of any one but myself." The Beni-Isrâ'îl had a mountain, in the name of which they used to take an oath and in the vicinity of which they used to decide their quarrels; it was outside the town, and there was near it a flowing river; there was nobody who took a false oath there but died. She said to him, "Will your mind be easy if I take an oath for you at the mountain?" and he replied, "Yes." She therefore said to him, "When you wish it, I shall do it." When the devotee went out to execute his business, the young man came to her, and she related to him what had happened between her and her husband and that she intended to take the oath for him at the mountain; "but," she said, "I cannot take a false oath and I cannot say to my husband, 'I cannot take the oath.'" The young man thereupon felt perplexed and confounded; so he asked her, "What do you intend doing?" She replied, "Early to-morrow morning, put on the clothes of a hirer of riding-animals, take an ass (with you), and sit at the gate of the town; when we come out, I shall order my husband to hire from you the ass, and when he hires it, be quick to raise me up and place me on the back of the ass, so that I may be able to take the oath for him to the effect, 'None but you and this hirer of animals has ever touched me.'" He replied, "Most willingly." When her husband came he said to her, "Get up, let us go to the mountain that you may take the oath there (in its name)," but she replied, "I have not the strength to walk (so far)." He replied, "Go out with me; if I find a hirer of animals, I shall hire an animal for you." She then got up, but did not put on her under-clothes. When

the devotee and his wife went out, ~~he~~ saw the young man waiting for her, so she cried out to him, "O hirer of animals, will you give your ass on hire as far as the mountain for half a dirham?" and he replied, "Yes." He then advanced and raising her up placed her on the back of the ass. They went on till they arrived at the (foot of the) mountain, when she said to the young man, "Take me down from the ass, that I may climb up the mountain." When the young man advanced towards her, she threw herself down to the ground, her (concealed) private parts thus becoming exposed; she then reviled the young man, upon which he said, "By God, it was no fault of mine." She next extended her hand to the mountain and seizing it took the oath for her husband, namely, "No person has touched me and no person has looked at me in the manner of your seeing me, since I have known you, ~~excepting your-~~self and this hirer of animals." The mountain thereupon became highly agitated and disappeared from its place, which the Beni-Isrâ'il looked upon as a bad sign. Hence are the words of God, "Although at their stratagem the mountains should give way."

Approaching this (in interest) is what has been related on the authority of Wabî b. Munabbih, namely, that there was in the time of the Beni-Isrâ'il, in the days of Jesus, a man of the name of Samson (Shamshûn); he lived in one of the villages belonging to the Greeks (ar-Rûm). Now, God had directed him to His right course, and he had become one of the disciples of Jesus (السواربون), whilst his people were idolaters. His house was at the distance of some miles from the town, and yet he used to commit raids on the people of it and fight with them in the cause of God to the utmost of his power; he used to slay them, make captives of them, collect booty, and sometimes meet them without food. Whenever he fought with them and felt thirsty, there used to spring water for him out of a stone that was in the village, which he then drank, and thus he satiated his thirst. He was given great strength for fighting and assail-
ing, and no iron chain or any other thing could bind him, on which account they were not able to do anything to him; so, they held a council regarding his case and said among themselves, "You will not be able to inflict any injury on

him, excepting through his wife." They therefore went to her, and offered her a reward (to be given) in case she should bind him. She replied, "Yes, I shall bind him for you." They then brought to her a strong rope and said to her, "When he sleeps, tie his hands to his neck," after which they left her. Samson then came and slept, and she went to him and bound him from behind tying his hands to his neck. When he woke up from his sleep, he stretched out his hands, upon which the rope fell off from his neck. He then asked her, "Why did you do this?" and she replied, "To try your strength, for I have never seen anybody like you." She next sent to the Beni-Isrâ'il saying, "I tied him with the rope, but it was of no use." They therefore sent her an iron chain (collar) and said to her, "When he sleeps place it round his neck." When he slept she put it round his neck, but when he woke up he pulled at it, and it fell off in pieces. He then asked her, "Why did you do this?" and she replied, "To try your strength, for O Samson, I have not seen anybody like you in the world. Is there nothing on earth which will overpower you?" He replied, "God can overpower me, and after Him there is one thing which can overpower me." She asked him, "What is that?" and he replied, "I shall not inform you of it." She, however, kept on continually beguiling him, using cunning stratagems in asking for it, and coaxing him. He possessed much hair; and at last he said to her, "Woe betide you! My mother has dedicated me to God with a vow that nothing should be able to overpower me or to bind me but my hair." She then left him alone until he slept, when she went to him and bound his hands to his neck with his hair. That did really bind him; she therefore sent for the people, who came there and seized him; they then cut off his nose and ears, pulled out his eyes, and exposed him in the middle of the town as a sight for the people. Now, that town was built on columns, and the king was looking down to see what was being done to him. When they thus exposed Samson to disgrace, he prayed to God that He might give him power over them; God therefore restored to him his sight and such parts of his body as he had lost, and ordered him to take up one of the columns of the town, over which the king and the people stood. He did that, and the town

fell down, causing all those that were in it to perish. God then sent upon his wife a thunderbolt which burnt her. He thus saved Samson by His favour and grace.

There are countless narratives of the cunning and artifice of women, but it is sufficient for you, (O reader), to know that God has held the artifice of Satan as a weak thing (in comparison to theirs), for He has said, "Verily, Satan's tricks are weak."¹ and that He has held the tricks of women as mighty, for He has said, "Verily, your tricks are mighty."²

It is related in كتاب نزهة الأبصار في أخبار ملوك الأمصار (*Kitāb Nuzhat al-absār fī akhbār Mulūk al-amṣār*) which is a very valuable book, but the author of which I do not know, that a king once happened to pass by a boy who was driving a slow ass by urging him on furiously; he therefore said to the boy, "O boy, treat it gently," but the boy replied, "There is harm for it in being gentle with it;" so he asked him, "How is that?" and the boy replied, "Its journeying (road) becomes long, and its hunger severe, whilst there is kindness for it in being rough with it." The king therefore asked him, "And how is that?" The boy replied, "(In that case) its load becomes light (for it), and (the time for) its eating becomes long." The king was astonished at his words and said, "I have ordered a thousand dirhams to be given to you," upon which the boy said, "The means of sustenance are destined, and the bestower (of them) is thanked." The king then said to him, "I have ordered your name to be entered among my suite of followers," and the boy replied, "You have given me sufficient provisions and favoured (blessed) me with help." The king thereupon said, "Advise (exhort) me, I find you to be very wise." The boy then said, "When safety rises up with you on it (on its back), renew the remembrance of its breaking down;³ when health congratulates you, talk to yourself of misfortune; when you become easy in your mind from security, conceive in your mind fear; when you reach the end of your work, think of death; and when you love your soul, do not have for it a share of sin." The king was astonished at his words and said, "If you were no

¹ Al-Kurān IV-78.

² Idem. XII-28.

³ Safety is here likened to a beast raising a rider on its back.—"When you believe that

young, I should have appointed you my wazīr." The boy said, "He who is blest with intellect is not wanting in the quality of nobleness." The king then asked him, "Are you fit for it?" and he replied, "Praise and dispraise ought to be given after a trial, and a man does not know his own self until he tries it." The king then took him as his wazīr and found him possessed of right and good judgment and a penetrating understanding. Good counsel helps in bringing about a successful issue (to anything).

There are several amusing (jocular) stories related in the same book, out of which the following is one. Ar-Rashīd once went out for the chase and having become separated from his soldiers was left alone with only Faḍl b. ar-Rabī' behind him. In the meantime, they came across a very old man riding an ass. Ar-Rashīd looked at him and found him to have weeping (wet) eyes, upon which he blinked to al-Faḍl, making a sign towards the old man. Al-Faḍl thereupon said to the old man, "Where are you going?" and he replied, "To a garden belonging to me." Al-Faḍl then said, "Do you wish me to prescribe something with which to remedy your eyes, so that the moisture may disappear from them." He replied, "That is what I want." Al-Faḍl then said, "Take the branches of air (الهواء), the dust of water, and the leaves of mushrooms; then tie them up in the rind of a walnut, and use it as a collyrium; it will take away the moisture of your eyes. The old man thereupon resting firmly on the pommel of the saddle, broke wind with a long sound, and said, "This is the reward for what you have prescribed, and if the collyrium benefits us, we shall give you some more of it." Ar-Rashīd then laughed so much, that he very nearly fell from his beast.

Here is another out of the same stories:—A tailor in the service of a nobleman was once present to cut a coat (قباء) for him; he commenced to measure and cut for it, but could not find an opportunity (to steal), as the nobleman kept on looking at him that he might not deceive him and steal some of the cloth. The tailor then broke wind with a sound, upon which the nobleman laughed so much that he fell down, while the tailor took as much cloth out of the coat as he wanted. The nobleman then sat up and said, "O tailor, out with another emission of wind," but the tailor replied, "No, for fear of the coat becoming tight."

It is related in *كتاب نضوان* (المصنف) (*Kitāb Nashwān al-muḥḍ-
darah*) that Dhū'n-Nūn b. Mūsā has related, "I was a little boy,
and al-Mu'tadid was at the time in the towns of al-Ahwāz. I started
one day from a village called Sāntaf desiring to go to Askar Muk-
ram and I had two asses with me, one on which I was riding, and
the other one having on its back a load of marsh-melons. I happened
to pass by the soldiers of al-Mu'tadid whom I did not then know.
A party of the soldiers hurried towards me, and one of them took out
of the load three or four marsh-melons. I was afraid of their number
falling short, and of myself being accused of having stolen them;
so I cried and shouted out, whilst the ass kept on going on the
road, and the soldiers had passed away from me. A large body of
troops then came there with a single solitary man advancing be-
fore them; he halted and said, 'O boy, why do you cry and shout
out?' I then informed him of the matter, upon which he waited,
and looking towards the troops said, 'O you, bring me the man
this moment.' The man was produced there more quickly than it
takes to close the eye, as if he was behind him. He then asked
me, 'O boy, is this the man?' and I replied, 'Yes.' He then
ordered the man to be whipped, which was accordingly done; he
stood there, while I remained mounted on my ass, and the soldiers
were also standing. He then kept on saying to the culprit while
the latter was being whipped, 'O dog, had you not with you the
price of the marsh-melons, and could you not resist yourself from
(taking) them; were they your property or your father's; has not
their owner fatigued himself and worked hard in sowing and
watering them, and has he not paid the taxes due on them?' This
was said to him while the whip was being laid upon him,
until he received a hundred lashes. He then ordered four *dirhams*
to be paid to me and went away. The soldiers next took to
abusing me and saying, 'The leader, such a one, was whipped a
hundred lashes on account of this boy (one).' I then asked one of
them as to who the person (in authority) was, and he replied that
he was the Commander of the faithful, al-Mu'tadid."

In *كتاب الاذكياء* (*Kitāb al-Adhkiyā'*) by Ibn al-Jawzī, it is
mentioned regarding al-Jāhid as having said that Thumamah b. A

me to look after it. When I came out, I found a little boy mounted on it and taking care of it; so I said to him, 'Have you mounted my ass without my permission?' and he replied, 'I was afraid lest it might run away, and therefore took care of it for your sake.' I then said, 'Had it run away, it would have pleased me more than it does by its remaining.' The boy thereupon said, 'If that is your opinion regarding the ass, then think that it has run away and make a present of it to me, whereby you may gain my thanks.' I did not know what to reply."

Better than this instance of sagacity is what has been also related by Ibn-al-Jawzî, who says, "Al-Mu'tasim went one day riding to Khâkân to visit him on account of illness. Al-Faṭḥ b. Khâkân was only a little boy then; al-Mu'tasim asked him, 'Which of the two houses is better, the house of the Commander of the faithful or your father's?' and he replied, 'If the Commander of the faithful is in my father's house, surely my father's house is better.' Al-Mu'tasim then showed him a stone in a ring on his finger (hand) and asked him, 'O Faṭḥ, have you seen anything better than this stone?' and he replied, 'Yes, the hand on which it is (worn)'"

Resembling this, but one in which the reproach is a silent one, is what has been related by the Imâm Ibn-al-Jawzî who says, "A young man went to visit al-Manṣûr who having asked him regarding his father's death he replied, 'He died,—may God have mercy on him! — on such a day; he fell ill, — may God have mercy on him! — on such a day; and he left behind, — may God have mercy on him;—such and such.' Ar-Rabî' thereupon chid him and said, 'Are you not ashamed to say thus before the Commander of the faithful?' upon which the young man said to him, 'I do not blame you for chiding me, for you do not know the pleasure (sweetness) of (having) fathers. Ar-Rabî' was a foundling, and I do not know of al-Manṣûr having ever laughed as much as he did then."

[The author here quotes from Ibn-Kh.'s biography of al-Hakim al-Ubaidî the account of his assassination and also other incidents of his life.] The author, however, states, "His (Ibn-Kh.'s) words on the night of Monday the 17th of Shawwâl," and also his

words, 'till Thursday the last day of the above mentioned month, require consideration."]

It is related in the رسالة (*Risālah*) of al-Kushairī in the chapter on the miracles performed by saints. namely, "I have heard Abū-Ḥātim as-Sijistānī say, 'I have heard Abū-Naṣr as-Sarrāj say, "I have heard al-Ḥusain b. Aḥmad ar-Rāzī say, 'I have heard Abū-Sulaimān al-Khawwāṣ say, "I was one day mounted on an ass, and the flies having kept annoying it, it kept lowering its head and I kept striking its head with a piece of wood which I had in my hand the ass then raised its head towards me and said, 'Strike, for you will be thus struck (hereafter) on your head.'" I (al-Ḥusain) asked Abū-Sulaimān, "Did this really happen to you?" and he replied, "Yes, exactly in the manner you have heard me tell."'"

(Supplement.) Al-Baiḥaqī relates in الشعب (*al-Sha'b*) on the authority of Ibn Mas'ūd who said that the prophets used to ride asses, wear woolen clothes, and milk she-goats and ewes. The Prophet had an ass called 'Ufair, which name, however, the Kaḏī 'Iyād has spelt as Ḡufair (غفير), but the authorities are agreed in looking upon it as a mistake; it was given to him as a present by al-Mukawḳis. Farwah b. 'Amr al-Judhāmī had also given him a present of an ass by the name of Ya'fūr; both the words are derived from العفرة which means *the colour of dust*. Ya'fūr died on the Prophet's return journey from his last pilgrimage; but as-Suhailī states that Ya'fūr threw itself into a well on the day of the Prophet's death. Ibn-'Asākir relates in his History tracing his authorities to Abū-Mansūr who said, "When the Prophet took Khaybar, he found a black ass; he talked with it and asked it, 'What is thy name?' and it replied, 'Yazīd b. Shihāb; God caused to come forth out of my grandsire as its progeny sixty asses, which none but a prophet could ride. I now hope that you will ride me; there is none now remaining out of the progeny of my grandsire excepting myself, and there is no prophet now remaining but yourself. Before my coming into your possession I was with a Jew; I used (then) to stumble with him intentionally, for he used to starve me and ride on back.' The Prophet then said to it, 'Thou art, Ya'fūr; Ya'fūr, dost thou desire females?' and it replied, 'No.' The Prophet used to ride it whenever it was

panions he wanted, upon which it used to go to the door of the person that was wanted, and knock at it with its head, and when the owner of the house came out, it used to make a sign, from which he understood that the Apostle of God had sent it to (call) him, and he thereupon used to come to the Prophet. When the Apostle of God died, it went to a well belonging to Abû'l-Haitham b. at-Tayyihân and died in it, out of impatience for the loss of the Apostle of God, and the well thus became its grave." The Imâm, the Ḥafidh Abû-Mûsâ states, "This tradition is highly improbable both in its authorities and its text, and it is not lawful for anybody to relate it without my comments on it." As-Suhail has mentioned it in *التعريف والاعلام* (*at-Ta'rif wa'l-i'âlâm*) in the discourse on the words of God, "And horses too, and mules, and asses, for you to ride upon and for an ornament."¹

It is related in the *كامل* (*Kâmil*) of Ibn-'Adî in the biography of Aḥmad b. Bashîr and in *شعب الإيمان* (*Shi'b al-i'mân*) by al-Baihaḡî, on the authority of al-A'mash who had it on the authority of Salamah b. Kuhlail who had it on the authority of 'Aṭâ' who had it on the authority of Jâbir b. 'Abd-Allâh who said that the Apostle of God said, "A man applied himself to acts of devotion in a cell, and (in consequence of that) the skies poured forth rain and the land produced much herbage, upon which seeing his own ass graze he said, 'O Lord, hadst Thou an ass I might have made it graze there with my ass!' This reached the ears of one of the prophets of the Beni-Isrâ'îl, and he wished to pray against the man, but God inspired him saying, 'I shall give recompense to my worshippers according to the extent of their intellect.'" This tradition is also thus given in *الحلية* (*al-Hilyah*) by Abû-Nu'aim in the biography of Zaid b. Aslam.

Ibn-Abî-Shaibah has related in his *مصنف* (*Muṣannaf*) and the Imâm Aḥmad has related in *الزهد* (*az-Zuhd*) on the authority of Sulaimân b. al-Mugfirah, who had it on the authority of Thâbit who said, "Jesus the son of Mary having been told, 'O apostle of God, if you take to yourself an ass, you may be able to ride it when you have any want to accomplish,' replied, 'I am held by God in too great a regard for Him to appoint anything else to divert my attention from Him.'"

(Lawfulness or unlawfulness.) It is unlawful to eat it with most of the people of learning, but permission for (eating) it has been relat-

ed on the authority of Ibn-'Abbās on whose authority Abû-Dâ'wûd has said so in his *منى* (*Sunan*). The Imâm Aḥmad states that fifteen of the Companions of the Prophet disapproved of eating it, and Ibn-'Abd-al-Barr asserts that all are now agreed in holding the opinion that it is unlawful. He states that it is related on the authority of Ḡālib b. Abjar who said, "We were one year afflicted (with a famine), so we complained about it to the Apostle of God, and I said, 'O Apostle of God, I have nothing with me wherewith to feed my people but fat asses, whilst you have declared the flesh of domestic asses to be unlawful,' upon which the Apostle of God said, 'Feed your people on the fattest of your asses, because I have declared (them) to be unlawful on account of the travelling between towns.'" But there is no other tradition related on the authority of Ḡālib b. Abjar excepting this one, whilst we have what Jābir and others have related, namely, the Prophet has prohibited the use of flesh of domestic asses and has given permission for the use of the flesh of horses, agreed upon (by all). Abû-Dâ'wûd has related Ḡālib's tradition, and the rememberers of traditions (الْحَفَظَات) have agreed upon considering it of slender authority. Had the authentic tradition regarding the prohibition distinctly declaring it to be unlawful reached the ears of Ibn-'Abbās, he would not have inclined (listened) to any other tradition (about it); but even if Ḡālib's tradition is an authentic one, the permission for eating the flesh of domestic asses can only be possible under circumstances of great necessity and as a special case, not affecting all in common, which therefore would be no argument for it.

Our religious doctors differ as regards the reason of its unlawfulness:—is it so on account of its having been held nasty (filthy) by the Arabs or on account of any text of the *Kur'ân*? It is two-fold as mentioned by ar-Rûyânî and others, whilst the Ḥafîd al-Mundhirî informs (us) that (the order about) the unlawfulness of the flesh of asses was twice abrogated, so also (that about) the direction (الْمُحَرَّمَات) facing which a prayer is to be said was twice abrogated, and also (that about) the *mit'ah* (temporary) marriage was twice abrogated. The Muslims of former times differed also regarding the milk of asses; most of the learned men have declared it to be unlawful, but 'Abû Tā'wûs, and az-Zuhri, have given permission for its use. The form

however, is the correct opinion, for the order regarding the milk must be the same as that regarding the flesh. It is unlawful with all to strike an ass and also all other animals which are held in respect. Al-Bukhārī states that the Prophet passed by an ass which had its face branded; he said, "May God curse him who has done this!" but in another version he is related to have said, "May God curse him who has branded this one!"

(Proverbs.) "He brayed (عشر) in the manner of an ass with ten uninterrupted reciprocations of the sound (تعشیر)." Al-Jawhārī states that *تعشیر الحمار* (*ta'shīr al-ḥimār*) is its braying ten sounds (in one effort) uninterruptedly. [The author here quotes two lines of a poet, for which and for their explanation see p. 542.] The words "of God, 'The likeness of those who were charged with the law and then bore it not is as the likeness of an ass bearing books,'" mean that it feels the weight of carrying them, but the knowledge contained in them does not profit it. Every one who knows but does not act according to his knowledge is like it (the ass). It is related in a tradition that on the Day of Judgment a man will be brought up and thrown into the fire of Hell, where the intestines (قناب) of his belly will come forth, upon which he will turn about like an ass turning about when tied to a millstone. The people of Hell will gather round him and ask him, 'What is the matter with you?' and he will reply, 'I used to order (others) to do good, but did not do it myself, and I used to prohibit (others) to do evil and used to do it myself.'"

The Arabs say (proverbially), "They are much engaged in carnal enjoyment (یتهارجون) in the manner of asses leaping (نهارج)." The Ḥāfiḍ Abū-Nu'aim relates on the authority of Abū'z-Zāhiriyah who had it on the authority of Ka'b al-Aḥbār who said, "The people will tarry after Gog and Magog in such a state of plenitude and such easy circumstances for ten years, that two men will carry one pomegranate and one bunch of grapes between them (on account of their large size); they will continue in that state for ten years, after which God will send a good wind which will not leave a single believer, male or female, without seizing his or her soul. The people will then remain enjoying sexual pleasures with one another (یتهارجون)"

in the manner that asses do in the meadows, until the order of God and the Hour of Judgment come, when they will be found in that state."

"The ass staled and caused other asses to stale", that is to say, it caused them to make water, applied to a people helping one another in a disagreeable matter. "Such a one has been taken as an ass of wants (حمار الحاجات)," applied to one who is made use of in accomplishing affairs. "I left him like the belly of an ass," that is to say, there is no good in him. "More patient than an ass." "The worst of property is that which cannot be lawfully slaughtered and on which there is no poor-rate," by which an ass is meant. "There is nothing remaining of him save (a little) the period between the two drinkings of an ass," so used because it is an animal that has the shortest period between its two drinkings. Al-Jawhari states on the subject of عشا that a poet has said:—

"We went early in the morning before daybreak,
In a period between the declining of the sun from the meridian and
the rising of the dawn, after the daytime had become halved;
We went to it on an old ass;
We ate the flesh, and the ass vanished."

The last line is capable of being explained in two ways, one of which is, "We fatigued the ass so much, that we ate its flesh owing to its having become injured by excessive running, and thus it vanished (escaped);" and the other meaning is, "we slaughtered it and ate so much of it, that there remained nothing of it, and it thus vanished." "More contemptible than a tied-up ass." A poet says:—

"There lives not in a house of meanness anything which knows ft,
But a couple of contemptible things, the ass of the tribe and a stake;
That is tied without fodder with its old and ragged rope,
And this has its head battered, but nobody laments for it."

(Properties.) He who is given the wax of its ear to drink in a drink or in anything else, will become quiet and sleep; he will not at all know anything (that happens). If a hair out of its tail is pulled out at the time of its leaping a female, and tied by a man to thigh, it will act as an aphrodisiac. If a stone is tied to its tail, it will not bray, and likewise if its fundament is painted with oil, it will not bray. The Imâm al-Fakhr ar-Râzi and the author (عبدالله) (al-Hâdi) state that if the flesh of an ass is cooked in

person suffering from tremors from intense cold (المكزاز) sits in its gravy (water), it will benefit him. If a ring is made out of its hoof and an epileptic wears it, he will not suffer from epileptic fits. If its dung or that of a horse is used, burnt or unburnt, and mixed with vinegar, it will stop the flow of blood. If the skin of its forehead is tied on the persons of boys, it will prevent them from being frightened. If vinegar is sprinkled on its dung which is then smelt, it will stop blood flowing from the nose. The author of *الفلاح* (*al-Falāḥ*) states that if a person stung by a scorpion rides an ass with his face turned towards its tail, his pain will be transferred to the ass, and he (the rider) will be cured of it. In the same manner, if a stung person goes to the ear of an ass and says, "I have been stung by a scorpion in such a place," the pain will vanish, and if after that he rides the ass with his face turned towards its tail, as has been already described, it will be a still stronger remedy. If the marrow of its bones is mixed with olive oil and the head is anointed with it, it will make the hair grow long. If its liver is eaten roasted and steeped in vinegar on an empty stomach, it will prove beneficial in epilepsy, and the eater of it will be secure from that disease. If the milk of a she-ass is applied locally, it acts as an aphrodisiac. The braying of an ass is injurious to a dog, so much so that it sometimes howls from the excessive pain it causes it.

(Interpretation of it in dreams.) An ass in a dream indicates good fortune and prosperity of the man (dreaming about it), and sometimes a slave or a son or wealth, and sometimes also a written book or knowledge on account of the words of God, "as the likeness of an ass bearing books."¹ Sometimes it indicates means of sustenance on account of the words of God, "and look at thine ass; for we will make thee a sign to men."² Sometimes an ass indicates a completely learned man (العالم المحقق), or a Jew on account of God's words, "The likeness of those who were charged with the law and then bore it not is as the likeness of an ass bearing books: sorry is the likeness of the people who say God's signs are lies! but God guides not an unjust people."³ An ass sometimes indicates something to tread with, like a shoe (وطاء) or a slipper (زربول), and other things like them. The appearance of the ass of 'Uzair in a dream is indicative of the appearance of some wonderful

¹ Al-Kur'an LXII-5. ² Idem, II-261. ³ Idem, LXII-5.

thing (a miracle); sometimes it indicates escaping from troublous affairs and returning to high posts of honour, and also quarrelling in religious matters. The possession of asses and mules or riding them indicates ornamentation by the possession of wealth or a son on account of the words of God, "And horses, too, and mules, and asses, for you to ride upon and for an ornament." Riding an ass sometimes indicates deliverance from anxiety. The death of an ass and its emaciation indicate poverty for its master; some say that its death indicates the death of its master. All riding from its back without the intention of alighting, indicates the alighting of poverty, and so also selling it indicates poverty. He who slaughters his ass to eat it, will acquire wealth through his means of sustenance, but if he slaughters it for another purpose than that of eating, it indicates that his means of sustenance will be spoilt. He who sees the tail of his ass to be excessively long, will have his prosperity (reign) continue (for a long time) or an increase in his reputation. An ass having a saddle (on its back) indicates a son and honour. He who dreams that he does not know to ride, his own ass well, will affect that of which he is not worthy. Emaciated and weak asses indicate an increase in wealth, and fat ones indicate wealth that has come to an end. An Egyptian ass indicates a protector (وكيل), one who is the best of protectors (نعم الوكيل). A she-ass indicates a woman having ample means of livelihood, possessing much wealth and progeny, and acquiring much profit. He who rides in a dream a she-ass having behind it its young one, will marry a woman having a son. He who sees an ass which does not go without the aid of a whip, will not be able to feed himself without asking (for help). The word *al-aidan* (a she-ass) is derived from *al-aidan* (coming). Its braying sometimes indicates evil and misery on account of the words of God, "Verily, the most disagreeable of voices is the voice of asses!" and sometimes a misfortune coming from the genii, for the braying of an ass is indicative of its seeing Satan, because a tradition of the Prophet has reached us exhorting us to seek the protection of God from the accursed Satan on hearing its voice. Some say that the hearing of its voice is indicative of an imprecation against the wrong-doers. If one dreams that a well-laden ass has entered his house, it indicates wealth and

happiness which God is driving to him, in proportion to the substance and value of the blood. The milk of a she-ass indicates plenitude (of food) and health; the drinking of it sometimes indicates illness of it, from which, however, he will recover. The flesh of an ass indicates wealth (property) for the person who eats it. An ass of a woman indicates her husband; if it dies, her husband will either divorce her or die. He who wrestles with an ass will have some one out of his relatives die. He who dreams of his ass being transformed into a horse, will acquire wealth and dignity from a sultan, and if it is transformed into a mule, he will acquire wealth from travelling about. He who carries his ass (on his back) in a dream will acquire wealth and become highly prosperous, so much so that he will be astonished at it. If one dreams that he has a hoof, it is an indication of greatness as regards wealth and expense, and likewise if he dreams that he has a foot like that of a camel. If one hears the sound of hoofs without seeing any kind of beasts, it indicates rain. An ass is also interpreted to mean an ignorant man, and sometimes it indicates a bastard son. He who sees (in a dream) an ass descending from the sky with its male organ concealed in its posterior, will acquire immense wealth, which will make him independent (of all), especially if the dreamer is a king and the ass is either black or dusky coloured.

الحمار الوحشي (*al-Himār al-wāḥshī*).—[The wild ass—the onager.] It is called الفراء (*al-fard'*), and may be called حمار وحشي (*himār wahshī*) and حمار وحش (*himār wahsh*). It is the same as العير (*al-‘ayr*), but sometimes that word is also applied to the domestic ass. The wild ass is a very jealous animal, and on that account guards its female the whole time. It may be mentioned as a wonderful character of this animal, that when the female gives birth to a male young one, the stallion bites off its testicles, for which reason the female practises a dodge, which consists either in fleeing from the male, so that the young one may remain safe (with her), or sometimes in breaking the leg (foot) of the young one, so that it may not run away (from her); the female after that suckles it, till it becomes big and is then safe from its sire. Al-Ḥarīrī has alluded to it in his lines in the Thirteenth Assembly:—

“O Thou who feedest the young raven in the nest,
And settest the bone which is broken, and again broken;

Appoint to us, O God, one whose honour
Is pure and washed from the filth of blame,"¹

This will be again given under the letter ن in the art. النعاب. It is said that the wild ass lives for two hundred years and more.

[The author here quotes from Ibn-Kh. from the biography of Yazîd b. Ziyâd, the incident regarding some soldiers hunting a number of wild asses at the village of Jârûd, and their finding on the ear of one of them the word Bahrâm Gûr branded, from which it was conjectured, that that individual animal must have lived over eight hundred years.]²

Some state that the (wild) ass lives for upwards of eight hundred years. The colours of the wild ass are various. The variety called الإخدرية (*al-Akhḍariyyah*) is the longest lived and the handsomest in appearance; its pedigree is traced to أخدر (*Akhḍar*) which was a stallion-ass belonging to the Kasrâ Ardashîr (Artaxerxes); it became wild, mixed with the wild she-asses, and leaped them, the young one that was born as the result of that having been called أخدري (*Akhḍari*). Al-Jâhîḍ states that the age of the wild ass exceeds that of the domestic one. We do not know of any domestic ass having lived longer than that of Abû-Sayyârah whose proper name was 'Umailah b. Khâlid al-'Adwânî; he had a black ass on the back of which he used to take the people from Muzdalifah to Minâ for forty years, and used to recite:—

"The most important thing with me is in respect of the black ass;
I have become amongst men an envied one;
Why do not they desire the owner of the dwarfish ass?
O Abû-Sayyârah, the envied one, live above
The evil of every envier given to envying,
And above the injury from the blowers on knots (charmers).

O God, cause love to arise between our women, and hatred between our subjects, and give wealth to the beneficent ones among us." A poet says regarding him:—

"Make room for Abû-Sayyârah,
And for his protectors the Beni-Fazârah,
So that his ass may pass on in safety,
(He) facing the Kiblah and calling his protector;
Verily, God protects him who protects him!"

¹ Chenery's T. of Makâmât al-Harîrî, Vol. I, p. 179. ² De Slane's T. of Ibn-Kh.'s B. D., Vol. IV, p. 245.

For that reason it is said proverbially, "Healthier than the ass of Abū-Sayyārah."

Ibn-Abī-Shaibah relates, and also Ibn-ʿAbd-al-Barr relates copying from him, out of a tradition of Abū-Fātimah al-Laithī, whom some, however, call al-Azdī, and others ad-Dawsī, and who said, "We were (once) seated with the Apostle of God, when he said to us, 'Who wants to become healthy and not to be ill?' We then hastened to answer and said, 'We do, O Apostle of God,' upon which he said, 'Do you wish to become like asses strong in braying (صالة)?" and we replied, 'No, O Apostle of God.' He then said, 'Do not you wish to become such as are afflicted with misfortunes (trials) and as are, expiators of sins, for by Him who has in His hand the soul of Abū'l-Kāsim, verily, God afflicts the believer with trials, which He does not do but on account of His goodness towards him, because God has caused His servant to alight in a place which he cannot reach through any of his own actions, without having also with him trials, without which that place cannot be reached.'" Al-Baihaqī has also related this tradition in the same manner in *الشمب* (*ash-Shu'b*) and stated, "I asked one of the people learned in polite literature, and he asserted that the Prophet meant by asses, wild asses." Ibn-al-ʿĀthīr says in *نهاية الغريب* (*Nihāyat al-garīb*) that with regard to the Prophet's words, "Do you wish to become like asses strong in braying (صالة)?" Abū-Aḥmad al-ʿAskarī has spelt the word (الصالة) with ص, but he has also related it in a version with ض, which is a mistake. A wild ass having a sharp voice (sound) is called صال (*sāl*) and صالصال (*salsāl*), the Prophet having as though intended by them, healthy in bodies and strong in voice, on account of their strength and good condition.

" (Lawfulness or unlawfulness.) It is lawful to eat it according to all. It is related in *الصحاحين* (the two *Ṣaḥīḥs*) and other books that the Prophet said, "We do not prohibit (the use of) it for you, but because we are in the state of *iḥrām*." Ash-Shafiʿī states that if a domestic ass becomes wild, it is unlawful to eat it, and that if a wild ass becomes domesticated it is not unlawful. We do not know of any difference in the matter of the lawfulness of the wild ass excepting what is related on the authority of Muṭarrif who says that when it becomes domesticated and eats fodder, it becomes like the domestic ass; but all the learned men are opposed to his statement. An ass generated

between the domestic ass and the wild ass is not lawful, because the offspring follows the better of the two parents in the matter of eating, unless one of them is distinctly declared to be inedible, in the same manner as it follows the worse (more ignoble) of the two parents in the matter of cleanliness, so that if the mongrel is between a dog and a wolf, it is necessary to wash a thing seven times if it happens to lap or lick it or any of its parts, and in the same manner as it follows the ignoble one of the two parents, in the matter of marriage, so that if there is any cross-breed between one out of a people possessing a revelation and an idolater, marrying with him is unlawful; but this fundamental principle is changed in the matter of tribute (capitation-tax), for it is said that it may be taken from the offspring of one out of a people possessing a revelation and an idolater; whilst in the matter of blood-wits he is ranked with the parent (out of the two parents) who is subject to more blood-wit, and that is the correct and manifest thing, though some say that he follows the parent who is subject to the lesser blood-wit; others, however, say that he follows in that respect the father. These statements are given by ar-Rāfi' in the chapter on الغرة (*al-gurrah*—blood-wit for a fetus). In the matter of the Hajj, however, they hold the (mongrel) animal to follow the bigger (more valuable) of the two parents, in respect of a person's responsibility, so much so that if an animal generated between a gazelle and a sheep or goat is killed, there is a penalty for it, whilst in the matter of the poor-rate it has been decided just the opposite way, there being no poor-rate obligatory in respect of an animal generated between a domestic animal and a wild one; as to its obligatoriness in the case of an animal generated between two tame or domestic animals as in the case of one generated between a cow and a buffalo, it requires consideration. In the matter of religion, the offspring is held to be following the nobler of the two parents in religion, so that if one of the parents is a Muslim at the time of the conception of the child, or becomes a Muslim before its coming to age, the child comes under the operation of the Islāmic law following the Muslim parent, but it is held to be following the mother in respect of slavery or state of freedom, that is to say, so long as she is pregnant with it, excepting, however, in the case of a woman who is purchased as a slave and whom a man causes to become pregnant under the false belief that she is free.

A child is held to be following the father absolutely in the matter of its pedigree, because the pedigree is expressed through fathers and not through mothers, excepting in the case of the children of the daughters of the Apostle of God, who take their pedigree from him; this exception does not affect the children of the daughters of anybody else, which is so on account of the special function of the Apostle of God. A child which is the product of fornication is held to be entirely cut off in its pedigree from its father, but an expelled (disinherited) one is not so, for should it desire to claim the pedigree it can do so.

In respect of two things the rule of the offspring following one of the two parents, is not opposed, namely, in respect of the sacrificial animal (الذبيحة) slaughtered on the 10th of Dhū'l-Ḥijjah and the sacrificial animal slaughtered for a recently-born infant on the seventh day of its birth on the occasion of shaving its hair (اللقية); the course prescribed by prudence in the matter is to take (the rule of) the greater number of years into account, so that if the animal (to be sacrificed) is of a cross-breed generated between a sheep and a goat, the necessary condition for rendering it lawful is that it ought to be slaughtered in its third year, which corresponds with the age of the parent out of the two parents, in which the greater age (for sacrifice) is required, that parent in this case being the goat. This rule is also not opposed in the matter of profit to be derived from an animal of a cross-breed, and the meaning of it depends upon, whether it is taken as a separate species by itself, so that its flesh may be sold for the flesh of whichever of the two parents that outvies the other in excellence, or it is taken as one species as a matter of prudence, so that the difference in superiority becomes unlawful; this is as near (the truth) as it can be considering the difficulty of the subject of profit. The rule is not also opposed in the matter of payment and loan, so that if one lends an animal generated between two animals or pays (lends) in its flesh or in the flesh of a sheep or a goat, and then the flesh of an animal generated between a sheep and a goat is brought to him, it strikes the mind that it is not lawful for him to accept it, because it is a different species, whilst it is true that exchanging one species of animal for another is not lawful. The rule is also not opposed in the matter of partnership, agency, and trading in partnership with the capital of one of the partners (الشركاء), which is all due to the rarity of such

occurrences, and what strikes the mind is that they are all prohibited, for these rules are only true as regards things which are commonly found. If it is willed for a man to receive a sheep or goat, and the heir (of the deceased) gives him an animal generated between a sheep and a goat, he cannot be forced to accept it, for a will can only be interpreted in the sense of a thing well-known or in common usage.

(Proverbs.) "Such a one is a greater infidel or unbeliever than Himâr," who was a man belonging to the tribe of 'Âd, and whose name was Himâr b. Muwaili', but according to some Himâr b. Mâlik b. Naṣr al-Aẓdî. He was (at first) a Muslim and possessed a valley the length of which was the distance of a day's journey and the breadth of which was four parasangs. There was no place more fruitful than it among the countries of the Arabs, and it abounded in all kinds of fruit. One day, his sons went out on a hunting expedition, and a thunderbolt having fallen upon them, they all died, upon which he became an infidel and said, "I shall not worship Him who has done this to my sons." He continually invited his people to accept infidelity, and whoever disobeyed him he put him to death. God then destroyed him and devastated his valley. The Arabs therefore use his name proverbially in the matter of infidelity. A poet says:—

"Do not you see that Hârithah b. Badr

Prays, but he is a greater infidel than Himâr."

(Properties.) Ibn Waḥshīyah, Ibn-as-Suwaïdî, and others state that looking at the eyes of wild asses preserves the eye always in a healthy state, and prevents the formation of cataract in it, on account of a wonderful property which God has placed in them. The employment of their bile as a collyrium sharpens the sight, takes away dimness from it, and prevents the formation of cataract in the eye. The eating of their fat flesh is beneficial in disease of the joints and also cures it. Their flesh is also highly beneficial in gout, and if freckles are painted with their fat they will be removed. Their bile applied externally is beneficial in alopecia, and it is also beneficial if it is eaten in incontinence of urine in bed. If their marrow is warmed with the oil of jasmine (زنبق) and applied to patches of alphas, they will disappear by the permission of God.

(Interpretation of it in a dream.) A wild ass in a dream indicates a wife or a son of a cruel and hard-hearted nature, or one of the inhabitants of uninhabited deserts. Interpret it in that sense and

tell the dreamer the right meaning of it applicable to him. If one dreams of riding a wild ass, it indicates sinning on his part, and let him who dreams of riding a wild ass and falling down from its back be cautious of the punishment which he will receive on account of sinning. He who drinks the milk of a wild she-ass (in a dream) will persevere in the observance of his religion. He who dreams of collecting some flesh of wild asses or possessing it, will acquire honour, booty, and wealth. If a domestic ass becomes a wild one in a dream, it is a sign of harm and evil, whilst a wild one becoming a tame one is a sign of profit and good.

جَمَارِ قَبَان (Himâr-Kabbân).—[The wood-louse].¹ An-Nawawî states in *التَّحْرِير* (at-Tahrîr) that the word قَبَان (kabbân) is of the measure فَعْلَان and is derived from قَب, because it is imperfectly declined in its determinate and indeterminate states. Al-Jawhârî states that it is a certain small animal, and that قَبَان is of the measure فَعْلَان from قَب, because the Arabs do not decline it (or rather imperfectly decline it), and that it is a determinate or definite noun with them; but if it was of the measure فَعَال, they would have declined it (perfectly). One says, رَأَيْتُ قَطِيعًا مِنْ حَمَرِ قَبَان (I saw a swarm of wood-lice), without declining it. A poet says:—

“Oh ! for a wonder, I did see a wonder,—
A wood-louse carrying (driving) a hare ;
It spoke to it to prevent it from going away,
And the hare said, ‘Let me ride behind thee,’ and it replied,
‘Welcome !’”

Ibn-Mâlik and other grammarians state that every noun having at its end ن after an ل between it and the first letter (ف) of the word, and having a reduplicated letter (مَشْدُود) in it, has possibly the ن as a radical letter and one of the double (like) letters as an augmentative one, and so also is the opposite of it; they give the following as examples:—حُسَّان (hussân), دُكَّان (dukkân), تَبَّان (tabbân), رَيَّان (rayyân), and others like them. They say that if hussân is derived from الحُسْن, the ن in it is a radical letter and one of the س (s) is augmentative, but if it is taken to be derived from الحَسْن, the ن in it together with the ل is augmentative, the measure of the former

¹ Forskâl gives the Arabic name of the land-slater (*Oniscus asellus*) an allied species, as *umm-‘alî*.

being فعال and that of the latter فعلان which is imperfectly declined on account of the augmentation in it of ا and و, whilst that is not the case with the former. If قبان is taken to be derived from القبان, the و in it is radical, but if it is taken to be derived from القب meaning *suffering loss* or *perishing*, the و in it together with the ا is augmentative, which prevents its being perfectly declined. If this is known, then قبان (*kabbân*) is rightly taken to be derived from القب meaning *slender* or *lank* and الاقب meaning *lank in the belly*, as al-Jawharî says, "الخيال القب = *lank* or *thin-bellied horses*." Al-Jâhidî says describing women :—

"They walk the gait of the grouse of the valley with an inclination of the body,

Lank in the bellies and big in the hips."

The word حمار قبان (*himâr-kabbân*) is possibly applied to this animal for the lankness of its belly. It is a certain small animal, round, of the size of a dinâr, lank in belly, breeding in moist localities, with something resembling a shield on its back, and high in its back which looks as it were a tent. When it walks nothing is visible of it excepting the ends of its two feet; its head is invisible at the time of walking, but it is visible only when it turns over on its back, because in the front of its face is a round curtain-like membrane. It is less blackish and smaller than the black beetle *al-khanfasah*; it has six feet and is fond of being mostly in places that ~~are~~ saltish water and in places where there is dung. It is possible that the word قبان (*kabbân*) is taken from قبن في الارض قبوا = *He went away on the face of the earth*.

The author of المفردات (*al-Mufraddât*) states that it is the same animal as is called هذبة (*hudabah*); it possesses several feet and gyrates when it is touched. There is a variety of it that is lank in the belly but not round in shape, and people call it ابو شحمة (*abu-shahîmah*); it is found in moist places and is apparently the young of the wood-louse, which has yet to grow to a larger size.

The people of al-Yaman apply this term (*himâr-kabbân*) to a certain insect (small animal) larger than a locust, of the species of a butterfly or moth. The derivation of the word, however, does not help in giving that meaning, and possibly it is derived from قبن الماع (*he weighed the merchandise*); if so, it is perfectly declinable owing to the و in it being a radical letter; القبان (*a pair of males*).

is what (a thing) is weighed with. Ash-Sha'bī states that it means justice in the Rūmī (Greek) language, but the derivation first given is the most plausible one, and for that reason the Arabs have ruled that it ought not to be (perfectly) declined.

(Lawfulness or unlawfulness.) It is unlawful to eat it on account of its being considered filthy.

(Proverb.) "More contemptible than a wood-louse."

(Properties.) If it is drunk with a drink, it will prove beneficial in difficulty of micturition, and in scrofula (jaundice). Some say that if it is tied in a rag and hung on the person of one suffering from tertian ague, it will take it away altogether.

(Interpretation of it in a dream.) In a dream, it indicates diminution of energy and mixing in the company of the vulgar and being often with them.

الْحَمَام (al-Ḥamām).—[The pigeon.]¹ Al-Jawharī states that with the Arabs it means any collared or ringed birds like الفواخت (al-fawākhit), القماري (al-kamārī), ساق حر (sāk ḥurr), القطا (al-kaṭā), الوراشين (al-warāshīn),² and others like them. The word is applied to both the male and the female birds, and ة is added to indicate its being a noun of unity and not for rendering it feminine. The vulgar understand by it domestic pigeons (الدواجن — al-dawājīn) only. Sing. or n. of un. حمامة (ḥamāmah). Ḥumaid b. Thawr al-Hilālī says:—

"Nothing excited this desire but a female collared turtle-dove (pigeon),
That called a male collared turtle-dove³ sorrowfully and warbling."

الحمامة (al-ḥamāmah) is here a female collared turtle-dove. Al-Aṣma'ī states with regard to the following lines of an-Nābigah:—

"I judge like the young woman of the tribe when she saw
The flying grouse (pigeons) arriving at the water
And said, 'Would that these grouse were for us (ours),

¹ Gen. *Columba*. In W. Palestine the name is applied to *C. palumbus*, in Egypt to *C. eschimper*, and in Omān generally to the turtle-dove—*Turtur senegalensis*, the common domestic pigeon being called *ḥuḥm*, and the collared turtle-dove 'afād — *T. risorius*.² For these words see Lane's Lex.
³ *Sāk ḥurr*.⁴ Lane gives the last words in these lines as *نفرنا* و *نفرنا*, whilst the author has given them as *برهة نفرنا*.—See Lane's Lex. art. *حر*.

As an addition to our grouse (pigeon), and half as many again!
 Then they would be sufficient.
 They counted and found them as she had asserted,
 Ninety-nine, not one less nor more."¹

that the speaker was Zarḳâ al-Yamāmah, who having seen some birds of the grouse kind coming to the narrow part of the mountain said, "Would that we had these grouse for us and half the same number again in addition to the (one) grouse of our people! We might then complete the number of one hundred." She then followed them and found them on the water to be sixty-six in number. Abû-'Uбайдah says that she saw them at the distance of three days' journey, that she meant by *al-ḥamām* the sand-grouse, and that she accordingly said the above.

Al-Umawî states that the domestic pigeons (*ad-dawḥjin*), which breed in houses, are also called *ḥamām* and quotes the following lines of al-'Ajjâj:—

"I swear by the Lord of the sacred town
 And by the inhabitants of the House near Zamzam,
 Inhabiting Makkah, out of the pigeons of a white colour inclining
 to black."

The plurals of حمامة are حمام (*ḥamām*), حمامات (*ḥamā'im*), and حمامات (*ḥamāmât*), and sometimes حمام (*ḥamām*) is used as the sing.. Jirân al-'Awd says:—

"I was reminded of love after estrangement,
 By a female pigeon of a thicket calling a male one (حمام)."

Abû-Ḥatim states on the authority of al-Aṣma'î in كتاب الطير الكبير (*Kitâb at-tayr al-kabîr*), that الحمام (*al-yamâm*) are the same as wild pigeons, the sing. being يمامة (*yamāmah*); there are several varieties of them, and the difference between the pigeons we have and the wild ones is that the under surface of the tail of a domestic pigeon (*ḥamāmah*) next to the part which is attached to the back has white colour in it, whilst the under surface of the tail of a wild pigeon (*yamāmah*) has no white colour in it. An-Nawawî has copied from al-Aṣma'î, in التهرير (*at-Taḥrîr*), that all birds having a collar or

¹ For these lines see Kitâb al-Aḡnâ where they are given slightly differently. By omission of the last line, namely, "The number one hundred will be completed, in which our grouse (pigeon) will be included," the sense is not complete.

ring round their throats (كل ذات طرق) are *ḥamām*, meaning by *الطرق* the redness or greenness or blackness which surrounds the neck of *al-ḥamāmāh* round the throat. Al-Kisā'ī used to say that *al-ḥamām* are the wild pigeons and *al-yamām* are the ones which keep to houses; but the correct thing is what al-Aṣma'ī has said. Al-Azharī has copied from ash-Shāfi'ī to the effect that *al-ḥamām* are birds that drink in a continuous manner (عَب) and coo, though their names may be different. عَب is drinking in a hard and continuous manner without stopping to take breath. Ibn-Sīdah states that drinking in the case of a bird is expressed by (the word) عَب and not شرب, and that الهدير (cooing) is repeating the same sound and continuing it without an interruption in it. Ar-Rāfi'ī states that mostly a bird which drinks in a continuous manner (عَب) also cooes, and adds that if the meaning of the word *al-ḥamām* is limited to the birds that drink in a continuous manner, it would be quite enough, which is also proved by what the Imām ash-Shāfi'ī has said in *عيون المسائل* ('*Uyūn al-masā'il*'), namely, that the birds which drink in a continuous manner are *ḥamām* and the birds which drink drop by drop like the domestic fowl are not *ḥamām*. But what ar-Rāfi'ī has said requires consideration, for cooing is not a necessary condition of drinking in a continuous manner. A poet says:—

"Over my small water-tank *nugar* (birds) have collected,
Which drink in one breath (يَعْب) when a little interval elapses,
And *ḥummarāt* (birds) whose drinking (شربهن) is every little while."

The poet here describes *النغر* (*an-nugar*) as drinking in a continuous manner, notwithstanding that it does not coo, for otherwise *حمام* (*ḥamām*) and *النغر* (*an-nugar*) would have been both classed as species of passerine birds (عصفور). *An-nugar* will be described under the letter ن, and when you read the description of it you will understand the statement of ash-Shāfi'ī and lexicographers that the word *al-ḥamām* is applied to the birds which keep to houses and which breed in them, (also) to *اليمام* (*al-yamām*—wild pigeons), to *القمرى* (*al-kumrī*—the female collared turtle-dove), to *ساق حر* (*sāq ḥurr*) which is the male of *القمرى* (*al-kumrī*) as will be mentioned hereafter under the letter س, to *القواخت* (*al-fawākhit*), to *الدبى* (*ad-dubī*), to *القطا* (*al-katā*—the sand-grouse), to *الوراشين* (*al-warāshīn*), to *اليعاقيب* (*al-ya'āqīb*), to *الشفنين* (*ash-shifnīn*), to

¹ *Columba testaceo-incarnata*.—Forskāl. • Gen. *Turtur*.

الزواغ (*az-zāg*), to الوردانى (*al-wardānī*), and to الطورانى (*al-tūrānī*), every one of which will be described separately under its proper letter, whilst the present description will be restricted to the pigeons which keep to houses.

Pigeons are of two kinds, one of which is the wild (برى) species; it is the one that is confined in pigeon-houses and other structures like them, being apt to fly away, for which reason it is called البرى (the wild); and the second kind are domestic pigeons which are of several varieties and different appearances; they are الرواعب (*ar-rawā'ib*—pigeons that coo loudly), المراءيش (*al-marā'ish*—pigeons that soar in their flight and circle in the air), العداد (*al-'iddād*), السداد (*as-saddād*), المضرب (*al-maḍrab*), القلاب (*al-kalāb*—tumblers), and المنسوب (*al-man-sūb*) which last, as has been mentioned before, are among pigeons in general, like the swift or generous horses (العقاق—*al-itāk*) among horses, the rest being to them like jades.

Al-Jāhid states that a white one (الفيج) among pigeons is like a Selavonian (الصقلاب) among men. Abū-Dāwūd, at-Tabarānī, Ibn-Mājah, and Ibn-Hibbān relate with a good ascription of authorities, tracing the tradition to Abū-Hurairah, that the Prophet saw a man following a pigeon and said, "A male devil is following a female devil;" but in another version it is said that he said, "A devil is being followed by a devil." Al-Baihaqi states that some of the learned men construe it as meaning that a person possessing pigeons is constantly engaged in flying them, is busy with them, and climbs up to the tops of houses, thus looking down from them into the houses of his neighbours and their private apartments. This subject will be further treated of under the heading of Lawfulness or unlawfulness (in the present art.). Al-Baihaqi relates on the authority of Usamah b. Zaid, who said, "I saw Umar b. 'Abī-al-'Azīz order all flying pigeons to be killed and those with clipped wings to be left, which was done accordingly." Ibn-Kanī and at-Tabarānī relate, on the authority of Ḥabīb b. 'Abd Allāh b. Abī-Kabshah, who had it on the authority of his father who had it from his father (grandfather of Ḥabīb), that the Prophet used to like the sight of citrons and red pigeons. Al-Hakīm relates in the History of Nisāpūr regarding 'A'ishah as having said, "The Prophet used to like looking at green plants (verdure), citrons, and red pigeons." Ibn-Kanī and the Ḥafid Abū-Mūsā state that Ḥilāl b.

al-'Alā' says, "السمام الأحمر (*al-ḥamām al-aḥmar*) are apples," but Abū-Mūsā adds, "I do not find this meaning for it given by anybody else, whilst there was a red pigeon called وردان (*Wardān*) in the house of the Prophet."

In (the book) عمل اليوم والليلة (*ʿAmal al-yawm wa'l-lailah*), by Ibn-as-Sunnī, it is related, on the authority of Khālīd b. Ma'dān, who had it on the authority of Mu'ādh b. Jabal, that 'Alī having complained to the Prophet of loneliness, he ordered him to take a pair of pigeons and to remember the name of God whenever they cooed. The Ḥāfiḍ Ibn-'Asākir has related this tradition and stated that it rests on the evidence of a single narrator and is of slender authority. Ibn-'Adī has related in his كامل (*Kāmil*) in the biography of Maimūn b. Mūsā regarding 'Alī b. Abī-Tālib as having complained to the Apostle of God of loneliness, upon which he replied, "Take a pair of pigeons, they will keep you company; you will obtain from them their young ones, and they will rouse you for prayer by their cooing; or take a cock, which will keep you company and rouse you for prayer." It is also related (in the same book) in the biography of Muḥammad b. Ziyād at-Ṭahhān on the authority of Maimūn b. Mihrān, who had it on the authority of Ibn-'Abbās who said that the Prophet said, "Take and keep pigeons with clipped wings in your houses; they will keep away evil spirits from your children (boys)." Ubādah b. as-Ṣāmit stated that a man having complained to the Apostle of God of loneliness, the Prophet replied, "Take a pair of pigeons." At-Ṭabarānī has related this tradition which, however, contains the name of as-Salt b. al-Jarrāh (as an authority), who is not known, but the rest of the authorities for it are those given in الصحیح (*as-Sahih*). It is related in the كامل (*Kāmil*) of Ibn-'Adī, in the biography of Sahl b. Farir, on the authority of Muḥammad b. al-Munkadir, who had it on the authority of Jābir, that the Prophet said, "The Ka'bah (once) complained to God of the paucity of visitors to it, upon which God revealed to it, 'Verily, I shall send to thee peoples (nations), who will yearn for thee as a pigeon yearns for its young ones.'" It is related in the سنن (*Sunan*) of Abū-Dā'wūd and an-Nasā'ī, out of a tradition of Ibn-'Abbās, with a good ascription of authorities, that the Prophet said, "At the end of time, there will be a people who will dye themselves with a black colour like the gizzards of pigeons, and who will not smell the odour of Paradise."

It may be mentioned as a part of its nature that it seeks and finds out its nest even if it be set free at a distance of a thousand leagues; it carries news and brings it from a very distant place in a very short time. There are some pigeons which can fly three thousand leagues in a day. It may sometimes happen to be caught, and may be thus away from its native place for ten years (عشر) or more, but it still retains its intelligence and power of memory, and is desirous of returning to its native place, so that when it finds an opportunity, it flies (back) to it. The birds of prey are very fond of going after it, and it is more afraid of the white falcon than of any other bird, but it flies more quickly than the white falcon and all other birds; it is, however, frightened at the sight of it and flies away at a distance from it, in the same manner as an ass runs away when it sees a lion, and a goat or a sheep when it sees a wolf, and a rat when it sees a cat. It is a wonderful part of its nature what has been related by Ibn-Kutaibah in *عيون الاخبار* ('*Uyûn al-akhbâr*), regarding al-Muthannâ b. Zuhair as having said, "I have never seen anything in a man or woman, which I have not also seen in pigeons: I have seen a female pigeon not desiring any but its own male mate, and a male bird not desiring any but its own female mate, until one of them died or was lost; I have seen a female pigeon beautifying itself for its male mate at the time it desired to tread it; I have seen a female pigeon possessing a male mate allowing itself to be trodden by another male pigeon, directly it (the female) passed away from it (the male mate); I have seen a female pigeon treading another female pigeon,—and it is said that it lays eggs as the result of it, but those eggs produce no young ones; I have also seen a male pigeon treading another male pigeon; I have seen a male pigeon treading every (female) pigeon it met with without taking it as its mate; and I have seen a female pigeon trodden by every male pigeon that saw it without the female taking to itself a mate; there are no animals which kiss (each other) at the time of coition excepting man and the pigeon." It is very decorous at the time of treading, drawing its tail over (the ground) to conceal the trace of the female, as if it knows what the female bird has done and therefore tries to conceal it. It begins to tread when it is six months old, and the period of gestation in the female is fourteen days, at the end of which time it lays two eggs, one a male and the other a female, and between the laying of the

first egg and the second one there elapse a day and a night; the male sits on the egg and warms it for a part of the day and the female does so during the rest of the day, and they do the same (in turns) at night. When the female bird lays eggs, if it refuses to enter (the nest) and sit over them for any reason, the male bird beats it and compels it to enter. When the male bird desires to tread the female it first removes the young birds out of it. God has given this species of animal, when its young ones come forth out of the eggs, the instinct for the male bird to masticate saltish earth and to feed them with it in order to clear with it the way for the passage of the food. Praise be to "the subtle, the aware," who has given to everything (soul) its proper guidance !

✽ Aristotle asserts that the pigeon lives for eight years. Ath-Tha'labi and others mention on the authority of Wāḥb b. Munabbih, who says regarding the words of God, "For thy Lord creates what He pleases and chooses,"¹ that He has chosen out of cattle, the sheep, and out of birds, the pigeon.

Historians relate that when the Commander of the faithful al-Mustarshid bi'llāh b. al-Mustaḍḥir bi'llāh was imprisoned, he saw in a dream that a collared or ringed pigeon (dove) was on his hand, and an unknown voice said to him, "Thy deliverance is in this." When the morning came, he related the dream to Ibn-Sukainah, the Imām, who asked him, "How do you interpret it, O Commander of the faithful?" and he replied, "I interpret it in the sense of the lines of Abū-Tammām:—

'They are pigeons (*ḥamām*), but if by way of auguration you *kasrate* ^ن the *ح* out of the word, it is the decreed case of death (*ḥimām*).'

My deliverance will be in my death." He was slain after a few days in the year 529 A. H. after a reign of 17 years, 8 months, and some days.

Al-Baihaḳī relates in *الشمع* (*ash-Shi'b*) on the authority of Ma'mar who said, "A man came to Ibn-Sirīn and said to him, 'I saw in my sleep that a pigeon swallowed a pearl and that there came out of it one larger than the one that entered (its gizzard); I then saw that another pigeon swallowed a pearl and that there came out of it a pearl smaller than the one that had entered; and I saw next that

a third pigeon swallowed a pearl and that there came forth out of it a pearl of the same size as the one that had entered.' Ibn-Sirīn said, 'As to the pearl which came out of a size larger than when it entered, it is al-Ḥasan b. Abī'l-Ḥasan al-Baṣrī, who hears a tradition, embellishes it with his speech, and then produces in it the ring of his own exhortations; as to the one which came out smaller in size than when it entered, it is Muḥammad b. Sirīn who hears a tradition and abbreviates it; and as to the one which came out of the same size as when it entered, it is Kaṭādah who has the best memory of all the people.' Ibn-Kh. relates in his, that is to say Ibn-Sirīn's biography, that a man came to him and said, "I saw in a dream that I took a female pigeon belonging to my neighbour and broke its wings," upon which Ibn-Sirīn's countenance changed and he said, "What next?" The man continued, "Then a black crow came and lighted at the back of my house and dug there." Muḥammad b. Sirīn said to him, "How quickly God has punished you! You are a man who goes to the wife of your neighbour when he is absent, and a black slave goes to your wife when you are absent." Ibn-Kh. further states that Ibn-Sirīn was a cloth merchant and was one of the servants (enfranchised slaves) of Anas b. Mālīk the servant (slave) of the Prophet; he was imprisoned on account of a debt he had against him, and used to say, "I really know the crime which has caused me to be in debt." Being asked what it was, he replied, "I once said to a bankrupt, now forty years ago, 'O bankrupt, some say that their crimes are few and (yet) they know how their punishment has come for them, but our crimes have become many and (yet) we do not know how we are to be punished.'" Anas b. Mālīk had willed that Muḥammad b. Sirīn should wash him (after his death), shroud him, and say the prayer over him; permission was therefore asked from the amīr for him (to do that), which was granted; he then went out (of the prison), washed him, shrouded him, and said the prayer over him, after which he returned to the prison without going to his people. Ibn-Sirīn was one of the most learned Ṭābi'īs and had a great command of the science of ḥadīth. It is related that a woman (once) came to him while he was having his morning meal and said, "I have dreamt that the moon entered the Pleiades, and that a crier cried out from behind me, 'Go to Ibn-Sirīn and tell him of this.'" His colour thereupon changed, and he rose up with a desire to answer a call of nature; his sister then called him,

"What is the matter with you?" and he replied, "This woman asserts that I shall be a dead man after seven days." He died after seven days in the year 110 A.H., a hundred days after al-Hasan al-Basri.

It is related in *الشمع* (*ash-Shi'b*) by al-Baihaqi regarding Sufyan ath-Thawri as having said that playing with pigeons was one of the acts of the people of Lot. Ibrâhim an-Nakha'i states that whoever plays with flying pigeons does not die until he tastes the cup (pain) of poverty.

Al-Bazzâr relates in his *مسند* (*Musnad*) that God ordered a spider, and it wove its web over the mouth of the cavern (in which the Prophet remained concealed), and that He sent two wild pigeons which stood at the mouth of it; it was that which made the infidels turn away from the Prophet. The (present) pigeons of the sacred territory are the progeny of those two pigeons. Ibn-Wahb states that the pigeons of Makkah shaded him (the Prophet) on the day of the conquest of that place, and that he prayed for a blessing for them.

At-Tabarâni relates giving an authentic ascription of authorities traced to Abû-Dharr who said, "The Apostle of God was reciting this verse, 'And whosoever fears God, He will make for him a (happy) issue, and will provide for him from whence he reckoned not. And whosoever relies on God, He is sufficient for him:'" he kept on repeating it to me, until I became drowsy before him; he then said to me, 'O Abû-Dharr, how will you do if you are driven out of al-Madînah?' I replied, 'To ease and tranquillity; I shall go to Makkah where I shall become a pigeon out of the pigeons of the sacred territory.' He then said, 'How will you do, if you are driven out of Makkah?' I replied, 'To ease and tranquillity; I shall go to Syria and the Holy Land.' He next asked me, 'How will you do, if you are driven out of Syria?' I replied, 'By Him who has sent you with the Truth, I shall place my sword on my shoulder,' upon which he said, 'Or would it not be better for you than that to hear and obey, though the orderer be an Abyssinian slave?'" A part of this tradition is given in *السميع* (*as-Saht*) and a part out of the beginning is given by (in) Ibn-Mâjah.

It is related that Hârûn ar-Rashîd was very fond of pigeons and of sporting with them. He was (one day) given a present of a

pigeon, and Abû'l-Bakhtarî Wahb, the Kâdî, who was present there with him at the time, related giving the authority as coming from Abû-Hurairah, that the Prophet said, "There shall be no race accepting between animals possessing feet like those of a camel, or solid-hoofed animals, or animals possessing wings," adding the last kind of animals (in the tradition) for the sake of ar-Rashîd. Ar-Rashîd thereupon gave him a valuable present, but when he went away, ar-Rashîd said (to himself), "I know certainly that he has told a lie regarding the Apostle of God," and therefore ordered the pigeon to be killed, which was accordingly done. Ar-Rashîd having been afterwards asked, "What was the crime of the pigeon?" replied, "It was on its account that he told a lie regarding the Apostle of God." The learned have for that reason and on account of his other fabrications given up (quoting) the traditions of Abû'l-Bakhtarî, and they do not now note down his traditions. This above-mentioned Abû'l-Bakhtarî was a kâdî of al-Madînah (the city of the Prophet) after Bakkâr b. 'Abd-Allâh az-Zubairî; he afterwards became the head of the kâdîs of Bagdâd after Abû-Yûsuf the disciple of Abû-Hanîfah. Abû'l-Bakhtarî died in the year 200 A.H. in the reign of al-Ma'mûn. The word al-Bakhtarî is taken from البخرية which means *haughtiness* or a *haughty gait*; many people are, however, in the habit of misspelling the name as al-Buhturî, the name of the well-known poet; the former is written with خ and the latter with ح. Ibn-Abî-Khaithamah states, and (also) the Shaikh Taqî-ad-dîn al-Kushairî states in الاقتراح (*al-Iktirâh*), that the fabricator of the tradition about pigeons was Qiyâth b. Ibrâhîm, who added that part for the sake of al-Mahdî and not ar-Rashîd. Ibn-Kutaibah states that Abû'l-Bakhtari's name was Wahb b. Wahb b. Wahb, the same name thrice in one continuation; and that similar to this among the names of the Persian kings was that of Bahrâm b. Bahrâm b. Bahrâm, among the Tâlibîs (the descendants of Abû-Tâlib) that of Ḥasan b. Ḥasan b. Ḥasan, and among Ḥashimîs that of al-Ḥarith the junior b. al-Ḥarith the lame b. al-Ḥarith the senior. I (the author) say that similar to this among the names of the men of later days was that of al-Ḡazzâlî, Muḥammad b. Muḥammad b. Muḥammad, one of the leaders of the religious doctrines.

The following is what has been related to us and has become well-known. It has been related to us on authentic authority regarding the Shaikh, one acquainted with God, Abû'l-Ḥasan ash-

Shâdhilî as having said, "I saw the Prophet in a dream, and he was contending with Moses and Jesus regarding the superiority of excellence of the Imâm al-Gazzâlî, and saying to them, 'Have you in your sects such a learned and righteous man?' alluding to Gazzâlî; and they both replied, 'No.'" The Shaikh, the Imâm, one acquainted with God, the Ustâdh (Master), the support of religious law and truth, Abû'l-'Abbâs al-Mursî said, when mention was made of al-Gazzâlî, "Testimony has been already borne to his great and extreme veracity, and it is sufficient for you (to know) that he it was regarding whom the Prophet contended with Moses and Jesus, and to whose great and extreme veracity the most truthful have borne testimony." Our Shaikh Jamâl-ad-dîn al-Isnawî has given a beautiful life of him in *الحياء* (*al-Muhimmât*), out of which this is a part:—"He was the pivot of existence and the common tank for every thing existing, the soul of the purest part of the people of Faith, and the road for obtaining the satisfaction (pleasure) of the Merciful, by which every truthful one approaches God and which none but a heretic or an impious one hates. He became the unique one of that time among the learned men of the time in the same manner as he has become the unique one in this matter(?), so that no man can contend with him with regard to it." The Hujjat-al-Islâm Zain-ad-dîn Muḥammad al-Gazzâlî was appointed to lecture in the Niḍâmiyah college of the city of Bagdâd, which he subsequently left; he then took to a life of self-abnegation, and went to the Hajj (pilgrimage). When he returned, he went to Syria and remained in Damascus in a corner (niche) of the congregational mosque there; thence he went to Jerusalem and then to Egypt remaining in Alexandria for a long time. He then returned to his native place Tûs and was afterwards compelled to go to Nisâpûr and to lecture in the Niḍâmiyah college there. He then left it and returned to his native place where he built an asylum (convent) for the Sûfis and spent his time in doing good actions, such as reciting the Kur'an, sitting in the company of pious people, devotion to God, renunciation of the world, devoting himself with the greatest energy in the service of God, and penetrating into the depths of the sciences in connection with the Truth. His books are highly profitable and full of information, especially *احياء علوم الدين* (*Iḥyâ' ulûm ad-dîn*) which is a book that no seeker of the next world can dispense with. The Imâm Hujjat-al-Islâm died in Jumâdâ II in the year 505 A. H. at Tûs.

[The author has here copied out of Ibn-Kh.'s biography of Fakhr-ad-dīn ar-Rāzī the incident of a pigeon having been pursued by a bird of prey and of its having fallen near him while he was lecturing, upon which Sharaf-ad-dīn b. 'Unain who was one of those attending the lecture composed an extempore poem. The author also gives some of the lines out of the poem.¹ The author also quotes out of the biography of al-Malik al-Mu'addam 'Isā b. al-Malik al-'Adil the incident of Ibn-'Unain's illness, and that prince's visit to him with a purse of 300 dinārs and the quibble on the two grammatical terms employed by him when speaking to Ibn-'Unain. He also gives some traits of the character of that person and the fact of his offering a reward to all persons who learnt by heart az-Zamakhshari's treatise (on grammar), *al-Mufaṣṣal*.²]

(Information.) A very clever sage has said, "Every human being associates with one of his own appearance (form), in the same manner as every bird associates with its own kind (species)." Malik b. Dīnār used to say that two out of ten beings do not associate with each other and enjoy each other's company, unless there is the same quality in the one as in the other, for the appearances or forms of men are like the kinds or species of birds, and two different kinds of birds do not associate in flying, unless there is a common resemblance between them. He saw one day a pigeon with a crow, and was astonished at their associating together though they were not of the same form, but when they walked he found that they were both lame and said (to himself) that that was the reason of their associating with each other. Every human being is happy in the company of one of his or her own kind, in the same manner as every bird is happy in the company of one of its own kind, and if any two beings associate with each other for a short time without having any quality whatever common between them, they are sure to part (soon) from each other, as a poet says:—

"A person asked, 'How did you two part?'

And I gave an answer in which was truth (justice);

'He was not of my form and therefore I parted from him,

For men have different forms and comrades.'"

A part of this will again be related in the art. *الزهد*.

Aḥmad relates in *الزهد* (*az-Zuhd*) on the authority of Ya Maisarah, that the Messiah used to say to his disciples, "If you

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 654. ² *Idem*, Vol. II.

able to become simple-minded in the matter of God like the pigeon, become so," and he adds that he used to say that there is no animal more simple-minded than it, which is to be seen from the fact that if its young ones are taken from under it and killed, it will yet return to the same place and again breed young ones in it.

(Lawfulness or unlawfulness.) It is lawful with all to eat all its species, because it is one of the good or approved things (الطيبات), and because the announcer of the religious law (the Prophet) has made obligatory the penalty of giving a goat or sheep, if one kills it in the state of *ihrām*. In placing reliance on it there are two views, one being the resemblance between those two animals, for they both take to houses and become tame in the company of men, and the other which is the correct one being that the prohibitive order which has been received respecting it is to be depended upon. Ar-Râfi'î has copied from the Shaikh Abû-Muhammad, "The difference in this matter resolves itself into the question, 'If a bird larger than, or of the same size as, a pigeon is killed, can it be constructed on this principle?' If we say that reliance is to be placed on the order, we should be bound to give a goat or sheep, but if we say that the resemblance between the two animals is to be depended upon, we should be bound to pay the price." The Imâm an-Nawawî has omitted this question in الروضة (*ar-Rawḍah*), as if he considered the difference in this matter a verbal one without any benefit.

The eggs of pigeons and of all birds which it is unlawful for a person in the state of *ihrām* to chase are unlawful for him, for if he destroys them he undergoes the penalty of paying their price; this is according to our creed; the Imâm Aḥmad and others have said so. But al-Muzanî and some of the disciples of Dâ'wûd state that there is no penalty in respect of eggs, whilst Mâlik states that there is a penalty equal to a tenth of the price of the original. Ibn-al-Mundhir states that they (the authorities) differ in respect of the eggs of pigeons; 'Alî and 'Aṭâ state that for every two eggs the penalty is a dirham; az-Zuhri, ash-Shâfi'î, the speculatists, and Abû-Thawr say that the penalty for them is their price. The lawfulness &c. of the egg of the ostrich will be given under its head.

With regard to the chase of pigeons, it may be mentioned as a part of the orders in connection with the subject, that if an owned pigeon or pigeons become mixed up with pigeons which it is allow-

able to chase but which are kept under a restraint (from journeying), it is not lawful to chase any of them, but if they become mixed up with the pigeons of a district, it is lawful to chase any of them in the district; if the pigeons out of pigeon-houses (turrets), which are owned but which can hardly be confined, mix with the pigeons of another town, which are allowed to be chased, there are two views with regard to the lawfulness of chasing them, the correct one being that it is lawful. The selling of pigeons in a pigeon-house is like the selling of fish in a tank (pond), which will be given under the letter **س**. If any one sell them in the act of flying depending upon their habit of returning, there are two views regarding it, the correct one of which is the one held by the Imâm (probably ash-Shâfi'), namely, that it is lawful being analogous to the case of a slave sent on business; but with the general body (of learned men) it is a prohibited thing, for there is no depending upon their returning, as they are not endowed with intellect. In the matter of profit (الربح), all the varieties of pigeons are only one species;—so the people of Marw say, whilst the people of al-'Irâk say that every variety of it is a distinct species or kind, for instance *al-humâm* are a species, *al-kamârî* another species, and *al-fawâkhit* another species. As to keeping them for their eggs, for their young ones, for the purpose of amusement, and for carrying letters, it is lawful without any disapproval of it; but as to keeping them for playing with them, flying them, and racing with them, although some say that it is allowable, because they are required in war for the purpose of carrying communications, the correct thing is that it is to be disapproved owing to what has been already related out of a tradition of Abû-Hurairah, in which the Prophet is related to have said, "A male devil is following a female devil." Ibn-Hibbân states after relating the tradition that the Prophet called him (the man) a male devil, because a player with pigeons can hardly be free from the vice of talking much and from sinning, whilst a sinner (العاثي) is called a devil; God has said, "devils of men and genii;"¹ the Prophet applied the term a female devil to the pigeon on account of pigeons keeping close (to men). The evidence (of a person) cannot be rejected simply on the ground of that person being in the habit of playing with pigeons, which is opposed to the view held by Malik and Abû

¹ Al-Kur'ân VI-112.

Ḥanīfah, who state that if a witness is in the habit of gambling or given to any other similar habit, his evidence is unacceptable on that account.

Abū-Muḥammad ar-Rām-hurmuzī relates in his book *المحدثات بين الراوى والراوى* (*al-Muḥaddat al-fāḍil bain ar-rāwī wa'l-rāwī*) on the authority of Muṣ'ab az-Zubairī who said, "I heard Mālik b. Anas saying to the two sons of his sister, Abu-Bakr Muḥammad and Isma'īl, the sons of Abū-Uwais, 'I see that you two are fond of this work and of asking regarding it,' meaning thereby traditions, and they replied, 'Yes,' upon which he said to them, 'If you wish to be benefited and to benefit (this cause of) God through you, apply yourselves less to it and become jurisconsults; in the meantime Ibn (the son of) Mālik happened to descend from the top of the house with a pigeon which he had concealed, and Mālik knowing that the people understood him (to be without knowledge) said, 'Education is education derived from God and not the education given by fathers and mothers, and good is good derived from God and not that of fathers and mothers.'" The following is also related on his (Mus'ab's) authority:—"Yahyā b. Mālik b. Anas used to go in and out, but did not sit with us to hear his father (lecture); so when his father used to see him, he used to say sorrowfully, 'What pleases my soul is, that this business (work) cannot be inherited, and that nobody has ever succeeded his father in his lecture-room (assembly), excepting 'Abd-ar-Raḥmān b. al-Kāsim b. Muḥammad b. Abī-Bakr as-Ṣiddīq, who was the best of men of his time and whose father was the best of men of his time.'" Al-Bukhārī states in the chapter treating of *المناسك* (*al-Mandāsik*—the rites and ceremonies observed at the time of the pilgrimage) in his *مسند* (*Saḥīḥ*), "Alī b. 'Abd-Allāh has informed us saying, 'Sufyān has informed us saying, "'Abd-ar-Raḥmān b. al-Kāsim' who was the best of men of his time has informed us, that he had heard his father who was the best of men of his time say, 'I have heard 'Ā'ishah say, "I applied perfumes to the Prophet with these very hands,"—the whole tradition.'" The mother of 'Abd-ar-Raḥmān was Kuraibah the daughter of 'Abd-ar-Raḥmān b. Abī-Bakr as-Ṣiddīq, and the people are agreed in the matter of his excellence, his taking the lead in religious matters, his trustworthiness, his piety, and the copiousness of his knowledge; he was born during the life-time of 'Ā'ishah and died in the year 126 A. H.. The

collectors of traditions have related traditions on his authority. It is related that the Commander of the faithful al-Manṣûr said to him one day, "Advise me with what you have gained (seen) of experience," and he said, "ʿUmar b. ʿAbd-al-ʿAzîz died and left behind eleven sons, and his assets amounted to seventeen dinârs, out of which the shroud for him was purchased for five dinârs, the place for his grave for two dinârs, and every one of his sons received nineteen dirhams (as his share of inheritance); whilst Hishâm b. ʿAbd-al-Malik died leaving behind him eleven sons, every one of whom received as his share of inheritance a million dirhams; but then I have seen one of the sons of ʿUmar b. ʿAbd-al-ʿAzîz in one day leading a hundred horse in the cause of God, whilst I have seen one of the sons of Hishâm begging for alms." I (the author) say that this is not at all a wonderful circumstance, for ʿUmar had left his sons in charge of his Lord, and God provided for them and enriched them, whilst Hishâm had left his sons in charge of this world, and their Lord therefore impoverished them.

As to selling the mute (dung) of pigeons and the dung of other beasts and others, it is illegal, and the price of it is unlawful. This is the belief of our sect, but Abû-Hanîfah says that it is allowable to sell dung, on account of the agreement of the people at all times in all countries, in respect of selling it without any prohibition to do so, and because it is allowable to derive profit (benefit) from it, on which account it is allowable to sell it like all other things. Our religious leaders, however, argue on the strength of a tradition of Ibn-ʿAbbâs, namely, that the Prophet said, "If God has declared anything unlawful for a people, He has also made unlawful to them the price of it," which is an authentic tradition related by Abû-Dâwûd with an authentic ascription of authorities. This applies to all things, excepting such as have been excluded by means of a distinct proof, for instance the ass, the selling of which is not allowable, because it is unclean in itself, like the human excrement in respect of the illegality of selling which the others agree with us, notwithstanding that there is a possibility of deriving benefit from it. As to a reply to their argument, it is what al-Mâwardî and others have given, namely, that because the selling of it is done by the ignorant and the vulgar, it is no argument in the religion of al-Islâm, and as to their statement that there is benefit to be derived from it, it

resembles other things, the only difference being that this is unclean in contradistinction to the other things.

(Proverbs.) "More secure than the pigeons of the sacred territory (Makkah)," and "More tame than the pigeons of Makkah." "He has put it round his neck like the collar or ring of the pigeon," implying a bad habit (quality) which he has worn round his neck like the ring of the pigeon; he cannot part from it or leave it, in the same way that the ring cannot be separated from the pigeon. Like this proverb are the words of God, "And every man's angury have we fastened on his neck;"¹ that is to say, his action sticks to him like a necklace or neck-ring or like a fetter, which cannot be removed from him. Az-Zamakhsharī states, "If you ask, 'Why is (the word) "accountant" mentioned?' I say that it is so, because he will be in the place of a witness, a judge, and a faithful receiver of accounts, these being the affairs which men generally undertake; as if it will be said to him, "Thou art a man accountant enough against thyself."² Al-Ḥasan al-Baṣrī, when he used to recite this, used to say, "O man, judge of yourself, by God who has made you an accountant of yourself." It is said regarding the words of God, "What they have been niggard of shall be a collar round their necks upon the Resurrection Day."³ that their actions will stick to them in the same manner as a ring sticks to the neck. It is said (in a proverb), "The action of such a one has become round his neck like the ring of the pigeon," that is to say, the recompense of his action sticks to him. The Imām Aḥmad relates in *الزهد* (*az-Zuhd*) regarding Muṭarrif as having said, "When I die, do not confine me (in the house) so that the people may collect and I may be a cause of imposing on them a (troublesome) duty like the ring of the pigeon." The following lines of 'Abd-Allāh b. Jahsh addressed to Abū-Sufyān have the same meaning:—

"Announces to Abū-Sufyān

Regarding an affair, the end of which will be repentance,

'You have sold your cousin's house,

Wherewith to pay the fine against you;

Whilst your confederate, by God,

The Lord of men, is strenuous in administering an oath.

Depart with it, depart with it,

You have placed it round your neck like the ring of the pigeon."

¹ Al-Kurān XVII-14.

² Idem, XVII-15.

³ Idem, III-176

The lines mean that the disgrace of the action has stuck to him. The Imâm 'Abd-ar-Raḥmân as-Suhailî states that this simile is taken from the words of the Apostle of God, "Whoever oppresses (another) even in the matter of a span of land, God will place round his neck on the Day of Resurrection a collar composed of the seven earths." The poet has used the words, "like the ring of the pigeon," because the ring can never leave it, nor can it ever cast it away from it in the manner that any human being wearing one round his or her neck is able to do. In this verse there is a sweet suggestion and a beautiful metaphor, such as cannot be improved, and in the poet's words, "the ring of the pigeon," there is a refutation of the argument of those who explain the meaning of the word طوق used by the Apostle of God in the above tradition as derived from الطاقة (*strength*) and not from الطوق (*the collar or ring*) round the neck. Al-Khattâbî says in one of his two statements, notwithstanding that al-Bukhârî explains it in one of the versions given by him of the tradition as, "he will sink to the depth of the seven earths." It is related in the مصنف (*Musannaf*) of Ibn-Abî-Shaibah, "Whoever oppresses (another) in the matter of even a span of land, will have an iron ring (اسطام) put round his neck."

"More stupid than a pigeon," because it does not build its nest in an intellectual way, for sometimes it comes to a branch of a tree and builds its nest on it in a place, whence the wind can (easily) throw it away, causing more of its eggs to break than to escape. 'Ubad b. al-Abras says :—

"They lacked ability (right direction) in their affair,
As a female pigeon does in the case of its egg,
Building its nest of two twigs,
One of *basham*¹ and the other of *thumâmah*."²

(Properties.) If a person suffering from numbness (languidity) lives near them, or in a house in the neighbourhood of which there are pigeons, or in a house in which they are, he will be cured of it. In dwelling in their neighbourhood there is security from numbness, paralysis, apoplexy, and heavy sleep, which is a most wonderful property in them. If the blood of a pigeon is used warm as a colliryum, it will be beneficial in wounds of the eye and in dimness

¹ *Bashâm*—*Amyris opobalsamum*.

² Panic grass.

of vision. Its blood specially checks that form of epistaxis in which the blood comes from the dura-mater (covering of the brain); and if it is mixed with olive oil it cures burns from fire. The mute of pigeons is hot, and the strongest of it in that respect is the mute of the wild pigeons, which do not dwell in houses. It may be mentioned as a wonderful property in its mute that if it is warmed in water, and one suffering from strangury (difficult micturition) sits in it, he will be cured. Among other remedies for strangury the following may be mentioned as one:—In a clean vessel are to be written the words of God, “Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He pleases.”¹ “And they do not value God at His true value; while the earth all of it is but a handful for Him on the Resurrection Day, and the heavens shall be rolled up in His right hand! Celebrated be His praise! and exalted be He above what they associate with Him!”² **الْحَمْدُ لِلَّهِ** May they be cured by the grace of God, the Mighty, the Glorious!” The writing is then to be dissolved in water and given to the person suffering from strangury to drink, and he will immediately urinate freely. If it (the mute) is mixed with vinegar and smeared over a person suffering from dropsy and is also used as a poultice, it will benefit him in an evident manner. If the mute of red pigeons, the weight of two dirhams, is drunk mixed with three dirhams of cinnamon, it will prove beneficial in stone (in the bladder). The flesh of pigeons is beneficial to the kidneys, and increases the seminal fluid and blood. If a pigeon is split open while alive and placed while warm over a part stung by a scorpion, it will prove effectually beneficial. If a woman in labour is fumigated with the mute of pigeons, it will quicken the delivery of the child and after-birth.

(Interpretation of it in dreams.) A pigeon in a dream indicates a trust-worthy messenger or a true friend or a sociable companion (lover). Sometimes it indicates lamentation and describing the good qualities of a dead person (المتوفى). A poet says:—

“A lover laments when the pigeon laments.”

Sometimes a female pigeon indicates a fortunate beautiful Arab woman, one who does not want another man instead of her husband. A pigeon at the head of a sick man indicates a predestined case of death.

¹ Al-Kurʾān IV-51 and 116. ² Idem, XXXIX-67. ³ Two talismanic terms.

[The author here quotes the lines of Abû-Tammâm given at p. 591.] Pigeon-turrets indicate a party of women, and the young ones of pigeons indicate children. He who dreams of feeding pigeons and calling them, will act as a pimp; and if he dreams of collecting them and crows together in one place, it also indicates that he will act as a pimp, because crows are indicative of fornicatresses, and any animal which is in the company of (collected with) another not of its own kind, like ewes with dogs, is indicative of pimping. The cooing of pigeons indicates vain and useless words, and if one hears (in a dream) a female pigeon cooing, it indicates that a woman will reprove her husband; he who sees a female pigeon approaching him and then goes forward to meet it, will have a letter returned to him; he who sees a female pigeon flying away from him, will either divorce his wife, or his wife will die. He who dreams of possessing pigeons will be one of those who purchase slave-girls. He who clips the wings of a female pigeon in a dream, will take an oath in respect of his wife to the effect that she will not go out of the house or will give birth to a child or become pregnant, for parturition and pregnancy both prevent (a woman) from going out. A pigeon that knows a road (well) indicates news which will reach the dreamer of it from a distant place. A pigeon in a dream is an indication of good for one to whom the dreamer bears true friendship or with whom he is a partner, on account of their (pigeons) meeting one with another in their flight and in mating. Jâmâsh says that he who hunts pigeons in a dream will take unlawfully (eat) the property of his enemies. If one sees a defect in the eye of his female pigeon, it will be a defect in the matter of his wife's religion and conduct. Ibn-al-Mukrî states that a dream about pigeons belonging to one inferior in rank, is indicative of an honourable position and station in life; and a dream about them indicates amusements, victory over one's enemies, diversion (fun), and play. Sometimes pigeons indicate chaste spouses (wives) and women possessing the property of retaining secrets and exerting themselves for the sake of the family. A pigeon sometimes indicates death (موت - at-*imâm*), and sometimes a woman having many children, and a man having a large offspring remaining among (cleaving to) the people of the dreamer's household.

الحمرة (*al-Ḥamd*).—The young one of the sand-grouse (القطة—*al-ḥatḥ*). It is said in a proverb, "A young one of a sand-grouse desires to chase hares for prey," which is applied to a weak man desiring to deceive or ensnare a strong one. Al-Maydānī says, "I have not seen any mention made of it in books."

الحمير (*al-Ḥummar*).—A certain kind of bird like the sparrow. Abū'l-Maḥūsh al-Asadī says:—

"I used to take you to be angry lions,
But I find you to be only (the mountain) Liḡāf in which the *hummar*
birds lay eggs."

Noun of unity حمرة (*ḥummarah*). A rāḡiz says:—

"The drinking of *hummarāt* birds is every while,
But if they miss an occasion, they drink without taking breath."

It may be spelt without a *shaddah* in which case it may be pronounced as حمرة (*humarah*) pl. حمرات (*humarāt*).

Ibn-Lisān-al-Ḥummarah was one of the preachers of the Arabs and belonged to the Beni-Taim al-Lāt b. Tha'labah. He was one of the learned men of his time, and his name is employed in a proverbial sense for fluency (of speech) and length of life. His name was Warḡā' b. al-Ash'ar, and his sobriquet was Abū-Kilāb. Mu'āwiyah one day asked him some questions regarding several things, which he answered; he asked him, "Through (with) what did you acquire knowledge?" upon which he replied, "With an asking (inquiring) tongue and a reasoning heart," and added, "O Commander of the faithful, there are calamity, loss, deficiency, and hunger for knowledge: its calamity is forgetting it; its loss is imparting it to one who is not worthy of it; its deficiency is untruthfulness in it; and its hunger is that one possessing it is very greedy and is never satiated."

(Lawfulness or unlawfulness.) It is lawful with all to eat it, because it is one of the species of passerine birds. Al-'Abbādī says that there are some, however, who declare it to be unlawful, because it bites (with the front teeth), which statement is very wonderful and ought to be rejected. It is related by Abū-Dā'wūd at-Tiyālīsī and al-Hākim, the latter stating that it is authentic in the ascription of its authorities,—on the authority of Ibn-Mas'ūd who said, "We were with the Prophet, when a man entered a thicket and took out of it

the eggs of a *hummarah*, which then came and hovered over the head of the Apostle of God and his Companions. The Apostle of God then said to his Companions, 'Which of you has pained or distressed this bird?' and a man replied, 'I, O Apostle of God; I have taken its eggs.'" In the version of al-Hâkim it is said, 'I have taken its young one.' "The Apostle of God then said, 'Return it, return it out of compassion for it.'" It is related in at-Tirmidhi and Ibn-Mâjah on the authority of 'Âmir ad-Dârimî, that a party of the Companions of the Apostle of God having entered a thicket and taken a young one of a bird, the bird came hovering to the Apostle upon which he said, "Which of you has taken the young one, bird?" and a man replied, "I;" the Prophet thereupon ordered to return it, and he did so. Under the letter **ح** in the art. **الحمام** will be given the tradition which Abû-Dâwûd has related in the beginning of **كتاب الجنائز** (*Kitâb al-Janâ'iz*) on the authority of 'Âmir at-Râmi. The wisdom in the Prophet ordering it to be returned is that they were possibly in the state of *ihrâm*, or that when it came to him for protection, he protected it, in which case setting it free was obligatory.

(Proverbs). "More aged than Ibn-Lisân-al-Hummarah." "More skilful in genealogy than Ibn-Lisân-al-Hummarah. He was the most skilful genealogist and the greatest in age among the Arabs.

Its properties and the interpretation of it in dreams will be given under the letter **ع** in the art. **العصفور**.

الحَمَسَة (*al-Hamasah*).—[The turtle].¹ A certain marine animal. Some say that it is the turtle or tortoise. Pl. **حمسى** (*hamas*);—so Ibn-Sîdah says.

الْحِمَّاط (*al-Himât*); also called **الْحُمُطُوط** (*al-Humtât*).—A certain worm found in grass.

الْحَمَكَة (*al-Hamak*).—The young ones of all kinds of animals. Sing. **حَمَكَة** (*hamakah*).—The word is, however, mostly used to mean *lîc*. It also means the young ones of the sand-grouse and ostrich, and is also applied to contemptible men. A *râjiz* says:—

"Censure me not with the baseness of contemptible men (*hamak*)." **هَمْكَة**

الحمال (*al-Hamal*).—A young lamb when it is six months old, but some say that it is the young one of the sheep kind, such as is termed *al-jadha'* and less than it in age. Pls. حملان (*humlān*) and أحمال (*aḥmāl*).

Ibn-Majah relates out of a tradition of Abū-Yazīd al-Anṣārī who said, "The Prophet happened to pass by one of the houses of the Helpers (al-Anṣār) and found there the smell of roast meat; so he asked, 'Who is this that has slaughtered (an animal)?' upon which one of the men out of us came forth and said, 'I, O Apostle of God; I have slaughtered it before saying my prayer to feed my people therewith.' The Prophet thereupon ordered him to replace it, but he replied, 'By God, beside whom there is no other deity, I have nothing but a young lamb (*hamal*);' so the Prophet said, 'Slaughter it, but for nobody else is it to be considered a sufficient expiation (satisfaction) after you.'"

In كتاب قلوب القلوب (*Kitāb Kūt al-kulūb*) by Abū-Tālib al-Makki, he (the author) says in the beginning of the twenty-fifth chapter, "One of my brethren has informed me on the authority of one of the people of this tribe, who said, 'A poor man happened (once) to come to us; we therefore purchased from a neighbour of ours a roast lamb and invited him with a company of our friends. When he stretched forth his hand to eat and after taking a morsel and putting it into his mouth, he threw it out and then went aside saying, "Eat it yourselves, for an objection has presented itself to me, which prevents me from eating it." We said to him, "We too will not eat what you refuse to eat with us." He said, "As to me, I am not to eat it;" and so saying he went away. We did not like to eat without him and said to ourselves, "If we call the roaster we may be able to ask him the origin of this lamb, for it has most probably some reason inherent in it for disliking it." We therefore called the roaster and asked him regarding it, and kept on questioning him until he confessed that it was a dead lamb, and that his soul was greedy enough to sell it out of fear of losing its price. We then fed dogs on it. After that we met that man (again) and asked him regarding the objection which had prevented him from eating it, upon which he replied, "Since twenty years my soul had not been affected with a vehement desire for eating, but when you placed before me that lamb my soul became affected with an intense desire to eat it, such as I had never

before experienced, and so I knew that there was some reason in the food for discarding it. I therefore left off eating it on account of the greedy desire of my soul." He (Abû-Tâlib al-Makkî) says, "Consider how those two agreed in the greediness of their souls over one object, but differed in the one having met with a successful issue and the other desertion from God; God preserved the learned one with piety and calculation, and left the ignorant one with greediness of soul to covetousness and abandonment of watchfulness."

(Wonderful information.) It is related in the *Ma'yan* of Ibn-Kâni' and that of at-Tabarânî in the biography of Khawassah Sa'ib al-Ansâri who said, "I went forth with my father to al-Madinah in the beginning of the time when the name of the Prophet had not yet been mentioned in Makkah, and we took shelter for the night under a shepherd. When the night was at its middle a wolf came and carried away a young lamb, upon which the shepherd jumped up and said, 'O 'Âmir (*jinnî*) of the valley, your neighbour has been injured'; an unknown voice thereupon cried out, 'O wolf, let it go,' and the lamb came running fast and entered among the sheep. God then revealed to His Apostle, 'And there are persons amongst men who seek for refuge with persons amongst the *jinn*; but they increase them in their perverseness.'" It is given in *al-Mi'an* in the biography of Ishâk b. al-Hârith al-Kûfi, but it is of slender authority.

In *ash-Shifâ' (ash-Shi'û)* by the Kâfi 'Iyâd, it is said that the reason of Jacob being afflicted with the misfortune on account of Joseph was that he and his son Joseph were one day eating together a roasted lamb and laughing. Now they had a neighbour, an orphan, who having smelt it cried, and his grandmother who was an old woman also cried on account of his crying. There was a wall between them, and Jacob and his son therefore did not know of it. In consequence of this Jacob had to suffer by way of crying out of grief for Joseph, so much so that he became blind of both his eyes, as Sing. *ash-Shifâ'* of the grief. When he came to know the reason of it he lte. It lasting the remainder of his life, to order a *qadr* in every year and is also p of his house, "Whoever is in straitened circumstances, let him e and have his morning meal with Jacob's people." *Tawârikh*

also to undergo a trial which has been made by God the subject of a text in the *Kur'an*. I (the author) do not believe this version as true, and am surprised how the *Kādi 'Iyād* has mentioned it in his book. What is necessary is to exclude them (Jacob and Joseph) from such a contemptible thing, and I have mentioned it by way of information, notwithstanding that it cannot be believed as true, even though *at-Tabarānī* has related a part in his *معجم الاوسط* (*Mu'jam al-awsat*) and *معجم الاكبر* (*Mu'jam al-akbar*) out of a long tradition of Anas on the authority of the Prophet, namely, that Jacob used after that, whenever he wanted to take his morning meal to order a crier to cry out, "Whoever is desirous of a morning meal, let him come and take it with Jacob." And if he was fasting, the crier used to cry out, "Whoever is fasting, let him break his fast with Jacob." *At-Tabarānī* has related it on the authority of his shaikh *Muhammad b. Ahmad al-Bābī al-Baṣrī*, but it is based on highly slender authority. *Al-Baihaḳī* has also related it thus in *الشعب* (*ash-Shi'ḥ*) in the twenty-second chapter.

Al-Wāḥidī states in his commentary on the words of God, "Verily, I find the smell of Joseph,"¹ that the zephyr having asked for permission from its Lord to go to Jacob with the smell of Joseph before any harbinger (of the good news) could reach him, He gave it the permission. It is on that account, that every grieving person finds a relief in the zephyr, which comes from the direction of the east, and is rejoiced and affected with alacrity in betaking himself to his native place and loving friends. He then quotes:—

"O two mountains of Nu'mān, by God,
Let the zephyr blow over to me its cool breath,
For the zephyr is a wind, which when it blows
On a grief-laden soul, expels its grief."

حُمَّان (*Hamnān*).—Small ticks. N. of unity *حُمَّانَةٌ* (*hamnānah*) and *حُمَّة* (*hamnah*); it is the stage of ticks termed *القراد* (*al-kurād*) before they become *الاسلم* (*al-ḥalam*).

الحملة (*al-Ḥamallah*).—*Al-Jawhārī* states that it is spelt with a *fath*. A camel which carries a burden, and so also any beast upon the back of which a tribe carries its burdens, namely, an ass or any

¹ *At-Kur'an* XII-94.

other beast, whether there is a load on it or not. The measure *مِثْقَال* takes the affix *ف* when its meaning is that of a pass. part. n. (*مِثْقَالٌ*). God has said, "Of cattle are there some to ride on (*مِثْقَالٌ*) and to spread."¹ This will be mentioned under the letter *ف*.

الحُمَيْمِيقُ (*al-Humaimiḳ*) (?).—Ibn-Sidah says that it is a certain bird that chases the sand-grouse, locusts (*jandīḳ*), and other animals like those (for prey). I have heard a learned man say that it is the same as *al-bdshak* (the musket or sparrow-hawk) and explain in that sense the statement of Abū'l-Walīd al-Aḥmad in *تاريخ مكة* (*Tārīkh Makkah*), namely, that Ibn-Jurayj said, "I asked 'Aḥḥ', 'When I am in the state of *iḥrām* can (shall) I kill *الحُمَيْمِيقُ*?' and he replied, 'Kill it.' I then asked, 'Can (shall) I kill a falcon and *الحُمَيْمِيقُ* (*al-humaimiḳ*), for they seize the pigeons of the Muslims?' and he replied, 'Kill them, and kill mosquitoes and flies, and kill the wolf, for it is an enemy.'" He has mentioned this in the subject of *تعظيم الحرم* (*Ta'ḍīm al-Haram*).

حُمَيْلُ حُرٍّ (*Humail ḥurr*), also spelt as *حُمَيْلُ حُرٍّ* (*Himail ḥurr*).²—A certain well-known bird.

الْحَنَاشُ (*al-Hanash*).—The serpent, and according to some the viper. Pl. *أَحْنَشُ* (*aḥnāsh*). Some say that *al-aḥnāsh* include all animals keeping low to the earth, like the lizard *dabb*, the hedge-hog, the jerboa, and others, and that the word is specially applied to the serpent. Dhū'r-Rummah says:—

"How many serpents poisonous in their slaver,
As if like half a tie on the snare of the hunter."

After it a man is given the name of *Hanash*. Some, however, say that *al-hanash* is a kind of white thick serpent like *al-thaḥān* or larger than it. Some say that it is a black kind of serpents. It also means any animal out of birds and noxious reptiles, that is caught or hunted. It is said in *كتاب العين* (*Kitāb al-Ayn*) that it means any animal having a head like that of a serpent, the *ḥard sām̄m abraḥ*, and others like them.

¹ Al-Kur'ān VI-143.—See foot-note in Palmer's *T. al-Kur'ān*. *الحُمَيْمِيقُ* is a certain white bird. ² Probably *jumail*.

It is related in the tradition regarding the slaying of ad-Dajjal (Antichrist) that enmity and hatred will be removed, and the string of every animal will be pulled out, so that a child may be able to put its hand into the mouth of *al-ḥanash*. It is related in the *سنن* (*Sunan*) of Ibn-Mājah and in the *جامع* (*Jāmi'*) of at-Tirmidhi regarding Khuzaimah b. Jazī' as having said, "I said (to the Prophet), 'O Apostle of God, I have come to ask you regarding *aḥnash al-arḍ*; what do you say regarding the fox?' and the Prophet replied, 'Who eats the fox?' I then asked, 'What do you say to the wolf?' and he replied, 'Does anybody having any good in him ever eat the wolf?'" At-Tirmidhi adds that the wolf, the ~~fox~~, are all included in *aḥnash al-arḍ*.

الحنظلة (*al-ḥundab*).—The male of locusts. Al-Khalīl states that *الحنظلة* (*al-ḥundab*) are the black beetles *al-khandājis*. Nouns of unity *حنظلة* (*ḥundab*) and *حنظباء* (*ḥundaba'*). Hamzat al-Ispahānī states that the cross-breed generated between the fox and the wild cat is *al-ḥundab* and quotes the lines of Ḥassān b. Thābit:—

"Your father is your father and you are his son,
Miserable is the little son and miserable the father!
And your mother is a black Nubian woman,
Whose fingers are as if male locusts (*al-ḥundab*),
Add with whom your father used to lie for carnal enjoyment,
In the same manner as a fox has coition with a cat."

At-Tammāhī says describing a black dog:—

"I have prepared for the wolf and for the night a watcher,
Strong in the chest and swift like a horseman,
Facing the wind, with a receding nose,
And having a skin like the skin of a dry *ḥundaba*."

الحور (*al-ḥuwaḍ*).—The young one of a she-camel, which is so called until it is weaned from its dam, when it is called a *فصيل* (*fayṣil*). Pl. of pauc. (applicable to three) *أحور* (*aḥwīrah*) and pl. of mult. *أحوران* (*ḥurān*) and also *حوران* (*ḥurān*);—so al-Jawharī says:

Im-Ḥishām and others relate with regard to the nocturnal visit of 'Abd-Allāh b. Unais to Khālīd b. Nubaiḥ who used to alight in 'Uranah, which event occurred in al-Muḥarram in the year 3 A. H., that he said the following regarding it:—

"I left Ibn-'Thawr like the young one of a camel,
With wailing women round him tearing all well-cut shirts."

He said five couplets; the narrative will be given under the letter in the art. **العنكبوت**.

(Proverbs.) A friend of Yasâr al-Kawâ'ib said to him, "O Yasâr, eat the meat of the young new-born camel (*al-huwâr*) and drink the milk of she-camels that have recently brought forth, but beware of (taking in marriage) the daughters of free meh." The narrative regarding it is a well-known one, and a poet says about it:—

"I verily fear, that if you ask of them (a woman in marriage),
What Yasâr al-Kawâ'ib met with will befall you."

"More tasteless than the flesh of a new-born camel." A poet (*al-Ash'ar ar-Rakabân*) says:—

"The vile and the nocturnal visitors know,
That you are hunger and cold for the guest;
'Tasteless, inspid like the flesh of a new-born camel,
You are neither sweet nor bitter."

"Like the leavings out of the flesh of the new-born camel left by the slave," applied to a thing even a portion of which cannot be found. The origin of this proverb was that a slave (once) slaughtered a new-born camel and ate the whole of it, not leaving even a part of it for his master; this is therefore applied in a proverbial sense to anything that is entirely lost.

الْحُوت (*al-Hût*).—Fish. Pls. **احوات** (*aḥwât*), **حوتة** (*ḥiwatuh*), and **حيتان** (*ḥitân*).

God has said, "When their fish came to them on the Sabbath day sailing straight up to them; but on the days when they kept not the Sabbath, they came not to them, thus did we try them for the abominations that they wrought." This thing was quite possible for the fish to do by an order from God, like an order to the clouds, or by an inspiration like the one given to the bees, or by giving them understanding on that day in the manner that God gives understanding to beasts (animals) on Friday regarding the Hour (of Judgment) according to the statement of the Apostle of God, namely, "There is not a beast (animal) that does not listen attentively out of fear, for

the manifestation of the sign of the arrival of the Hour (of Judgment).” It is also possible that they were out of the fish having the knowledge of their safety on that day like the pigeons of the sacred territory having the knowledge of their safety. The relaters of narratives state that the fish used to approach (the shore) and be in plenty, so that it was possible to take them with the hand, but on Sunday they disappeared entirely; some, however, say that most of them disappeared and only a few used to remain behind. The narrative regarding it will be given under the letter ق in the art. القود.

It has been related to us on authentic authority regarding Sa’id b. Jubair as having said, “When God sent down Adam to the earth, there were no inhabitants on it excepting the vulture (*an-nasar*) on land and fish in the sea. Now, the vulture used to come to the fish for protection and remain with it during the night. When therefore the vulture saw Adam, it came to the fish and informed it, ‘O fish, there has been sent down to the earth to-day one who walks on his two feet and seizes (thing-) with his two hands,’ upon which the fish replied, ‘If thou hast said the truth, there is no place of safety for me in the sea from him, and there is no escape (deliverance) for thee on land from him.’”

(Proverbs.) A poet says :—

“Like fish which is not cheered by what it swallows,
And which remains thirsty though its mouth is in the sea.”

It is applied to one who lives the life of a miser and is greedy.

At-Tabarānī relates in his معجم الاوسط (*Mu‘jam al-awsat*) on the authority of Ibn-‘Abbās, that the Prophet said, “The learned men of this nation (creed) are two (kinds of) men;—one of them is a man whom God has given learning which he imparts to people without taking any food (in return) and which he does not sell even for a small price; for that the birds of the sky, the animals on land, the fish of the sea, and the noble recording angels will pray over him, and he will approach God exalted and honoured, and will then enter the fellowship of the apostles; the other is a man whom God has given learning in the world, in respect of which he is niggardly with men, for (imparting) which (in return) he takes food, and which he sells for a small price, but he will come on the Day of Judgment bridled with a bridle of fire, and a crier will cry out over the heads of the witnesses, ‘This is

such a one the son of such a one; God gave him learning in the world, but he was niggardly in respect of it with men and took (in return) for (imparting) it food, and sold it for a small price; he will then be tortured until he finishes the account."

Sufficient for fish is the honour it had of becoming a receptacle and a dwelling place for the prophet of God, Yûnus (Jonas) b. Mattâ, which was in accordance to what God inspired it with, "I do not make Yûnus a means of sustenance for thee, but I have made thy belly only a place of protection and confinement for him;" then God liberated him out of its belly. People differ as regards the period he remained in the belly of the fish. Muḩāṭil b. Hayyân states that he remained for three days, 'Aṭâ states that he remained for seven days, ad-Dahḩāk says for seventy days, and as-Suddî, al-Kalbî, and Muḩāṭil b. Sulaimân say, for forty days, whilst ash-Sha'bi states that the fish swallowed him in the forenoon and ejected him at nightfall. With regard to the words of God, "And we made to grow over him a gourd (يَقْتِنُ - *yaktin*) tree," the gourd (القرع) creeper is here meant, according to all the commentators who state that any plant which spreads and extends itself on the surface of the earth without a trunk and which does not remain (alive) after winter, like the gourd, cucumber, and marsh-melon, is *yaktin*.

(Useful information.) The Imâm-al-Haramain was (once) asked, "Is the Creator in any particular place (side)?" and he replied, "He is too exalted for such a thing." He was then asked, "What is the proof for it?" and he replied, "The statement of the Prophet, 'Do not consider me superior to Yûnus b. Mattâ.'" He was next asked, "What is the force of this argument?" and he replied, "I shall not state it until this my guest gets (takes) a thousand dinârs wherewith to pay his debt," upon which two men paid the sum. He then said, "Yûnus b. Mattâ threw himself into the sea, and a fish having swallowed him, he went down to the bottom of the sea where he remained in darkness (chaos) for three days, and cried out, 'There is no god but Thou, celebrated be Thy praised, Verily I was of the evildoers!'" The Prophet was in no way superior to God, when he sat down on the green carpet and went so far that he could hear the creaking of the pens, and His Lord

talked with him what He did talk and revealed to him what He did reveal, than Yūnus b. Mattā in the belly of the fish in the darkness of the sea." The reply of Ibn-'Abbās to the letter addressed by the king of the Greeks to Mu'āwiyah asking him regarding the grave which went about with its contents (Jonas in the belly of the fish), will be given under the letter و .

Al-Ḥākim relates in *المستدرک* (*al-Mustadrak*) with an ascription of authorities among whom is Yazīd b. Yazīd al-Balawī, on the authority of Anas who said, "We were (once) travelling with the Prophet and halted in a halting station, when we heard in the valley a man saying, 'O God, make me one of the nation (creed) of Muḥammad, whom Thou hast covered with Thy mercy!' I looked down on him and found him to be a man three hundred cubits in height; he asked me, 'Who are you?' and I replied, 'I am Anas b. Mālik, a servant (slave) of the Prophet;' he then asked me, 'Where is he?' and I replied, 'He is there listening to your words.' He then said (to me), 'Go to him, give him my salutation, and say to him, "Your brother Ilyās (Elias) sends you salutation."' I then went back and informed the Prophet of it, upon which he went to him (Ilyās) and embraced him; they two then sat together talking. Ilyās then said (to him), 'O Apostle of God, I eat only one day in a year, and this is the day of breaking my fast; you and I therefore will eat together.' Then a table (of viands) containing bread, fish, and parsley descended from the sky where they were; they two ate out of it and gave me to eat, after which they said the afternoon prayer (together). Ilyās then bade the Prophet farewell, and I saw him passing into the clouds in the direction of the sky." Al-Ḥākim adds that this tradition is authentic in the ascription of its authorities, but the Shāikh al-Islām the very learned Shams-ad-dīn adh-Dhahabī says in *الميزان* (*al-Mizān*), "Was not al-Ḥākim ashamed of God in considering such a tradition an authentic one?" and has added in *تلكته المستدرک* (*Talkhte al-Mustadrak*) after the words of al-Ḥākim that it is authentic, "But I say that it is fabricated; may God cause the state of the person who has fabricated it to be evil! I had not reckoned upon nor considered it allowable, that ignorance would have led al-Ḥākim to look upon this as an authentic tradition."

(Useful information.) Al-Kushairī states that it is said that Solomon (once) asked his Lord to permit him to entertain all the

animals at a feast one day, and God gave him permission. Solomon then took a long time in collecting all kinds of food, after which God sent (to him) a fish out of the sea, which, ate all the food that he had collected during that long period; it then asked for more food, but Solomon replied, "There is none left with me now," and asked it, "Dost thou eat like this quantity thyself (alone) every day?" It replied, "My quantity of food every day is three times this quantity, but God has not provided me to-day with any food, excepting what you have given me to eat. Would that you had not invited me as a guest! I have remained hungry to-day, because I was your guest." There is in this a suggestion regarding the perfection of the power of God, the greatness of His authority, and the vastness of His stores, for the like of Solomon, notwithstanding the vastness of his dominions and the strength of the authority which God had granted him, was unable to satisfy even one out of the creatures of God. Celebrated be the praise of Him who is the provider of means of sustenance for His creatures! And here (in this matter) there is a fine consideration which ought to be attentively thought over, and that is that satisfaction (of hunger) and satiation (of thirst) are not the act of food and water, but God has caused it to be a habit by creating satisfaction after the eating of food and by creating satiation after the drinking of water: satisfaction and satiation are therefore the creation of God. This is the belief (creed) of the people of the Truth, and anybody who says other than this ought not to be listened to.

Its lawfulness or unlawfulness, properties, and interpretation in dreams are like those of سمك (*samak*) which will be given under the letter س.

حوت الحيد (*Hūt al-haid*).—Avenzoar says, "A person who has seen it has described it to me as a certain large animal in the sea, that prevents large vessels from proceeding (on their voyage); when the people in the vessel see that they are near perishing, they throw down towards it menstrual rags, upon which it runs away from them and does not come near them, such rags being kept ready with them for that purpose." The name of this fish is الحيد (or *الحيد*) which will be described under the letter ف. He states as a wonderful thing in respect of this animal, that it does not approach a vessel in which there is a menstruating woman.

Its lawfulness or unlawfulness is like that of all fish. The blood of fish is unclean like the other kinds of blood, but some say that it is clean, because when it becomes dry it is white, being dissimilar to other kinds of blood which become black (when dry);—so al-Ḳurṭubī has copied from one of the followers of the school of Abū-Ḥanīfah.

(Properties.) Ar-Rāzī and others state that if an epileptic uses as an errhine a grain in weight of its bile, he will be cured of epilepsy by the permission of God; this is a tried remedy. If its liver is dried, trituated into a fine powder, and then dusted over flowing blood, it will check it, or if it is dusted over a wound it will be healed even if it is a large one; this is also a tried remedy. If a man takes a piece out of the middle of the flesh on its back and rolls it about in his mouth, it will excite venereal desire.

(Supplementary information.) Menstrual blood (menstruation) in a dream indicates an illegal act of sexual intercourse. He who dreams that he has been menstruating will commit an unlawful act. If a woman dreams that she has been menstruating, her affair will become a confused one to her; if she dreams of having become clean (after menstruation), her anxiety will pass away from her. If a woman dreams that her menstrual flow continues unchecked (after the usual menstrual period), she will be guilty of many sins, and will not remain steady in her repentance, for sinning will have become a part of her nature. We ask God for safety from such a state! Some state that if a man dreams that he has been menstruating, he will tell a lie, and that if he dreams that his wife has been menstruating, his affair will become a difficult one to him.

بَحْرُ مُوسَى وَيُوشَعَ (Ḥāt Mūsā wa Yūshu').—The fish of Moses and Joshua. Abū-Ḥamid al-Andalusī states, "I have seen fish near city of Sabtah (Ceuta in Africa) out of the progeny of the fish a part of which was eaten by Moses and his young man Joshua; the other half of that fish (of Moses) was revived by God, 'and it took its way in the sea with a free course.' Its progeny is still existing in the sea in that place. It is a fish more than a cubit in length and a span in breadth, having on each of its sides a spine; it has bones and a thin membrane over its internal viscera, and possesses

only one eye and half a head; whoever looks at it from that side dislikes it and thinks that it is dead, but the other half of it is quite sound. The people take an auspicious omen from it, and send it as a present to distant places." Ibn-'Atfiah states, "I have seen it of this description." He adds, "It is a wonderful thing which has been related by al-Bukhârî on the authority of Ibn-Abbâs, among the narratives in connection with this verse, namely that the fish became revived, because the water of a certain spring there called the spring of life, which never touches a dead animal without reviving it, touched it." Al-Kalbi states that Yûshu' b. Nûn performed the ablution for prayer out of the water of the spring of life, and sprinkled some of that water on the salted fish which was in the basket; and thereupon became again alive, and there was no portion of the fish upon which it splashed its tail, that did not become dry again. (al-Kalbi) also adds as a wonderful thing that one of the prophets has mentioned that the place over which the fish passed between a dry road, and that Moses walked on it, following the fish until that road led him to an island in the sea, on which he found al-Khidr.

(A suggestion.) This drop of water was a blessed one, God having revived by its means the dead, because it was a drop from the face of one performing the obligatory ablution for prayer. Divine worship produces impressions, and the life of the heart is a heritage of a (pious) action. Moses and Joshua were in great stress and difficulty, and therefore when the fish became again alive, a means was found for satisfying their want. In the same manner, the different members of the body and limbs are (perpetually) in a state of fear and perplexity, until hearts revive by the remembrance (of the name) of God, for when the heart has revived, it becomes tranquil and secure. And know also that Moses exerted himself in the search after al-Khidr until he found him; in the same manner, it is desirable for every searcher after a religious or worldly advantage to persevere and not to flee away, the result of which will be either success and good fortune or death and martyrdom, in the same manner as happened to al-Husain al-Hallâj and others. The narrative regarding him has been already given only a few pages before (this). Ad-Damiri b. Ka'b relates regarding the Prophet as having said, "The relieving of the water from the way of the fish gave rise to a gap in it without there being any connection (between the two sides of the water), and so

Moses entered it following the fish, and found al-Khidr." Katādah states that there was no portion of the way over which the fish passed, that did not become converted into a solid dry road, and Moses having become hungry said to his young man Joshua, "'Bring us our dinners, for we have met with toil from this journey of ours.'"¹ Ibn-Atīyah states that Abū'l-Faḍl al-Jawharī used to say in his exhortation, "Moses had (before) walked for forty days for a personal interview with his Lord and did not then require food, but when he went in search after a man he was affected with hunger. The suggestion in this consists in that they were both taught (men), and that the searcher after the knowledge of God's Truth can bear every difficulty, and minds neither (the heat of) summer nor (the cold of) winter, neither hunger nor disgrace, since nobody knows the value of what is sought, but he who seeks it, and he who knows the value of what he seeks finds the exertion he has to make an easy affair, whilst he who wants a great thing has to expose himself to a great danger." A part of this at great length on the authority of Muḥṭatīl will be given under the letter م in the art. الصد.

With regard to the fish having revived at the confluence of the two seas, Katādah states that the two seas were the Persian Gulf and the sea of Greece in its eastern part, but some say that they were the river Jordan (بحر الاردن) and the Red Sea, and others say that they were the sea of Morocco and the straits of Gibraltar (بحر الزقاق). The philosophy in the meeting of Moses with al-Khidr at the confluence of the two seas lies in the fact that they were (themselves) two seas of knowledge, one knowing the apparent (external) affairs, that is to say the knowledge of the religious law, who was Moses, and the other knowing the hidden (internal) affairs, that is to say the knowledge of the Truth and of the secrets of the invisible world, who was al-Khidr; the meeting of the two seas of knowledge at the confluence of the two seas was therefore a fitting combination.

(A suggestion.) Know that Moses could not find one who was inferior to himself (in position), namely, al-Khidr, until he had turned away his attention from everything beside al-Khidr; in the same manner, a man cannot obtain nearness to his Lord and His love until he turns away his attention from everything beside

Him. Ash-Shiblî says, "Be one with God, so much so that you have your attention turned away from all others, and become one for the One, unique for the Unique One." The Imâm Tâj-ad-dîn b. 'Aṭā' Allāh as-Sikandarî says that he who devotes himself exclusively during His time, to His time (the things of the world to come), loses his time, and he who meets the time (as it comes), is successful in his luck; he adds the following lines:—

"I should not have been (what I am) had I known,
Which way the road to Thee lies,
Thou hast ruined me in everything belonging to me,
And I have become one delivered into Thy hand."

Al-Junaid was (once) asked, "When is a man said to be solitary and withdrawn (from the world)?" and he replied, "When he compels the members of his body to withhold from all changes, all his movements on account of his wishes cease, and he himself becomes in the presence of the Truth a mere corporeal form without discerning (anything)." How beautifully has a poet expressed it!—

"By my perishing, my further perishing has ceased,
And in my non-existence I have found Thee;
In the wiping off of my name and the disappearance of my body
Thou hast asked regarding me, and I have replied, 'Thou!'
My heart has pointed to Thee,
So that my perishing is over, and Thou hast remained for ever;
Thou art my life and the secret of my heart;
Wherever I am, Thou art."

Ash-Shiblî says, "Strike with the world the faces of its lovers, and with the next-world the faces of the seekers of it, and remove yourself (to God); you will have then reached (the goal). If you say, 'God,' He is God, and if you remain silent, He is still God, which is a very high position (in devotion)."

There is a great dispute regarding the name of al-Khidr: some say that it is Balyâ b. Malkân b. Fâlig b. Shâlih b. Arakhashadh b. Sâm (Shem) b. Nûh (Noah);—so Wahb b. Munabbih says, but others say that it is Îliyâ' (Elias) b. Âmil b. Shamakhshîr b. Arak b. 'Alkamâ b. 'Isû (Esau) b. Ishâk (Isaac) b. Ibrahim (Abraham); others again say that it is Armiyâ' (Elias or Jeremiah) b. Harith out of the tribe of Hârûn (Aaron);—so ath-Tha'labî says. But the

¹ I have here used the present tense, as al-Khidr is supposed to be still alive, as will be seen from what follows.

ruth is, what has been copied by the authors (of the histories) of the military expeditions and is established on the authority of the Prophet as given by al-Bagawī and others, namely, that his name is Balyā b. Malkān, but some say that it is Balyān (or Bilyān). It is said that he is out of the Beni-Isrā'īl, and some say that he is (was) one of the sons of the kings. His sobriquet is Abū'l-'Abbās. As-Suhailī states that his father was a king and that his mother's name was Ilhā; she gave birth to him in a cavern where a she-goat out of the goats belonging to a man of the village used to suckle him every day. When the man (the owner of the goats) found him, he took him and brought him up. When he grew up to be a young man, his father having wanted a good copyist, and with that end having collected the people of knowledge and learning to copy out the books which were revealed to Abraham and Seth, he (al-Khidr) happened to be among the copyists, but the father did not know him. When the father approved his writing and the extent of his knowledge, he inquired into the real state of his case, and having learnt that he was his son, he embraced him and gave him authority over the affairs of the people. After that al-Khidr fled away from the kingdom on account of certain reasons, to give which will take up a long space; he then continued to travel about until he found the spring of life, and having drunk out of it, he is to remain alive until the coming of Antichrist; he will be the person whom Antichrist will slay and cut to pieces, after which God will revive him. It will be mentioned under the letter م in the art الملائكة, on the authority of the author of ابتداء الاخبار (*Ibtidā' al-akhbār*), that he is (was) a son of the maternal aunt of Dhū'l-Karnain (Alexander).

Opinions differ as to the reason of his having been styled al-Khidr. Most of the authorities state that he was (once) seated on an uncultivated piece (surface) of land, and it shook and became green (with plants); others state that he was so styled because whenever he prayed, everything around him assumed a green colour, but the former is the true reason. Opinions also differ as to his being still alive; the Imām Muḥyī-ad-dīn an-Nawawī and the general body of the learned state that he is still alive and is to be found in the midst of us. He (an-Nawawī) adds that the Sūfīs and the people of piety and knowledge all agree in this opinion, and the narratives related by

them concerning seeing him, meeting him, taking traditions from him, questions put to him and his answers, and his being found in venerated places and in the holy (good) stations (at Makkah), are more numerous than can be counted and too well-known to require (further) publication. The Shaikh Abū-ʿAmr b. al-Ṣalāḥ states, "According to the opinion of the general body of learned and pious men, whose opinion the general public hold, he is still alive but some of the traditionists are singular in the matter of denying it." Al-Ḥasan states that he is dead. Ibn-al-Munādī states that there is no well-founded tradition regarding his remaining (alive). The Imām Abū-Bakr b. al-ʿArabī states that he died before the completion of the hundred years¹, resembling which is the reply given by the Imām Muḥammad b. Ismaʿīl, al-Bukhārī when he was asked regarding al-Khiḍr and Elias, if they were alive, namely, "How can that be when the Prophet has said, 'Not one of those who are alive to-day on the face of the earth will remain alive a hundred years hence.'" But the correct thing is that he is alive. One of them (the traditionists) states that al-Khiḍr met the Apostle of God and that he expressed his condolence to the people of the Apostle's house when they were collected for the purpose of washing his body; this is related on the strength of authentic authorities. In *at-Tamhīd* (at-Tamhīd) by Ibn-ʿAbd-al-Barr, the leader (imām) of the traditionists of his time, it is related that when the body of the Prophet was washed and shrouded, they heard a voice (speaker) say, "Salutation to you, O people of the house (of the Prophet). In God is the successor for every dead person and a substitute for every person destroyed, and in Him is to be found patience for enduring every misfortune! You ought to be patient and reckon upon a reward from Him (in the world to come)." He then prayed for them, but they did not see his figure; they, that is to say, the Companions of the Prophet and the people of his house, used, however, to think that he (the speaker) was al-Khiḍr. As-Suhailī states that it is generally stated that al-Khiḍr is the same as Elias (إلياس), but Muḥammad b. Jaʿfar al-Ṭabarī does not hold it to be true, and refutes it with arguments which will take a long space to mention. It is also mentioned that he was the same as إيليا (Elisha) the friend of Elia (إليشا) and still more surprising is what has been mentioned regarding it in

¹ Mentioned by the Prophet.—See what follows.

statement that he was a son of Pharaoh the contemporary of Moses, which is the statement of an-Nakhlāsh.

There is also a difference of opinion, as to whether or not he was prophet: al-Kushairī and most of the others state that he was only saint, but some state that he was a prophet, to which opinion an-awāwī is inclined, whilst al-Māwardī states in his commentary (of the Kur'an) three different opinions,—one that he was a prophet, another that he was a saint, and a third one that he was one of the angels, which last statement is wonderful (resting on the evidence of one narrator only) and devoid of truth, according to what we have already mentioned. al-Māzari states, "The learned differ regarding al-Khiḍr, as to whether he was a saint or a prophet; most of them say that he was a prophet and raise on the strength of the words of God, 'And I did it not on my own bidding,' which point to his having been a prophet to whom a revelation was made, and also on the strength of the fact that he was more learned than Moses, whilst a saint cannot be more learned than a prophet. But the opposite party reply to their argument by stating that it is possible that God may have revealed it to a prophet of that time so as to order al-Khiḍr accordingly." It is, however, not stated (copied) that he was a prophet together with Moses; how can therefore this reply be given? Al-Khiḍr lived in the time of Moses, and if it is stated that he was another prophet together with Moses, his possibility in the reply can be accepted, otherwise not. If it is stated that Yashū (Joshua) b. Nūn was a prophet in the time of Moses, it may be stated that this affair took place before his being invested with the prophetic office, and also that he was in Moses' company and his companion when they two met al-Khiḍr, for he was who informed Moses regarding the escaping of the fish into the sea.

There is also a difference of opinion as to his having been sent (by God) in the capacity of an apostle. Ath-Tha'labī states that al-Khiḍr was a prophet sent by God after Shu'aib (Jethro), that he was first with a long life, and that he was concealed from the view of most of the people. Some say that he will not die excepting at the end of time, when the Kur'an will be raised (to Heaven). The narrative regarding his affair with Moses in the vessel, and the boy, and the

village, is a long and well-known one, and we have omitted it on account of its length and its being well-known; as-Suhail, however, states that the village was Bukab, whilst others state that it was another one.

(Information.) When the time came for Mōses and al-Khidr to part (from each other), al-Khidr said to Moses, "Had you waited longer, I should have shown you a thousand wonders, every one more wonderful than those you have seen;" upon which Moses cried on account of the (approaching) parting and said to him, "Advise (exhort) me, O prophet of God." Al-Khidr then said, "O Moses, employ your energy in (preparing for) your resurrection and wade not through what concerns you not; leave not your (feeling of) fear in your state of security and despair not of security in your state of fear; think (not) of the issues of affairs in your overt (public) state and desist not from doing kindness when it is in your power." Moses then said, "Add some more, O prophet of God," and al-Khidr then added, "O Moses, beware of contention; do not move (walk) without an object; do not laugh without a wonder (to excite laughter); do not blame any of the sinners (mistakers) on account of their sins (errors) after repentance, but cry for your own sins (errors), O Ibn-Imrân." Moses then said to him, "You have been eloquent in your exhortation; may God complete His blessing of happiness for you, cause you to live in obedience to Him, and guard you from His enemy!" Al-Khidr next said to him, "Advise (exhort) me now," and Moses said, "Beware of anger excepting in the matter of God; be not pleased with anybody excepting in the cause of God; and do not love or hate anybody for the sake of this world, for that expels one from faith and introduces him into the state of unbelief. Al-Khidr said, "You have been eloquent in your exhortation; may God help you in obeying Him and show you happiness in your affairs, and cause you to be loved by his creatures, and make His grace to you ample!" upon which Moses said, "Amen!" As-Suhail has related it so. Al-Bagawi states that it is related that when Moses wished to part from al-Khidr he said to him, "Advise me," and al-Khidr said, "Seek not knowledge to talk with it, but seek it to act with it."

1 In one of the editions the passage is given as تَدِيرُ الْأُمُورَ فِي عِلَانِيَتِكَ and in another as تَدِيرُ الْأُمُورَ فِي عِلَانِيَتِكَ, but as all the other passages in this exhortation are in the negative and commence with لَا, I am inclined to think that that word is omitted in the above passage through a mistake.

(Supplement.) In كتاب المراتف (*Kitāb al-Murātif*) by Abū-Bakr b. Abī'd-Dunyā, it is related that Ali b. Abī-Tālib met al-Khidr who taught him this (following) prayer, which is said to have a great effect and to be followed by the mercy (of God) to the person saying it at the end of every appointed prayer:—"O Thou, whom hearing (one thing) prevents (engages) not from hearing (another thing); O Thou, whom prayers (question-) detain not; O Thou whom the importunity of those who are importunate in asking vexes not; cause me to taste the coldness of Thy pardon and the sweetness of Thy mercy." He has also mentioned in his book regarding 'Umar in respect of this very prayer like what he has related regarding 'Ali, namely, that he ('Umar) heard it from al-Khidr.

(A wonderful thing.) The Imām, the Hānd Abū-Bakr al-Khaṭīb al-Baghdādī relates in his كتاب المتفق والمفترق (*Kitāb al-Mutafāq wa'l-muftāriq*) in the biography of Usāmah b. Zaid at-Tanūkhī, that he was the governor of Egypt on behalf of al-Walid b. 'Abd-al-Malik b. Marwān and his brother Sulaimān. He it was who built the old Nilometer, which is situated in the island of Fu-tāt Mīsr; this is mentioned by Ibn-Yūnus in his History. Al-Khaṭīb proceeds to state in the biography of this Usāmah that there was an idol in Alexandria called Sharāḥīl standing upon one of the rocks in the sea, with one of the fingers of its hand pointing towards Constantinople. It was not known whether Solomon the prophet, or Alexander had placed it (there); fish used to be caught near it, and it used to go round about it and round about Alexandria. The foot of this idol was of the length of a man when he stretches himself and extends his arms. Usāmah b. Zaid who was the governor on behalf of al-Walid b. 'Abd-al-Malik in Egypt wrote to him, "O Commander of the faithful, there is here with us in Alexandria an idol called Sharāḥīl; it is made of copper, and money is very scarce with us just now; if the Commander of the faithful sees fit, that we may take it down and convert it into money, we shall do it, but if the Commander of the faithful sees any other way, let him write to us what we may depend upon in the matter of his order." Al-Walid wrote back, "Do not take it down until I send you superintendents who may be present to superintend the operation." He accordingly sent superintendents who had the idol taken down from the cliff, and its two eyes were found to be made of two priceless red rubies. Usāmah b. Zaid then converted the idol into

money. The fish vanished and never again returned to that place, after having been in the habit of not leaving it by night and day and of being caught with hands.

الحَرْشِي (al-*Hûshî*).—Wild cattle, or such as keep aloof (from man), and it is said, that wild camels (الابل الحَرْشِيَّة — al-*ibil al-hûshî-yah*) are so named after الحَرْش (al-*hûsh*) which were certain stallions out of the camels of the genii as asserted by the Arabs and which covered the she-camels belonging to some of them; hence their origin is traced to them.

الْحَرَمَل (al-*Harmal*).—[The pelican.]* A certain large bird having a large crop of which a (certain kind of) garment is made. Pl. حوامِل (hawâmil). Ibn-al-Baitâr states that this bird is found in abundance in Egypt and is known by the names of البَجْع (al-*bajja*), جمال الماء (jamal al-*mâ'*)*, and الكِي (al-*kuy*). It is of two varieties, the white and the black, the latter of which is disgusting in smell and can hardly be used, whilst the former or white variety is the nicer of the two. Its heating property is little and it is highly moist; it does not live long; and wearing a garment made of it suits a young man and one possessing a hot constitution and also one who is overpowered by biliousness. What is, however, generally known (regarding it), is opposed to what he says, for it is said to possess a greater degree of warmth than the fur of the fox. الحَرَمَل and الحَرَمَلَة (the crop or the triple stomach) in a bird and the male ostrich takes the place of the stomach (المعدة) in a man.

(Lawfulness or unlawfulness.) It is lawful in all respects as has been decided by ar-Râfi' and others. If it is asked, "Why is it not treated in respect of its lawfulness, in the same manner as aquatic birds?" the reply is that that condition only applies to birds which never part from water, whilst this bird only goes to it (at times) and then goes away from it, in the same way as the domestic goose (duck). I saw one in al-Madīnah where it had been living for years; it used to walk about in its streets. Its food on land is mostly flesh and in the sea mostly fish.

* In Egypt *Pelecanus onocrotalus*, *P. crispus*, and *P. minor*. In W. Palestine jamal al-bahr—*P. onocrotalus*. * Lane gives jamal-al-bahr as the pelican and jamal-al-mâ' as the sword-fish.

الْحُلْدَانِ (*al-Hullân*).—A kid or lamb found in the womb (belly) of its dam. Al-Asma'î states that *al-hullân* and *al-hullâm* are young kids and lambs. Ibn-as-Sikkî states that *al-hullân* is an animal fit to be slaughtered as a sacrificial animal. It is related in a tradition, that 'Umar decided that a person in the state of *iḥrām* may kill a female chameleon and sacrifice (for it) a *hullân*; and in another tradition it is related that 'Uthmân was slain in the same manner as a *hullân* is slaughtered, that is to say, his blood was shed with impunity as is the blood of a *hullân*.

Its lawfulness or unlawfulness will be given hereafter.

حَيْدَرَة (*Haydarah*).—[The lion.] One of the names for the lion. Al-Bakhârî and Muslim relate on the authority of Salâmah b. al-Akwa', who stated, "At the battle of Khaybar, the Prophet sent me to 'Alî b. Abî-Tâlib who was then suffering from ophthalmia. He said, 'To-morrow morning I shall give the standard into the hands of the man whom God and His Apostle love,' and added, 'and who loves God and His Apostle.' I then came to 'Alî and took him with me leading him (by the hand), while he was suffering from ophthalmia, to the Prophet who spat into his eyes, and he was cured; the Prophet then gave him the standard. After that Marḥab stepped forth saying:—

'All Khaybar knows that I am Marḥab,
A bold warrior equipped with sharp arms
When wars approach burning fiercely "

'Alî then stepped forth to meet him, saying :—

'I am he whom my mother has named a lion (*Haydarah*),
Like the lion of the forests disgusting in appearance ;
I shall measure out to them with the sword with a quick measuring "

He then struck Marḥab cleaving his head lengthwise and thus killing him, which decided the victory."

As-Suhailî states that Kâsim b. Thâbit has mentioned three versions regarding the origin of 'Alî's name as *Haydarah*; the first one is that his name in old books is given as *Asad* (lion) which is the same in meaning as *Haydarah*; the second one is that when his mother Fâtimah bint Asad gave birth to him, his father was absent (from home), and she therefore gave him her father's name *Asad*, and when his father returned he named him 'Alî; and the third one is that when

he was young he was surnamed Ḥaydarah, because the lion is full of flesh with a large belly, and so was 'Alī; for that reason a certain robber, when he fled from his ('Alī's) prison which he had named Nāfi' or as some say Yāfi', said:—

"Had I remained with them a little longer,
They would have dragged me out to the big-bellied Ḥaydarah."

Marḥab had seen in a dream that a lion had torn him (to pieces as its prey), and 'Alī therefore desired to remind him that he was the lion who would slay him; so he informed him of that. When Marḥab heard 'Alī's words, he remembered the dream and trembled, and 'Alī then slew him.

From this is to be adduced an argument in favour of the lawfulness of stepping forth to fight in single combat in a battle, on the condition that it does not affect the Muslims injuriously by the slaying of the combatant; if an unbeliever asks for it, it is desirable to step forth (to meet him). Abū-Dāwūd relates giving an authentic ascription of authorities regarding 'Alī as having said, "At the battle of Badr, 'Utbah b. Rabī'ah himself stepped forth, being followed by his brother and his son; he shouted out, 'Who will come forth (to meet us)?' upon which some young men out of the Helpers hastened to answer his call, but he asked them, 'Who are you?' and they accordingly informed him as to who they were, upon which he said, 'I have no need of you, we desire our cousins?' The Apostle of God then said, 'Rise up O Ḥamzah, rise up O 'Alī, rise up O 'Ubaidah b. al-Ḥārith.' Ḥamzah then faced 'Utbah b. Rabī'ah, I faced his brother Shaibah, and 'Ubaidah faced al-Walīd b. 'Utbah. Two strokes passed between 'Ubaidah and al-Walīd, each one of the two combatants disabling his opponent, upon which we turned on al-Walīd and slew him, and then carried 'Ubaidah to the Apostle of God, with the marrow of his shank still flowing; he asked, 'Am I a martyr, O Apostle of God?' and the Prophet replied, 'Yes,' upon which he said, 'I wish by God, that Abū-Tālib was alive (now) to see (know) that we are worthier of his words than himself!—

"We shall not deliver him, until we lie prostrated round about him
And relinquish (forget) our own sons and wives."

Then continuing he added:—

'If my legs are cut off, (what does it matter)? I am a Muslim,
Through which I hope to attain from God a higher life;

The Merciful has dressed me through His grace,
With the garment of al-Islām, a covering for (my) sins.' "

Ash-Shāfi'i states that at the battle of al-Khandaḡ 'Amr b. 'Abd-Wudd challenged (to single combat) crying out, "Who will step forth (to meet me)?" upon which 'Alī who had an iron helmet on, stood up to oppose him and said, "I shall oppose him, O Prophet of God," but the Prophet said, "He is 'Amr, sit down." 'Amr thereupon cried out, "Is there no man who will come forth?" and then commenced to reproach them and to say, "Where is your Paradise regarding which you assert that whoever of you dies enters it? Will not any man out of you come forth to oppose me?" 'Alī rose up again and said, "I shall oppose him, O Apostle of God," but the Prophet replied, "He is 'Amr, sit down." 'Amr then cried out a third time and recited some verses, upon which 'Alī rose up again and said, "I shall oppose him, O Apostle of God;" but the Prophet said, "He is 'Amr," and 'Alī replied, "What does it matter, even if he is 'Amr?" The Apostle of God thereupon gave him permission, and 'Alī walked towards 'Amr until he reached him. 'Amr then asked him, "Who are you?" and 'Alī having replied, "I am 'Alī b. Abī-Tālib," he said, "Let another than yourself come forth, O son of my friend (brother); I want out of (the sons of) your paternal uncles, one who is older than yourself, for I dislike to shed your blood," upon which 'Alī said, "But, by God, I do not dislike to shed your blood." This made him angry, and alighting from his horse he drew his sword which was as if like a flame of fire. Then approaching 'Alī in an angry mood, while 'Alī turned towards him his shield, he struck 'Alī first over the shield which was cut through lengthwise, the sword becoming fixed in it and the stroke reaching 'Alī's head and wounding it. 'Alī then struck him over the tendon between the head and the neck, upon which he fell down dead. A great cloud of dust having then risen, and the Apostle of God having heard the *takbīr*, he knew that 'Alī had slain 'Amr. It is said in one of the versions that when 'Alī stepped forth to meet 'Amr in single combat, the Apostle of God said, "The whole of the Faith has to-day come forth to combat with the whole of the belief in the plurality of gods." 'Alī's sword was called Dhū'l-Faḡār, because there were in its middle what resembled the vertebræ of the back. It belonged originally to Munabbih b. al-Ḥajjāj, from whom it was taken by the Prophet at the battle of Badr, and it was subsequently given by the Prophet to 'Alī. It was made of the iron

found near the Ka'bah, out of what was buried by Jurhum or by others. The sword *Ṣamṣanah* of 'Amr b. Ma'dikarib was also made out of the same iron.

(Supplementary information.) A leader of an army ought to resemble certain animals in their descriptive qualities, for instance, in the strength of heart he ought to be like the lion which neither fears nor flees; in pride like the leopard which does not humiliate itself to its enemy; in courage like the bear which fights with all its limbs; in attacking like the pig which when it attacks does not turn back; in making a raid like the wolf which when it despairs of success in one direction commits a raid in another direction; in carrying arms like the ant which carries double the weight of its own body; in remaining fixed (in a position) like a rock which does not move from its place; in fidelity like the dog which even if its master enters fire follows him; in patience like the ass; in watching for an opportunity like the cock; in guarding like the crane (الكرمي); and in enduring fatigue like اليعمر (*al-ya'ir*) which is a certain small animal found in Khurāsān, that becomes fat in the state of fatigue and exertion.

الْحَيْرَمَة (*al-Hayramah*).—The cow. Pl. حَيْرَم (*hayram*). Ibn-Aḥmar says:—

“He has changed (his) skin into that of antelopes and cows.”

This line is so quoted by al-Jawhari.

الْحَيَّة (*al-Hayyah*).—[The serpent].¹ It is a noun applicable both to the male and the female; if you wish to distinguish the gender, you ought to say هَذَا حَيَّة (this male serpent) for the male, and هَذِهِ حَيَّة (this female serpent) for the female;—so al-Mubarrad says in الكامل (*al-Kāmil*) The ة is added, because it is a noun of unity of a generic noun, like بطة and دجاجة, though it is related regarding one of the Arabs as having said, “I saw a حَي upon a حَيَّة,” that is to say, a male serpent upon a female one. “Such a one is a serpent (حَيَّة),” is used in the masculine sense. Anything pertaining to the حَيَّة is حَيَوِي (*hayawī*). الْحَيَوِي (*al-hayawī*) is also employed for the male of serpents. Al-Aṣma'i says:—

¹ The generic name for the serpent in 'Omān is *gāl*, pl. *gālan* which is also applied to intestinal worms.

“And he eats the female serpent and the male serpent,
And throttles the old woman until she dies.”

Ibn-Khālawaih states that the serpent has two hundred names. As-Suhaili has copied from al-Mas'ūdī that when God caused the serpent to come down to the earth, He caused it to alight in Sijistān which is the part of God's earth abounding most in serpents, and that if it were not for the *عربد* ('*irbadd*—the male viper) eating and destroying many of them, Sijistān would (now) have been empty of its people owing to a large number of them (in it).

Ka'b al-Aḥbār states that God caused the serpent to alight in Ispahān, Iblis in Jaddah, Eve on Mount 'Arafah, and Adam on the mountain Sarandīb (Ceylon) which is in the land of China in the Indian Ocean; it is very high, and sailors see it from the distance of many 'days' voyage. There is a mark of a foot of Adam on it firmly impressed on a stone, and every night something like lightning flashes over that footmark without any clouds (in the sky), whilst every day it is bound to rain over it, washing the place on which the footmark of Adam is. It is said that red rubies are found on this mountain, and that torrents and rain roll them down from its summit to the depressed ground at its foot; diamonds are also found on it and so is also aloes-wood;—so al-Kāẓwīnī says. It is near the mountain called Sâtīdamâ, which extends from the Grecian Sea to the Indian Ocean; not a day passes without blood being shed on it, on which account it is called *سَاتِيدَمَا* (*Sâtīdamâ*). (Once upon a time) Kāisar (Cæsar—the king of the Greeks) advanced against Kasrâ (Chosroes—the king of the Persians) and invaded his country, but the latter practised a stratagem against him, which made him retreat; Kasrâ then followed him with his forces and overtook him on Sâtīdamâ where the troops of Kāisar were defeated from terror, without any fighting (taking place), upon which Kasrâ killed them like dogs, but Kāisar whom he could not overtake escaped;—so it has been related by al-Bakrī in his *معجم* (*Mu'jam*), and al-Jawharī has mentioned it in the same manner copying it from Sibawaih. They have quoted regarding it:—

“When she saw Sâtīdamâ she shed tears;
But to God be attributed the deed of him to-day, who blamed her!”

There are several varieties of serpents; out of them is *الرقشاء* (*ar-rakshâ*)—the speckled, which is the one that has black and white

spots on it; it is also called الرقطة (*ar-rakṭa*) and is out of the most malignant of vipers. An-Nābigah says, describing one bitten by a serpent :—

"I remained during the night feeling as if a delicate serpent
Of the kind called *ar-ṛaṭah*, having in its fangs a deadly poison, had
assailed me,
For which the charmers vie with one another in hastening on account
of the malignant nature of its poison,
Which it throws out one day and another day it collects again;
It keeps the bitten one sleepless the whole night long,
With a clashing noise in his hands like the sound of the ornaments
of women."

Another poet says :—

"They roused up the speckled vipers and woke up
The scorpions of the night, whose sound was still (quiet),
And they conveyed news of what I had not even said;
But none but the tale-bearers are the calamity of news."

The Arabs assert that vipers are deaf and that so is also the ostrich. 'Alī-b. Naṣr al-Jahḍamī stated, "I (one day) visited al-Mutawakkil, and he commenced to praise kindness, talking at length regarding it, upon which I said to him, 'O Commander of the faithful, al-Aṣma'i has recited to me the following lines :—

"I see nothing like kindness in softness,
It draws out (even) a virgin from behind her curtain;
He who seeks the aid of kindness in his affair,
Is able to draw out even a serpent from its hole."

He then said, 'O boy, bring me the inkstand and paper,' which having been produced, he wrote down the lines, and ordered a valuable present to be given to me." Abū-Bakr b. 'Abī-Dā'wūd states that al-Musta'in bi'llāh having sent an order for Naṣr b. 'Alī appointing him to administer justice, 'Abd-al-Malik the governor of al-Barrāh called him and ordered him to do that; but he replied, "I shall return home and ask God for a blessing." He accordingly returned home and after having prayed with two bowings of the body said, "O God, if Thou have in store any good for me, take me to Thee!" and then slept. They went (afterwards) to rouse him but found him dead. This occurred in the month of Rabī' II in the year 250 A. H..

¹ In one of the editions there is a marginal note to the effect, that this name is given above as 'Alī b. Naṣr.

One of the varieties of serpents is **الازعر** (*al-as'ar*—having scanty hair), which is the most prevailing variety among serpents. Another variety is hairy (*azabb*), and another variety possesses horns,¹ but Aristotle denies it. A *râjiz* says:—

“Possessing two horns and crushing teeth,
It bites if it is possible for it to bite,
And revolves (its) eyes like a meteor of fire.”

Another variety is **الشجاع** (*ash-shūjā'*) which will be described under the letter **ش**. Another species is **العريد** (*al-'irbadd*) which is a serpent of a large size and is in the habit of eating other serpents, as has been already mentioned. Then there is the species **الاملة** (*al-asalah*) which is of an immensely large size having a face like that of a human being; it is said that it always remains in the same condition even if thousands of years pass over it, and that it kills men by its sight, which is a part of its nature also. Then there is **الصل** (*as-sill*) which is also called **المكلاة** (*al-mukallalah*), because it has a crown on its head; but some say that the former variety is **الصل** (*as-sill*) and this one **المكلاة** (*al-mukallalah*) which is of a highly noxious nature, burning everything it passes over; no vegetation grows near its hole; should a bird happen to pass opposite to its dwelling-place, it falls down, and no animal can pass near it without perishing; it kills with its whistling sound at the distance of a bow-shot, and if its sight falls on any one even at a distance he dies; whoever is bitten by it dies immediately. A horseman (once) struck it with his spear, upon which both he and his horse died. It is found in abundance in the country of the Turks. Among other species of serpents are **ذو الطفتين** (*dhū't-tujyatin*) and **الابتر** (*al-abtar*), regarding which both it is related in **المصالحدين** (the two *Ṣaḥīḥs*), that the Prophet has said, “Kill them both, for they snatch away the sight and cause pregnant women to abort.” Az-Zuhri states, “We are of opinion that they do so from the intensity of their poison.” This tradition will be given under the letter **ط**. Then there is the variety **النائر** (*an-nā'ir*) the peculiarity of which is, that directly its sight falls on a man he dies. There is another species, the voice of which if a man hears, he dies.

The following are the different names of serpents:—**العيم** (*al-'aym*), **العين** (*al-'ayn*), **الهم** (*as-samm*), **الازعر** (*al-as'ar*), **الابتر** (*al-*

الناشر, (an-náshir)¹, الاین (al-ayn), الارقم (al-arkam)², الاملة (al-asalah), الهمان (al-jān), الثعبان (ath-thu'bān), الشجاع (ash-shujā'), الازب (al-azabb), الالعی (al-uj'ā), الالعون (al-uf'urān) which is the male of vipers as has been already mentioned, الارقش (al-arkash), الارقط (al-arkat), الامل (as-gill), ذوالطفیتین (dhū'l-ṭufyātān), المرید (al-'irbādī). Ibn-al-Athīr states, that the following are the sobriquets of the serpent:— ابوالبختری (abū'l-bakhtarī), ابوالریح (abū'r-rabī'), ابوالعاصی (abū'l-'āṣī'), ابومذکور (abū-madhkur), ابورؤفاب (abū-r-wafāb), ابویقظان (abū-yaqẓān), ام طبق (umm-ṭabak), ام عافیة (umm-'āfiyah), ام عثمان (umm-uthmān), ام الفتح (umm-al-faṭḥ), ام محبوب (umm-mahbūb), بنات طبق (bandī-ṭabak), and الحية الصماء (al-hayyat as-ṣammā'), which is a very dangerous species of serpent. 'Amr b. al-'Āṣ says:—

"When others looked askance, I blinked not;
Then I partially closed my eyes, but not in winking (*at the sight of danger*).
You saw me return (*to the charge*) and continue to dash forward.
I support (*equally well*) good and evil, and am inexorable,
Like the serpent³ at the foot of the trees."⁴

الصمة (as-ṣimmaḥ) is the male of serpents, pl. مسم (simam); after it the father of Duraid b. as-Ṣimmaḥ was named.

The authors of discourses on the natures of animals assert that the serpent lives for a thousand years, and that every year it casts off its slough; it lays thirty eggs according to the number of its ribs, but ants collect over them and spoil most of them, only a few of them ever coming to maturity. If a scorpion stings it, it dies. One of its species is العریش (al-ḥarīsh) which has been already described, and the most malignant of serpents are vipers, the dwelling place of which is sand. The eggs of serpents are longish and of a dirty colour,—green, black, white, and speckled. The eggs have black and white specks on them and possess lustre; the reason of the difference in that (their colours) is not known. Inside the egg there is some substance like ichor, which is arranged inside the cavity of the egg in one continuous order. Serpents do not copulate in the usually known manner of copulation, but they twist themselves one round the other (for that purpose). The tongue of the serpent is bifurcated, on

¹ *Naja haje*. ² *Periops—Zamenis diadema*. ³ *Al-hayyat as-ṣammā'*. ⁴ De Slane's *T. of Ibn-Kh.*'s B. D., Vol III., p. 609.

which account some people think that it has two tongues. It is also described to be a gluttonous and greedy animal, because it swallows young birds without masticating, in the same manner as the lion does. When it swallows anything having a bone in it, it goes to a tree or a similar other thing and twists itself tightly round it, so that the bone is broken inside its stomach. When it bites it is in the habit of turning upside down, which, some people imagine, it does to empty out its poison, but it is not so. It is also its nature that if it does not find any food, it lives on air and obtains its sustenance from it for a long time, and that even if it is hard pressed by hunger, it does not eat the flesh of any but a living animal. When it becomes old, its body becomes thin, and it is then satisfied simply with air without any desire for food. It may be mentioned as a wonderful part of its nature that it has no desire for water and does not go (purposely) to it, but when it smells it, it is unable to control itself from drinking it, on account of there being in it naturally a desire for it. When therefore it finds water, it drinks so much of it that it becomes intoxicated with it, the intoxication being sometimes the cause of its death.

The male serpent does not remain in any particular place, but the female one remains over the eggs until the young ones come forth and are able to obtain their own nourishment, after which the female goes out altogether and if it finds a hole enters it. The eye of the serpent does not roll about in its head, but is as it were a nail fixed in its head, and so is also the eye of the locust; if it is pulled out, it grows again (returns), and in the same manner its fang (canine tooth) if it is pulled out, grows again in three days, and so also its tail if it is cut off, grows again. It may be mentioned as a wonderful thing in connection with it that it runs away from a naked man, and that it is delighted with fire which it seeks, and is astonished at it. It is fond of milk excessively, and if it is struck with a whip which has touched the sweat of a horse, it dies. If it is slaughtered, it remains (alive) for days and does not die. It has already been mentioned (before) that if it becomes blind, or when it comes out of the earth and is not able to see, it seeks the fresh fennel plant with which it rubs its eyes and then begins to see again. Celebrated be the praise of Him who decrees and guides (rightly)! He decrees blindness for it and then guides it to what may remove it. There is no animal on earth of the same size as (like) the serpent, than which its body is not stronger,

and on that account, if it introduces its chest into a hole or cleft, the strongest man is not able to pull it out of it; for sometimes, even if it is cut to pieces, it will not come out. It has no feet and no nails, wherewith to lay hold of anything fast, but its back possesses this great strength on account of the number of the ribs it has, for it has thirty ribs. When it moves it crawls on its belly, the different parts of its body propelling one another, and thus with that strong propulsion it moves on. Serpents are originally in their nature aquatic and can live in the sea after having been land ones, and on land after having been marine ones.

Al-Jāhid states that serpents are of three kinds,—one for the bite of which no antidote (*diryāk*) or any other medicine is of any use, like the *thu'bdān*, the viper, and the Indian serpent; another kind for the bite of which the bezoar-stone (*ad-diryāk*) is useful; and the third kind (beside the above two), which although it kills does so through fright, in the manner that he (al-Jāhid) has related in the case of a person who having happened to sleep under a tree, a serpent let itself down from the tree and bit him on the head, upon which he woke up red in the face, rubbed his head, and looked about, but not seeing anybody nor suspecting anything, he put down his head (again) and slept; after a time one of those who had seen the serpent said to him, "Have you learnt the cause of your waking up under the tree?" and he replied, "No, by God, I have not (yet) learnt it." The other one then said, "It was due to a serpent which had let itself down (from the tree) and bitten you on the head, but when you got up frightened it withdrew." The man thereupon became frightened, in which state he died. Al-Jāhid adds that it was asserted that it was the fright which caused the poison to act and opened the ducts (holes) of the body, so that the poison took effect on him.

(Information.) In *النصائح* (*an-Naṣā'ih*) by Ibn-Dafar, it is related that when the people of al-Hīrah took refuge in the white palace and in their other fortifications from Khālid b. al-Walīd, the latter encamped in an-Najaf and sent to them a word to say, "Send me one of your clever men." They therefore sent to him 'Abd-al-Masīh b. 'Amr b. Kais b. Ḥayyān b. Nuṣaylah al-Qasbi, who was one of those advanced in years, being more than 350 years of age. He had the well-known conversation with Khālid. There

was a bottle in the hand of 'Abd-al-Masīḥ, which he kept on turning about, so Khālīd asked him, "What is there in this bottle?" and he replied, "A most deadly poison which kills instantaneously." Khālīd then asked him, "What will you do with it?" and 'Abd-al-Masīḥ replied, "If I find at your hands what I desire for my tribe and the people of my town, I shall thank God and accept it, but if I do not find it, I shall drink the poison and commit suicide with it, but I shall not return to my tribe with what will be evil for them." Khālīd then said, "Give it to me;" he therefore handed him the bottle, upon which Khālīd emptied out the contents of it into the palm of his hand and said (over it), "In the name of God, the Merciful and Compassionate, in the name of God and by God, in the name of God the Lord of the earth and the sky, in the name of God through whose name nothing either on the earth or in the sky can injure (one). He doth hear and know!" He then drank it, and it is said that he drank over it some water; then striking his chin over his chest he burst into perspiration, after which the effects (of the poison) passed away from him. 'Abd-al-Masīḥ then went away to his people who were Nestorian Christians but Arabs (in nationality) and said to them, "I have returned to you from a man who drank an instantaneously fatal poison, but was not affected by it; give him therefore whatever he wants from you and send him pleased out of your land, for they are a people well treated by God and have a grand mission (affair) before them." Thereupon, they made peace with him by paying eighty thousand silver dirhams. Some say that there is no instantaneously fatal poison but out of the Indian serpent, for the poison of which neither the bezoar-stone nor anything else is of any use.

It is also related in *النصائح* (*an-Nasā'ih*) that a slave-woman belonging to Abū 'l-Dardā' asked him (once), "What kind (of an animal) are you?" upon which he replied, "I am a human being like you." She then said, "How can you be a human being, when I have given you in your food poison for forty days, and it has had no injurious effect on you?" He replied, "Do you know that those who remember God are not injured by anything? I used to remember God by taking His great name." She then asked him, "What is that?" and he said, "In the name

of God through whose name nothing either on earth or in the sky injures (one). He doth hear and know!" He next asked her, "What was it that led you to do that?" and she replied, "Hatred for you," upon which he said, "You are now a free woman for the sake of God, and are pardoned for what you have done."

(Wonderful information.) Al-Kurṭubī relates in the commentary on the chapter الفافر (XL) of the Qur'an on the authority of Thawr b. Yazīd, who had it from Khālīd b. Ma'dān regarding Ka'b al-Ahbar as having said, "When God created the Throne, it said, 'God has not created anything greater than myself,' and exulted with joy out of pride. God therefore caused it to be surrounded by a serpent having 70,000 wings, each wing having 70,000 feathers in it, each feather having in it 70,000 faces, each face having in it 70,000 mouths, and each mouth having in it 70,000 tongues, with its mouths ejaculating every day the praises of God (تسبيح), the number of drops of rain, the number of the leaves of trees, the number of stones and earth, the number of days of this world, and the number of angels,—all these numbers of times. The serpent then twisted itself round the Throne which was taken up by only half the serpent while it remained twisted round it. The Throne thereupon became humble.

It is related that ar-Rashīd was one night asleep, when he heard a voice saying:—

"O sleeper at night, wake up,
Verily, misfortunes have the habit of creeping up;
The dependence of a man on himself,
Is a dependence without any firm thing to lay hold upon
(مسألة العرى)."

He then woke up, and finding the lamps extinguished ordered candles to be brought, which were then lighted; he looked about, and finding a serpent near his head killed it.

(A strange narrative.) The Imām Abū'l-Faraj b. al-Jawzī relates in الأذكياء (*al-Adhkiyā'*) on the authority of Bishr b. al-Faḍl, who said, "We went forth for the pilgrimage and passed by one of the watering places of the Arabs, where a description was given to us of three girls, sisters, excelling in beauty, who, we were informed, were in the habit of treating people and exercising charms. We longed to see them, and therefore going to a friend of ours scratched

his leg with a stick, until we drew blood out of it; we then carried him and coming to them with him said, 'Here is a man bitten by a serpent; is there any one who can exercise a charm?' The youngest sister thereupon came out to us, and we found her a girl like the sun when it has just risen. She then came and stood near him and after looking at him said, 'He has not been bitten by a serpent.' We therefore asked her, 'How is that?' and she replied, 'He has been scratched with a stick over which a male serpent had made water, and the proof of it is, that when the sun rises over him he will die.' When the sun rose he died, and we were astonished at it. We then went away."

It is also related in the same book towards its end that Jesus happened (once) to pass by a snake-charmer, who was running in pursuit of a serpent. The serpent thereupon said (to Jesus), "O Spirit of God, tell him that if he does not turn away from me, I shall give him a stroke and cut him to pieces." Jesus then passed on and returning (after a time) found the serpent in the snake-charmer's basket. Jesus therefore asked it, "Wert not thou that said so and so, how then hast thou come to be in his possession?" It replied, "O Spirit of God, he took a pledge to me, but has now deceived me; the poison of his deceit is more injurious to him than my poison."

It is related in عجائب المخلوقات (*Ajâ'ib al-Makhlûqât*) by al-Kazwîni, that the Persian basil (الريحان الفارسي) was not known before the time of Kasrâ 'Anoshirwân, and that it was discovered in his time, the cause of the discovery being that while one day he was seated to redress grievances, a large serpent approached and crept under his throne; the men (there) thought of killing it, but Kasrâ said, "Leave it alone, because I think that it is oppressed." It then went away crawling, and Kasrâ ordered one of his horsemen to follow it; it kept on going until it came and coiled itself round the mouth of a well which it then entered; it then looked up, and the man saw at the bottom of the well a dead (killed) serpent and on its back a black scorpion; he therefore threw down his spear and pricked the scorpion with it. The man returned to the king and informed him of the case of the serpent. When the following year came, that very serpent came again on the day on which Kasrâ had held his court

for redressing grievances and kept on creeping, until coming to him, it stood before him and cast out of its mouth some black seed, which the king ordered to be sown; the basil plant then grew out of it. The king used to suffer greatly from cold in the head and pains in the brain, so he used some of it and was greatly benefited by it.

(Further information.) In *حياة الأئمة* (*Hilyat al-awliya*) by the Hāfid, the very learned Abū-Nu'aim, it is related in the biography of Sufyān b. 'Uyainah, on the authority of Yahyā b. 'Abd-al-Ḥamid, who said, "I was in the assembly of Sufyān b. 'Uyainah, and there were with him at the time a thousand men, more or less. He then turned towards a man who was seated on his right at the end of the assembly and said to him, 'Get up and relate to the people the tradition regarding the serpent.' The man thereupon said, 'Support me,' and we supported him up; then opening his eyes (raising up his eyelids from his eyes) he said, 'O ye, hear and listen attentively; my father related to me on the authority of my grandfather, that there was a man who was known by the name of Ibn-al-Himyar and that he was a pious man, fasting during the day and devoting his night to prayer and divine worship; he was fond of the chase, so he went out one day to hunt. While he was going, a serpent came before him and said, 'O Muḥammad b. Himyar, protect me, and God will protect you!' He therefore asked it, "From whom?" and it replied, "From my enemy who has oppressed me;" he then asked it, "Where is thy enemy?" and it replied, "Behind me." He next asked it, "To what religious sect dost thou belong?" and it replied, "To the religious sect of Muḥammad." Muḥammad b. Himyar related, "I opened for it my cloak and said to it, 'Enter it,' but as it said, 'My enemy will see me,' I held out for it my old and worn-out shirt and said to it, 'Enter between my shirt and stomach (belly),' but it again replied, 'My enemy will see me.' I then asked it, 'What shall I then do with thee?' and it said, "If you wish to do an act of kindness, open your mouth for me, so that I may creep into it,' but I said, 'I am afraid that thou wilt kill me.' It said, 'No by God, I shall not kill you; God, His angels, His prophets, the bearers of His throne, and the inhabitants of His heavens, all bear witness that I shall not kill you.' I then opened

my mouth for it and it crept in, after which I walked on, when a man with a sharp sword with him came before me and said to me, 'O Muḥammad,' upon which I asked him 'What do you want?' and he said, 'Did you come across my enemy?' I therefore asked him, 'Who is your enemy?' and he replied, 'A serpent.' I then said to him, 'No, by God,' and immediately asked the pardon of my Lord a hundred times on account of my word 'No,' because I knew where it was. I then walked on a little, when the serpent protruded its head out of my mouth and said, 'See if my enemy has gone away.' I looked about and not seeing anybody I said to it, 'I do not see anybody, if thou wish now to come out, do so,' but it said, 'No, Muḥammad, select now for yourself one of the two things,—I must either crush your liver or eject (blow) my venom into your heart and thus leave you lifeless.' I said, 'Praise be to God! Where is thy pledge which thou gavest me and the oath which thou tookest to me? How soon thou hast forgotten it! Thou wantedst now to act treacherously.' It said, 'O Muḥammad, I have not seen a greater fool than you are, for you have forgotten the (old) enmity which existed between me and your progenitor Adam, in as much as I caused him to be expelled from Paradise. Would that I knew what led you to do kindness to one who is not worthy of it!' I then asked it, 'Must thou kill me?' and it replied, 'There is no escape from it.' I therefore said to it, 'Allow me time to go under this mountain and prepare a place for myself,' upon which it said, 'Do as you wish.' I then walked on with the intention of going to the mountain and despaired of life; so, I raised my eyes to the sky and said, 'O Benevolent one, O Benevolent one, grant me Thy concealed favour, O Benevolent one, O Powerful one, I ask Thee by the might by which Thou hast fixed Thyself on the Throne which knows not as to where Thy place of rest on it is; O Gentle one, O Knowing one, O High one, O Great one, O Living one, O Eternal one, O God, I ask Thee that Thou mayest protect me from the evil of this serpent!' I then went on walking, when a man came before me with a shining face, a fragrant odour, and clean clothes and said to me, 'Salutation to you,' upon which I answered, 'Salutation to you, my friend.' He then said, 'Why do I see you changed in colour and in a state of commotion?' I replied,

on account of an enemy which has done me wrong.' He asked me, 'Where is your enemy?' and I replied, 'In my interior.' He then said, 'Open your mouth;' so I opened my mouth, and he put into it a green leaf like that of the olive tree and said, 'Chew and swallow it.' I accordingly chewed and swallowed it. I had to wait only a little before I had griping in my bowels, and the serpent then turned about in my belly; it then came out of me from the anus bits by bits, and the state of fright in which I was passed away from me. I then accompanied the man and asked him, 'O my friend (brother), who are you whom God has favoured me with a visit from?' upon which he laughed and said, 'Do you not know me?' and I replied, 'No, by God.' He then said, 'O Muḥammad b. Ḥimyar, when what passed between you and this serpent occurred and you prayed to God with that prayer, the angels of all the seven heavens cried out to God for aid, and He said, "By my might and glory, it was by my knowledge that that serpent did all it did to my servant." He then ordered me to go to Paradise and said, "Take a green leaf of the tree طوبى (*ṭabā*) and reach my servant Muḥammad b. Ḥimyar." I am called al-Ma'rūf (Kindness), and my place of habitation is in the fourth heaven.' He then added, 'O Muḥammad b. Ḥimyar, you ought to do acts of kindness, for it protects (one) from a conflict with evil, and even if one to whom kindness is shown wastes it, it is not wasted with God.'""

(Further information.) Al-Ḥākim relates what he holds to be authentic, on the authority of Abū'l-Yasar, that the Prophet used to pray, "O God, I seek refuge with Thee from destruction and death; I seek refuge with Thee from burning and drowning; I seek refuge with Thee from Satan causing me to be in a state of commotion at the time of death; I seek refuge with Thee from dying a flier in Thy cause; and I seek refuge with Thee from dying bitten by a serpent or stung by a scorpion!" Al-Ḥākim states that according to the learned the explanation of this is that it does not happen for a man to die this kind of death (from this enemy), unless he is one of the enemies of God, nay the bitterest of them in enmity, and that for that reason the Prophet used to seek protection from it.

(Further information.) لسعة الحية والعقرب = *The snake bit him and the scorpion stung him*; imp. لسع - لسع، p. p. ملسوع . One of the learned men of the (Islamic) ancient times has said that whoever says in the beginning of the night and the beginning of the day, "I have tied the tongue of the serpent, the sting of the scorpion, and the hand of the thief with the words, 'I testify that there is no deity but God and I testify that Muḥammad is the Apostle of God,'" will be secure from the serpent, the scorpion, and a thief. Among the tried and useful remedies (for the bite of a snake or a sting) the following is one :—The charmer should ask the bitten or stung person as to how far the pain extends in the limb ; then he should place on the uppermost part of it a piece of iron and recite over it the incantation (العزيمة) which he should keep on repeating, while he is drawing down the poison from the part in which the pain exists with the piece of iron, until he reaches the part into which the poison was first introduced ; when the poison is collected in the lowermost part (of the limb), he should keep on sucking that part, until the pain is relieved entirely ; there is no reason for anxiety after that, if any flaccidity remains in the limb. The incantation is to be :—"Peace upon Noah in the worlds,"¹ and upon Muḥammad among the apostles, from all the animals bearing poison. There is no animal between the sky and the earth, but my Lord taketh it by its forelock ; thus does He reward His servants, the doers of good actions, 'Verily, my Lord is on the right way!'² Noah! Noah! Noah! Noah has said to you, 'Whoever takes my name, do not bite or sting him ; verily, my Lord knows everything.' May God grant safety and peace to our lord Muḥammad, his people, and his Companions!"

I have seen in the writing of one of the learned, an asserter of truth, that a bitten or stung person, or his messenger, or a person bitten by a mad dog, or a drinker of a poison is to be made to stand up ; then a line is to be drawn round his feet commencing from the great toe of the right foot, until it returns to it, and another line is to be drawn between the two feet, which ought to be made with a steel knife ; then the earth from under the metatarsal bones of the right foot and from under the heel of the left foot is to be taken and placed in a clean vessel, over

which water is to be poured; then the knife (with which the line is drawn) is to be taken and placed in the middle of another vessel with its blade (head) pointing upwards; the water in the first vessel is next to be poured over the knife in the second vessel and the (following) incantation is to be recited in such a way that the finishing of the water should correspond (in time) with the finishing of the incantation; then the handle of the knife is to be turned upwards and the water is to be poured over it as on the first occasion; then the blade (head) is to be made to point upwards and the same process as before is to be gone through. Then that water is to be given to drink to the bitten or stung person or his messenger or the person bitten by a mad dog or to the person who has drunk a poison. [The author here gives the incantation to be used, consisting of a number of meaningless words which if translated into English will have no sense.] The bitten one will then be cured by the permission of God. How beautiful are the words of a poet!—

“They said, ‘Your lover is stung;’ and I asked them,

‘By the scorpion of the cul or by the serpent of the hair?’

They replied, ‘No, but by the vipers of the earth;’ so I asked them,

‘How could the vipers of the earth reach the moon?’”

The following lines are by Jamâl-al-Mulk b. Aflah:—

“They said that a hair becomes a serpent in water,

If the sun confronts it, but I did not think it true;

When, however, his two curls twisted themselves in the lustre (water)
of his face,

And stung my heart, I became certain of its truth.”

(Another wonderful narrative.) Al-Mas'ûdî relates, on the authority of az-Zubair b. Bakkâr, that there were two brothers in the Time of Ignorance, who went forth once on a journey and alighted under the shade of a tree by the side of a large rock. When the evening drew near, a serpent came to them from under the rock bringing a dinâr which it threw towards them. They then said, “This is out of a treasure-trove here.” They remained there for three days, and every day the serpent brought out for them a dinâr. One of them then said to the other, “How long are we to wait for this serpent? Why should we not kill it and dig for the treasure and take it?” but his brother prohibited him and said, “You do not know, perchance you may perish and

not find the wealth at all. He refused, however, to take that advice, and taking an axe watched for the serpent. When it came out, he gave it a stroke which only wounded its head but did not kill it; the serpent then hastened towards him, and killed him and returned to its hole. The man buried his brother and remained there until the following morning, when the serpent came out with its head tied up and without anything with it. The man said to it, "O thou, I am not pleased with what has befallen thee; I had prohibited my brother to do that act, but he did not accept my advice. Art thou agreeable that we should take a pledge in God's name that thou wilt not injure me and I shall not injure thee, and wilt thou then return to thy former conduct or not?" The serpent replied, "No," and he asked it, "Why?" upon which it replied, "Because I know that your mind will never be pleased with me while you see your brother's grave, and my mind will never be pleased with you while I remember this battering (of my head)." He (Al-Mas'ûdî) quotes then the following lines of an-Nâbigah al-Ja'dî:—

"What did the one with sincerity of heart get from its friend,
Whilst it used to present him with wealth in portions, and helped
him?"

(Another wonderful narrative.) It is related in the *رحلة* (*Rihlah*) of Ibn-as-Ṣalâh and in the History of Ibn-an-Najjâr in the biography of Yûsuf b. 'Alî b. Muḥammad az-Zanjâûî, the Shâfi'î jurisconsult, who said, "The Shaikh Abû-Ishâk ash-Shirâzî has related to us regarding the Kâdî, the Imâm Abû't-Tayyib as having said, 'We were in the company (ring) of spectators in the congregational mosque of al-Manṣûr at Bagdâd, when a young Khurâsânî asked a question regarding *المضراة* (*al-muṣarrâh*—a ewe or she-goat left un milked for some days that the milk may collect in the udder) and demanded a proof. The arguer argued on the authority of the tradition of Abû-Hurairah, which is held to be confirmed in *الصحاحين* (the two *Ṣaḥîḥs*) and other books, but the young man who belonged to the Ḥanafî school said, "Abû-Hurairah cannot be accepted as an authority in traditions;" before he could complete his sentence, a large serpent fell upon him from the ceiling of the mosque; the people thereupon ran away, and the serpent followed the young man leaving the others alone. He

was then told to repent, and he said, "I have repented," upon which the serpent disappeared, and there was no trace of it left behind.'" Ibn-as-Ṣalāḥ adds that this ascription of authorities for (the tradition) is quite confirmed, having among them three of the pious imāms of the Muslims, namely, the Kādī Abū't-Tayyib at-Ṭabarī, his pupil Abū-Ishāq, and his pupil Abū'l-Kāsim az-Zanjānī.

Resembling this is what has been related by Abū'l-Yaman al-Kindī saying, "Abū-Manṣūr al-Kazzāz has related to us, saying, 'Abū-Bakr al-Khaṭīb has related to us saying, "Al-Azhari has related to us saying, 'Ubaid-Allāh b. Muḥammad b. Ḥamdān has related to us saying, "Abū-Bakr b. Muḥammad b. al-Kāsim the grammarian has related to us saying, 'Al-Karīmī has related to us saying, "Yazīd b. Kurrah ad-Darrā' has related to us, tracing the tradition to 'Umar b. Ḥabīb who said, 'I was present in the assembly of ar-Rashīd, and conversation happening to pass on to the question regarding *المصراة*, the opposite parties contended in discussing, and their voices were raised to a high pitch. Some of them argued on the authority of the tradition related by Abū-Hurairah on the authority of the Prophet, but one of them rejected the tradition and said, "Abū-Hurairah is suspected (of falsehood) in what he has related," upon which ar-Rashīd turned towards him and supported his statement. I thereupon said, "As to the tradition, it is an authentic one; and Abū-Hurairah is trustworthy in what he has related on the authority of the Prophet." Ar-Rashīd then looked at me in the manner of one who is angry; so I rose up from the assembly and went to my house. I was not seated there long, when I was told that the captain of the guards was at the door; he then came in to me and said, "Answer the summons of the Commander of the faithful in the manner of one who is about to be slain, and prepare the perfumes (for your corpse) and your shroud." I then said, "O God, Thou knowest that I have defended a Companion of Thy Prophet Muḥammad and that I have declared your Prophet to be too glorious to have the reputation of his Companions attacked. Save me therefore from him (ar-Rashīd)!" I then went in to ar-Rashīd whom I found seated on a gold chair with his arms stripped (naked), a sword in his hand, and the leather to sit upon for a

criminal to be decapitated (القطع) lying before him. When he saw me, he said, "O Ibn-Ḥabīb, nobody has met me before with a rejection of, and opposition to, my statement in the manner that you have done." I replied, "O Commander of the faithful, what you sought by your argument was to make an imputation against the Prophet and against what he has related." He then asked, "How is that? Woe betide you!" I replied, "If his Companions are liars, the religious law is false, and the obligatory duties and orders in connection with prayer, fasting, the pilgrimage, marriage, divorce, and prohibitory ordinances are all to be rejected and not accepted, because they (the Companions) were the relaters of them, and they are not known (to us) but through their (the Companions') medium." Ar-Rashīd thereupon returned to his senses (himself) and said, "You have now resuscitated me, O Ibn-Ḥabīb; may God resuscitate you!" He then ordered ten thousand dirhams to be given to me.'"""""

Resembling this is another narrative regarding a man who gave a retort to Mu'āwiyah b. Abī-Sufyān while he was (preaching) in the pulpit, which will be given under the letter ق in the art. القدر.

(Supplement.) Tārik b. Shihāb az-Zuhrī states that 'Umar b. al-Khaṭṭāb had given a decision in favour of a grandfather inheriting in the presence of brothers, in several cases; he then collected the Companions of the Prophet and took a shoulder-blade (of a camel) for the purpose of writing upon it (the decision), but they saw that he had given a grandfather the place of a father. A serpent then came out, and they all separated, upon which 'Umar said, "Had God desired to pass it, He would have done so." He then went to the house of Zaid b. Thābit and asked for his permission to enter. Zaid's head was at the time in the hand of a slave-girl belonging to him, who was combing and anointing it; he drew it away from her, and 'Umar said (to him), "Let her comb your hair," upon which Zaid said, "O Commander of the faithful, had you sent for me, I would have come to you." 'Umar then said, "The need is mine, and I have come to you in the matter of a grandfather whom I wish to place in the position of a father. Zaid replied, "I do not agree with you in your placing him in the position of a father." 'Umar thereupon went

away in an angry mood. He sent to him on another occasion, when Zaid wrote his decision (of the case) on a piece of a camel's saddle-cloth and illustrated it by a parable of a tree which had sprung up on one trunk, from which a branch came forth, then from that branch another branch came forth, and the trunk supplied water to the branch; now if the first branch were to be cut off, the water would revert to the second branch, and if the second were to be cut off, it would revert to the first one. When Zaid's letter reached 'Umar, he addressed the people, and after reading (to them) that piece of saddle-cloth said, "Verily, Zaid has made a statement with regard to the case of a grandfather, which I hold to be valid."

(Appendix.) The Imâm, the Hâfid Abû-'Umar b. 'Abd-al-Barr and others relate that Abû-Khirâsh al-Hudhalî the poet, whose proper name was Khuwailid b. Murrah, died in the reign of 'Umar b. al-Khaţţâb from the bite of a serpent, and that he was one who was given to running on his feet faster than a horse. He said:—

"They said incantations over me and said, 'O Khuwailid, fear not!'
I said, not liking the look of their faces, 'They, they.'"

He was one of the converts to al-Islâm and proved to be a good Muslim. The cause of his death was this: some men from al-Yaman came on the pilgrimage and halted at his house. The source of water was at a great distance; he therefore said to them, "O sons, there is no water with us, but here are a cooking-pot, a water-skin, and a sheep; go to the place of water, eat your sheep, and leave our water-skin and cooking-pot at the place of water and we shall take them (hereafter)." But they replied, "No, by God, we are not going to-night." When Abû-Khirâsh heard that, he took his water-skin, and exerting himself as best as he could in reaching the place of water in the darkness of the night, he drew the water and was returning with it, when a serpent bit him before he could return to them. He therefore hastened home, gave them the water, and said to them, "Cook the sheep and eat it." They little knew what had befallen him; they remained therefore engaged that night in eating until the morning, when Abû-Khirâsh was found. After a little while they buried him. When the news of this reached

‘Umar, he became excessively angry, and said, “If it were not for its being a religious ordinance, I should have ordered that no Yamānī was ever to be treated with hospitality as a guest, and should have written to that effect to all the parts (of the dominion).” He then wrote to his officer in al-Yaman to seize the men, who had alighted at Abū-Khirāsh’s house, and to fine them as Abū-Khirāsh’s blood-wit, and to punish them after that as a penalty for their act.

(Another strange narrative.) [The author here quotes from the B. D. of Ibn-Kh. from the life of ‘Imād-ad-dawlah b. Buwaih, his origin, and the two incidents copied by Ibn-Kh. from the History of Abū-Muḥammad Hārūn b. al-‘Abbās al-Ma’mūnī, which he met with and which were striking proofs of his good luck.]¹

(Lawfulness or unlawfulness.) It is unlawful to eat serpents on account of their injurious property, and an antidote prepared out of their flesh is also unlawful. Al-Baihaḳī states that Ibn-Sīrīn disapproved of eating it (the antidote). Aḥmad states that on this account ash-Shāfi‘ī disapproved of it, saying that it is not allowable to eat an antidote prepared out of the flesh of serpents, excepting under circumstances of great necessity, in which even the eating of a dead animal is allowable. As to the fish in the sea, having the appearance of serpents, it is lawful as has been already stated. The Prophet has ordered serpents to be killed, which is a decisive order. Al-Bukhārī, Muslim, and an-Nasā‘ī relate on the authority of Ibn-Mas‘ūd who said, “We were with the Prophet in a cavern in (the valley of) Minā, when the following verse was revealed to him:—“By those sent in a series!”² and while we were yet taking it fresh from his lips (mouth), a serpent came out before us, and he said to us, ‘Kill it,’ upon which we hastened towards it to kill it, but it crept (rapidly) away before us and he said, ‘God has saved it from your evil in the same manner as He has saved you from its evil.’” As to the enmity of the serpent for man, it is a well-known thing. God has said, “Go ye down, one of you to the other a foe.”³ The general body of the commentators state that this was said to Adam, Eve, the serpent, and Iblīs.

Katādān relates regarding the Prophet as having said, “We have not made peace with serpents since the time we became their

¹ De Shane’s T., vol. II, p. 332 *et seq.* ² Al-Kur’ān LXXVII-1. ³ Idem, II-34 and VII-23.

enemies." Ibn-'Umar said, "Whoever leaves them (alone) is not one of us." 'Ā'ishah said, "Whoever leaves a serpent alone from fear of its revenging itself on him, has on him the curse of God, the angels, and men,—all of them." It is related in the *سنن* (*Sunan*) of al-Baihaqi regarding 'Ā'ishah as having said that the Apostle of God said, "The serpent is a transgressor, the scorpion is a transgressor, the rat is a transgressor, and the crow is a transgressor." It is related in the *مسند* (*Musnad*) of the Imām Ahmad on the authority of Ibn-Mas'ūd, that the Prophet said, "Whoever kills a serpent will have as it were killed a man believing in the plurality of gods, and whoever leaves a serpent (alone) fearing retaliation from it, is not one of us." Ibn-'Abbās states that serpents are transformed beings, in the same way as monkeys are beings transformed out of the Beni-Isrā'īl. Aṭ-Ṭabarānī has related in the same manner on his authority on the authority of the Apostle of God, and so has also Ibn-Hibbān related it similarly.

As to the serpents that are (found) in houses, they are not to be killed, until a warning is given to them for three days, owing to the words of the Prophet, "There are in al-Madīnah serpents (الزُّبُر) that have become Muslims; if you see any of them, give them leave (to clear out) for three days." Some of the learned interpret this as applicable to al-Madīnah only, but the truth is that it applies universally to all the towns, where they are not to be killed until they are warned. Muslim, Mālik towards the end of *الموطأ* (*al-Muwatta'*), and others relate regarding Abū's-Sā'ib the servant (enfranchised slave) of Hishām b. Zubrah as having said, "I (once) paid a visit to Abū-Sa'īd al-Khudrī in his house, and having found him at prayer sat down till he could finish (his prayer); in the meantime, having heard the motion of something under the couch at the side of the room, I looked round, and finding it to be a serpent, I jumped up to kill it, but he beckoned to me to sit down; so I sat down. When he finished his prayer, he pointed to a room in the house and said, 'Do you see this room?' and I replied, 'Yes'. He then said, 'A young man out of us, newly married, used to live in it, and when we went forth with the Apostle of God to the battle of al-Khandak, that young man used to obtain leave from the Apostle of God at mid-day, and used to return to his people. He asked leave one day, and the Apostle of God said (to him), 'Take with you your arms, for I am afraid of

the Beni-Kuraiḍah attacking you." The young man therefore took his arms and returned to his people. Finding his wife standing between the two doors, and becoming affected with a sense of jealousy, he stretched forth his spear to stab her with it, but she said, "Hold back your spear and enter the room, so that you may see what it is that has driven me out of it." He then entered the room and found in it a large serpent coiled round the bed, upon which he stretched forth his spear towards it, and running it through its body came out with it and fixed it in the house. The serpent therefore convulsed on the top of the spear, and the young man fell down dead. We do not know which of the two, the serpent or the young man, was the quicker one to die. We then went to the Prophet, and having informed him of it asked him to pray to God to revive the young man, but he replied, "Ask forgiveness from your Lord for your friend and added, "There are in al-Madīnah serpents, that have become Muslims; if you happen to see any of them, give it leave (to clear out) for three days, and if after that it shows itself to you, kill it, for it is a devil."''' The learned differ as regards the warning, whether it is to be for three days or three times, but the general body of them hold the former view. As to the nature of the warning, it is to consist in saying, "I adjure you by the pledge which Noah and Solomon have taken from you, that ye will not show yourselves to us nor injure us!" It is related in *امم الغابة* ('*Uṣd al-gābah*) regarding 'Abd-ar-Rahmān b. Abī-Ya'lā as having said that the Apostle of God said, "If a serpent shows itself in a dwelling-place, say to it, 'We ask thee on the strength of the pledge to Noah and the pledge to Solomon the son of David, not to injure us;' and if it returns (after that), kill it."

The Ḥâfiḍ Abû-'Umar b. 'Abd-al-Barr relates that 'Uḡbah b. 'Âmir b. Nâfi' b. 'Abd-Ḳais al-Fihri was born in the time of the Apostle of God, and that he was a son of a maternal aunt of 'Amr b. al-Âṣ. When he conquered Africa, he stood upon the place where al-Ḳairawān (Cyrene) stands (now); it was a valley containing many serpents, and he said thrice, "O dwellers (people) of this valley, we are going to encamp and dwell (here), if it please God." He stated, "We did not see a stone or a tree, from underneath which a serpent did not come forth; all the serpents then fell into the middle of the valley." He then said, "Alight now in the

In the *كتاب الاربعين على مذهب المحققين من الصوفية* (*Kitāb al-Arbaʿīn ʿalā madhhab al-muḥaqqiqīn min as-Sūfiyah*) by the Imām, the Ḥāfiḍ Abū-Masʿūd Sulaimān b. Ibrāhīm b. Muḥammad b. Sulaimān al-Ispahānī, it is related together with his ascription of authorities traced to ʿImrān b. Ḥusain who said, "The Prophet took hold of my turban from behind me and said, 'O ʿImrān, God loves the spending of money and hates parsimony; expend money therefore, feed (the poor), and do not straiten (anybody), lest the attainment of an object may become difficult (straitened) for you. And know, God loves the discerning man, one who picks out the good from the bad at the time of any doubts arising, and a man having perfect intellect at the time of the visitation (descent) of misfortunes or trials; and He loves liberality, even if it consists in the giving of a few dates; and He loves bravery, even if it consists in killing a serpent.'"

(Proverbs.) "Such a one is quicker in hearing than a serpent." "Such a one is quicker in running than a serpent," because it creeps very quickly to its hole if anything frightens it. Al-Bukhārī and Muslim relate, on the authority of Abū-Hurairah, that the Prophet said, "The Faith will cling to al-Madīnah as a serpent clings to its hole." It is related in the *صحيح* (*Ṣaḥīḥ*) of Muslim on the authority of Ibn-ʿUmar, that the Prophet said, "Al-Islām has come (into the world) as a stranger and will return a stranger in the same way as it has come; and it will cling to the space between the two mosques in the same way that a serpent clings to its hole;" that is to say, the mosques of Makkah and al-Madīnah. The meaning of the tradition is that the faithful would be driven to al-Madīnah by his faith and his love for the Prophet; but it is possible that the meaning of it is, the preservation of al-Madīnah from ad-Dajjāl (Antichrist) and seditions, and the remaining of al-Islām in it in an honoured state. It is also possible that the meaning of it is, the returning of the people to the ordinances of the Apostle of God, which first started from it (al-Madīnah); and it is also possible that the meaning is that the religion would be taken from its learned men and its imāms, which has been the case. Under the letter م in the art. *المدينة* will be given the tradition of at-Tirmidhī, namely, that the Prophet said, "It is possible that men will travel far and wide in

search of knowledge, but they will not find a more learned man than a learned man of al-Madīnah."

"More hateful than the smell of rue to serpents." "A serpent (comes) from a small serpent," that is to say, a big affair springs from a small one; sometimes it is said, "A male serpent (*ḥayyāt*) comes from a (female) serpent (*ḥayyah*)," which is like the saying, "The staff is from the little staff," the meaning of both of which proverbs is given in the Book of God, "And they will only bear for children sinners and misbelievers." So Ibn al-Jawāzī and others have mentioned.

(Properties.) 'Isā b. 'Alī states that if the fang (canine tooth) of a serpent is extracted while it is alive and hung on the person of one suffering from quartan ague, it will leave him; and if it is hung on the person of one suffering from pain in the teeth, it will benefit him and will relieve the pain in them. Its flesh preserves the senses, and soup (gravy) made of its flesh strengthens the sense of sight. The flesh of serpents from a part of their bodies in which there is much of it warms, dries, and clears the body, and removes diseases from it. If its slough (skin) is placed among clothes, they will not be attacked by moth-worms; if it is burnt and kneaded with good olive oil, and a painful carious cavity in a tooth is stuffed with it, it will cure it; if it is pounded fine together with its head and applied over parts affected with alopecia, it will cause hair to grow again. Yaḥyā b. Māsawāh states that if the fried slough of a serpent is taken and the bark of the root of capers, long birth-wort (aristolochy), and anacardium in equal parts are mixed with it, and then a person suffering from both external and internal hanging piles is fumigated (with the mixture), they will fall off. Another authority states that if with the slough of a serpent mixed with the reddish tinged bdellium (مقل أزرق) both external and internal piles are fumigated, they will be cured. If an egg of a serpent is pounded with nitre (بوراق) and vinegar, and then applied over fresh patches of white leprosy, it will remove them. If the slough of a serpent is kneaded with three dates and given to eat to one suffering from warts, they will disappear from his body; and if it is eaten by one who has no warts, he will never suffer from them. Its heart if it is hung on the body, will cure quartan ague.

(Information.) Ibn-Abi-Shaibah and others relate that Fuwaikā (?) came to the Apostle of God with his eyes quite white, not seeing anything with them. The Apostle of God therefore asked him as to what had befallen him, and he replied, "I was (once) anointing the lower part of the feet of a he-camel and came across the eggs of a serpent without knowing what they were ; I have since then been afflicted in my sight." The Apostle of God thereupon blew into his eyes, and he began to see (again); he could (after that) pass a thread into the eye of a needle when he was 80 years of age, whilst his eyes were quite white.

(Interpretation of it in dreams.) A serpent in a dream is interpreted to mean many things. It may mean an enemy, dominion, life, flood, a child (boy), and a woman. He who dreams of fighting with a serpent which wants to bite him, will fight with an enemy of his, on account of the words of God, "Go down therefrom altogether¹, one of you to the other a foe." If he dreams of taking a serpent without being afraid of it, and then of taking it wherever he likes, he will obtain dominion and victory, for Moses obtained with it victory over Pharaoh. He who dreams of a serpent coming out of his mouth while he is ill, will die, for that indicates his life which will have come out of his mouth. If one sees in a dream serpents creeping in the interspaces between trees or vegetation, they indicate floods, because the flowing of water has been likened to them ; this is to be so interpreted, if they creep along without blowing on anything or burning it. Whoever dreams of killing a serpent on his bed, his wife will die. He who dreams of his wife being pregnant and giving a birth to a serpent, will have an undutiful son born to him. If one sees a dead serpent (in a dream), it is an enemy whose evil God has put a stop to. He who dreams of being bitten by a serpent, in consequence of which the bitten part is swollen, will obtain great wealth, for the poison indicates wealth and the swelling indicates an increase in it. He who dreams of eating the cooked flesh of a serpent, will obtain the property of his enemy, but he who dreams of eating it raw, will backbite his enemy. If one sees (in a dream) a serpent descending from a place, it indicates the death of the head-man of that place. He who dreams of a serpent

¹ Al-Kur'an II-36. • Idem, VII-23.

swallowing him, will obtain power. He who dreams of stepping on serpents and of their not biting him, will be secure from his enemies and if he happens to be in a prison, he will come out of it. A dream in which there are serpents on the roads preventing people (from passing) by their blowing and biting, indicates oppression on the part of the sultān. If one dreams as if the serpents out of a place have disappeared, there will be an epidemic (of plague), and the mortality in that place will increase, for serpents indicate life. He who dreams as if a serpent has spoken to him, will obtain happiness; and he who dreams of possessing a sleek (smooth) serpent which he has taken wherever he liked, will obtain riches and become prosperous. Black serpents indicate enemies having power. He who dreams of possessing a black serpent, will acquire a kingdom and government. White serpents indicate weak enemies. A *thu'bān* indicates enmity amongst one's people, spouses, and children, and sometimes it indicates a wicked and envious neighbour. A *tiānān* indicates a tyrannical and awe-inspiring sultān or burning fire. An *asalah* indicates a woman possessing a large offspring and having a good origin and a long life. A *shujā'* indicates a liberal wife (woman) or a brave son. Vipers indicate rich tribes or peoples, on account of the great quantity of poison there is in them. A *nāshir* indicates anxiety or a fighting jealous man. The serpents dwelling in houses indicate a loss, and there are the deserts highwaymen; water-serpents indicate wealth. He who dreams of binding his waist with one of them, will tie round it a long purse (همدان). Intestinal worms (serpents of the belly) indicate enemies out of one's own people and relations. He who throws a serpent (in a dream), will part from a near person out of his relatives, one whom he used to trust.

الْحَيَّوَاتِ (al-Hayyāt).—Like مَقْرُود. The male of serpents.

الْحَيَّوَانِ (al-Hayduwān).—It is the same as the turtle dove (al-warashān) which will be described under the letter ر.

الْحَيَّكُطَانِ (al-Haykutān).—[The woodcock.] The male of the francolin (الدراجة—ad-durrājah).

الْحَيَوَانُ (*al-Hayawân*).—[An animal.] A kind of a thing having animal life. It also means life, and is also a water in paradise;—so Ibn-Sidâh says. *Al-hayawân* is also a river in the fourth heaven, which an angel enters every day, and after immersing himself into it, comes and shakes himself, in consequence of which seventy thousand drops fall off from his body, from every one of which God creates an angel; these angels are ordered to do the circuit of the frequented House¹; they do that and never return to God, but stand between the sky and the earth ejaculating the praises of God, and will do so till the Day of Resurrection. It has been thus related by Râwḥ b. anâh, the servant (emancipated slave) of al-Walid b. 'Abd-al-ġalik, who has related, on the authority of Mujâhid who had it on the authority of Ibn-'Abbâs, that the Prophet said, "One learned man is more powerful against Satan than a thousand men." This tradition of his is given in the books of at-Tirmidhî and Ibn-Mâjah. az-Zamakhsharî says in his commentary on the words of God, "But, verily, the abode of the next world, that is life,"² that there is nothing in Paradise but life permanent, constant, everlasting, having no death in it, as though it were in itself life. الْحَيَوَانُ (*al-hayawân*) is the noun of action (infinitive noun) of حَى, and analogically it would be originally حَيَّانُ (*hayyân*), but the second و is changed into ر, in the same way as حَيوة is employed as a name for a man; on that account everything possessing life is called a حَيَوَانُ (*hayawân*). In the construction of the form الْحَيَوَانُ there is an increase in its (original) sense, which does not exist in the form الْحَيَاة, the increase of sense being that found in the measure تَحْيَا, namely, that of motion and commotion, as in تَحْوِي (leaping) and other words like it. Now, life is a motion in the same way as death is stillness or tranquillity; and it (*hayawân*) has come to mean that, on account of there being in it an extension of the sense of الْحَيَاة (life).

Ibn-'Atiyah states that الْحَيَوَانُ (*al-hayawân*) and الْحَيَاة (*al-hayâh*) have one and the same meaning, and that according to al-Khaffî and Sibawaih it is a noun of action (infinitive noun) like تَحْيَا and other words like it. The meaning of it is that in

¹ Either the Ka'bah or the House in heaven over and corresponding to it. See Lane's Lex. art. حَمْر. ² Al-Kur'ân XXIX-64.

which there is no death;—so Mujāhid says, and he expresses it beautifully. It is said that it is originally السببان with two ي one of which is changed into و on account of two like letters occurring together.

Al-Jāhid states that animals are divided into four divisions: there are some which walk, some which fly, some which swim, and some which sink into the ground; but every animal that flies also walks, whilst every animal that walks does not necessarily fly. As to the division which walks, it is subdivided into three subdivisions, men (*nās*), brutes (*bahā'im*), and beasts of prey (*sibā'*). Every flying animal is one that preys (*sabu'*), or one that lives on grain (*bahimah*), or is a flying insect (*hamaj*). العشاش (*al-khashāsh*—ignoble birds) are those which have delicate and small bodies and no weapons (of defence). The flying insects (*al-hamaj*) are not birds, but they fly and are among the flying animals what reptiles, creeping things &c. (*al-hasharāt*) are among the walking animals. *As-sabu'* among the flying animals is one that eats flesh purely; *al-bahimah* is one that eats grain only; whilst the one of a mixed nature (المشترى) like the sparrow having neither claws nor a rapacious beak, is one that picks up grain, and notwithstanding that, catches as prey ants and locusts and eats flesh; it does not feed its young ones in the manner that the pigeon does, and it partakes of the nature of both the former classes. Resembling the sparrow (in this respect), there are many birds in this mixed class. Every animal that flies with two wings is not necessarily a bird; the beetles *al-j'ldn*, flies, hornets, locusts, ants, butterflies and moths, mosquitoes, wood-fretters, bees, and other animals beside them, all fly, but are not called birds; in the same way the angels fly and have wings, but are not birds; and likewise Ja'far b. Abi-Talib possesses two wings with which he flies in Paradise, but is not a bird.

It is mentioned in الصحيحين (the two *Sahih's*) and other books on the authority of 'Abd-Allāh b. 'Umar, that the Prophet said, "May God curse him who mutilates animals!" but in a version it is said, "May God curse him who takes anything possessing life as a butt or an object of aim!" In another version it is said that the Apostle of God has prohibited the confining of beasts and killing them by a slow death. The learned say that تعذيب البهائم is confining beasts while they are alive, for the purpose of killing them, by shoot-

ing at them or in any other similar way, which is the meaning of the saying of the Prophet, "Do not take anything possessing life as a butt," that is to say, something to aim at like a butt made of leather or other things. The prohibition is on account of its unlawfulness, for the Prophet cursed the doer of it: it is torture to the animal, a loss to himself (the possessor of it), a loss of his property, and the missing of a chance of slaughtering it lawfully, if it is a lawful animal, or of acquiring gain from it if it is an unlawful one.

(Supplement.) كتاب التزوير في امقاط النديير (*Kitāb at-tawwīr fī isqāt at-tadībīr*) the Shaikh Tāj-ad-dīn b. ‘Aṭā-Allāh al-Iskandarī states that God has specially endowed animals with a sense of want of means of maintenance, in distinction to all other existing things, for God has given them as a character that if they were left without a want or need they would have pretended to possess the supreme or divine power, or it would have been pretended (by others) that they possessed a claim to it. But God desired the truth. Celebrated be His praise, the All-wise and the All-knowing! He has caused them to feel the need of food, drink, clothing, and other things of want, so that the constant repetition of a want of the things of need may be the means of causing their pretensions and the pretensions of others on their behalf to subside.

(Lawfulness or unlawfulness.) Payment in animals is valid, because it is valid in the case of a right or due, as a price and as a dower, and because a blood-wit is paid in camels. It is true, that the Prophet took a loan of a young he-camel, but Abū-Ḥanīfah prohibits that, because Ibn-Mas‘ūd disapproved it, and because an animal cannot be properly described (fixed with a description) for us. What Abū-Dāwūd and al-Ḥākim relate (on the subject) according to the rule (condition) of Muslim is that ‘Abd-Allāh b. ‘Amr b. al-‘Āṣ said, "The Apostle of God ordered me to purchase a camel (*ḥa‘īr*) with two camels (*ḥa‘īrain*) on credit (for an appointed period)." Al-Baihaḳī relates regarding ‘Alī as having sold his male camel ‘Aṣḥār for twenty camels, on credit (for an appointed period), and that Ibn-‘Umar purchased a dromedary for four camels to be given to its owner at ar-Rabadhah. Mālik has related it in الموطأ (*al-Muwatta’*), and it is also given in al-Bukhārī but without any ascription of authorities. Ar-Rabadhah is the name of a place at the distance of three stages from al-Madīnah. As to the tradition related by al-Ḥasan, on

the authority of Samurah, that the Prophet prohibited the selling of animals for animals, Abū-Dā'wūd, at-Tirmidhī, and Ibn-Mājah have related it, and at-Tirmidhī states that it is delivered on respectable and authentic authorities. The fact of al-Ḥasan having heard it from Samurah is true;—so 'Alī b. al-Madīnī and others state. Most of the learned Companions of the Prophet and others acted upon this tradition in prohibiting the selling of animals for animals on credit. It is the statement of Sufyān ath-Thawrī and the people of al-Kūfah, and Aḥmad has (also) said the same thing. But some of the learned out of the Companions of the Prophet and others have permitted the selling of animals for animals on credit, which is the statement of ash-Shāfi'ī and Ishāq. Al-Khaṭṭābī states that the prohibition contained in the tradition of Samurah is possible under the supposition that if the credit is on both the sides, the transaction becomes of the same nature as exchanging a debt to be paid at a future time for a similar debt, with the proof of the above given tradition of 'Abd-Allāh b. 'Amr b. al-Ā'. Mālik states that if the animals differ in kind, it is permissible to sell one for the other on credit, but if they resemble each other, it is not permissible. It is said in *(al-Ihyā')* that trading in animals is disapproved, because the purchaser does not like the destiny of God to take effect with regard to the animal (he purchases), namely, death which is undoubtedly near it. It is said (in a proverb), "Sell animals and buy dead stock (landed property)."

There is a fine to be paid for all the animals, if they die, in the shape of their price, according to what is given in *المسحوقين* (the two *Sahīhs*) on the authority of Ibn-'Umar, namely, that the Prophet said, "Whoever wants to free his share in a slave, if he has with him (money) wherewith to pay the price of the slave, he must first determine the price (of the slave) and give all the partners their shares, after which the slave will become free as regards himself, if not, his own manumitting of whatever portion he has given up, will be lost." It becomes necessary for him to pay the price (of the slave), owing to the freedom granted by him of his share becoming lost. As the giving of a similar animal in external form is not possible, owing to the difference in the prices of different individuals of the same kind of animal, the price of the animal (that has died) is nearer the satisfaction of what is due for it (than anything else).

A fine has also to be paid for the (loss of the) different members of an animal's body, according to the diminution (loss caused by it) in the price of the animal. Abū-Ḥanīfah holds obligatory in the case of an eye of a camel, a cow, or a horse, the payment of a fourth of the animal's price. Under the letter ج in the art. جمل will be given out of a tradition of 'Urwah al-Bārīkī, something in support of this and bearing upon it. Mālik holds as obligatory in the case of cutting off the tail of an ass belonging to a respectable man and the tail of his mule, the payment of the whole price (of the animal) and the taking of the injured animal (by the injurer.)

(Properties.) A castrated animal is colder (in property) than a stallion. If an animal is fat it is tasty, produces moisture, and renders a constitution soft, but it is slow to digest (go down); a thin and an emaciated one possesses just the opposite property, but is quick in digesting (going down). The best kind of animal for eating is a year old goat, the great advantage of which is its quick digestibleness, but its injurious effect is that it loosens the bowels (stomach), which however can be avoided by drinking the waters of such fruits as constipate; it produces blood of a temperate quality and is suitable for persons having moderate temperaments among young men, and as regards the seasons of the year in spring. It is necessary to know that the best kind of meat of animals is what is moderate in leanness and fatness, and that the best kinds of meats are that of a sheep which has reached the extreme limit of young age, that of a cow which has not yet reached young age, and that of a castrated goat, but the best kind absolutely is that of a sheep.

(Interpretation of it in dreams.) If an animal of the beast or bird kind speaks to one (in a dream) and he understands its words, what says will happen; sometimes it indicates the happening of something at his hands, which will cause men to be astonished at it; but if he does not understand what it says, let him beware of his wealth which will pass away from him, for animals consume (wealth). But it is possible that the dream may prove to be a false one, and it may not be necessary to inquire into it. The skins of all the animals indicate inheritance; some say that they indicate houses for those who have acquired them (the skins), on account of the words of God, "And (He) made for you, of the skins of cattle, houses." Sometimes the

skins of animals like the sable, the squirrel, *al-washak*,¹ the ermine, the zerda, the ichneumon, the fox, the hare, the lynx, for sitting upon and others of that kind indicate long-lasting happiness and wealth, means of subsistence, and a high dignity for one who has worn them in a dream or seen them as being with him or has acquired them. If a man dreams of his skin being stripped off, if he is ill, he will die, if not he will become poor and disgraced. Sometimes the skins of animals indicate what is manufactured out of them, thus the skins of camels indicate drums; the skins of sheep indicate writings; the skins of goats indicate sheets of leather used as table-cloths; the skins of cows indicate shoes, buckets, and straps; the skins of horses, mules, and asses indicate receptacles or sheaths and leathern bottles; and the skins of buffaloes indicate fortifications, arms, &c. (الحمون). As to their wool, down, and hair, all of them indicate advantages, means of sustenance, clothes, and property inherited and uninherited or obtained by force. As to horns, a dream about them indicates the nature of years, or arms, or what renders one happy such as wealth, sons, honour, and reputation. As to the tusks of an elephant and its bones, they indicate a legacy from one who has died out of kings and leaders or princes. As to the cloven hoofs of animals, they indicate labour and exertion, and the meeting of a wife with her husband or the meeting of a mother and her son; a cloven hoof is of the appearance of the letter هاء. As to feet like those of a camel, they indicate strength in travelling, and sometimes a foot like that in roundness indicates an enemy, or an illness, or a proper adjustment of affairs and a proper disposition (of things). As to the tails, they indicate what the animals themselves to which they belong indicate, and (also) one who helps them in rendering their state good and in driving from them what frightens them. As to the cries of animals, we shall describe them at length here. As to the bleating of a sheep or goat, it indicates kind attention from a woman and a friend or a gift from a liberal man; as to the bleating of a kid or a young lamb, a ram, and a full-grown lamb, it indicates happiness and prosperity; as to the neighing of a horse, it indicates a sense of fear of a nobleman or a brave warrior; as to the braying of an ass, it indicates the folly of a fool; as to the braying or croaking of a mule, it indicates a difficulty on the part of a man from whom it is difficult to obtain

¹ A fox-like animal found in Turkistân.

an object; as to the lowing of a calf, an ox, and a cow, it indicates falling into a seditious state; as to the growling cry of a camel, it indicates a long journey,—on a pilgrimage to Makkah, or on a paying mercantile concern, or on a holy war; as to the roaring of a lion, it indicates the fear and dread of a tyrannical king for one who hears it (in a dream); as to the purring of a cat, it indicates a thieving and sinful slave becoming notorious; as to the squeaking (لهييز) of a rat, it indicates striking on the part of a man possessing great knowledge, or a scoundrel, or a theft; as to the yearning cry (بغام) of a gazelle, it indicates an advantage or profit to be derived from a beautiful woman; as to the howling of a dog, it indicates becoming ashamed of one who has been exerting himself in wrong-doing; as to the howling of a wolf, it indicates oppression on the part of an iniquitous thief; as to the cry of a fox, it indicates plotting (mischievous) on the part of a lying man or woman; as to the howling of a jackal, it indicates the screaming of women or the clamouring of despondent prisoners; as to the grunting (cry) of a pig, it indicates the vanquishing of stupid enemies; as to the cry of a lynx, it indicates threatening on the part of an undecided and avaricious man, and he who hears it (in a dream) will vanquish him; as to the croaking of a frog, it indicates entering into the service of a learned man or a chief or a sultân, but some say that it indicates nasty words; as to the hissing (فحيح) of a serpent, it indicates words on the part of an enemy bearing concealed enmity, and whoever hears it (in a dream) will vanquish him; if a serpent speaks to one (in a dream) with gentle and soft words, it indicates an enemy who will submit himself to him, causing men to wonder at it.

^{أم حبيب} (Umm-Hubain).—A certain small reptile. It is an appellation like ^{ابن عرس}, ^{ابن أوى}, ^{سام أبرص}, and ^{ابن ققرة}, but it is determinate as a generic appellation; sometimes, however, the definite article ^{ال} is used with it, but it does not become indeterminate by the suppression of it. It is so called from ^{حبن} = largeness of the belly (dropsy); one says, *such a one has حبن* (dropsy), and *he is احبن* (dropsical). It is likened to him on account of the largeness of its belly. It is of the form of a chameleon excepting in the chest, and some say that it is the female of chameleons. Dual ^{امحبين} (ummd-hubain). Pl. ^{امهاك حبين} (ummhât-hubain).

It is a reptile of about the size of a (man's) hand and resembles the lizard *ḡabb* (*Uromastix*) in most respects;—so Abū-Manṣūr al-Azharī says. What he has copied about its being the female of chameleons, is what the author of *الكفاية* (*al-Kifāyah*) has copied, for he says that *al-ḥirbā'* (the chameleon) is the male of *umm-ḥubain*. Ibn-as-Sikkīt states that it is broader than the lizard *al-'iḡḡā'* and that it is broad in its head. Abū-Zaid (Ibn-Ziyād—Lane's Lex.) states that it is of a dusty colour with four feet and of the size of a frog that is not large; when the hunters (children—Lane's Lex.) hunt it, they say to it:—

“*Umm-ḥubain*, spread out thy two wings,
Verily, the commander is looking at thee,
And is striking with his whip thy sides.”

They then hunt it, until being overcome by fatigue, it stops and stands up on its two hind legs and then spreads out its two wings which are of the same dusty colour as the rest of its body; if after that they still hunt it, it spreads out other wings from (underneath) those two wings, nothing more beautiful than which has (ever) been seen,—a blending of colours between yellow, red, green, and white, disposed in streaks one over another,—in delicacy like the wings of a moth or butterfly. When the hunters see that it has done that, they leave it alone. 'Alī b. Ḥamzah states, “I hold this to be truly the description of *أم عريف* (*umm-'uwaif*),” which will be described under the letter ع. Ibn-Kutaibah states, that *umm-ḥubain* faces the sun and turns round about with it as it turns about; but this is the description of the chameleon. It is said in *المروعة* (*al-Muraṣṣa'*) that there is a difference of opinion with regard to *umm-ḥubain*; some say that it is a species of *al-'iḡḡā'*, and others say that it is broader than it; some say that it is the female of chameleons and that the Arabs shun it and do not eat it on account of its stinking (quality). What Ibn-Kutaibah states, namely, that it is a species of *al-'iḡḡā'* requires consideration, for *al-'iḡḡā'* is a species of gecko as lexicologists say. It is also called *حُبَيْنَا* (*ḥubain-nah*), a determinate word without the addition of the definite article ال, used both in the sing. and plural numbers; the latter is sometimes formed as *umm-ḥubaināt*, *ummahāt-ḥubain*, and *ummat-ḥubain*, the word has not come (to us) in any but the dim. form.

It is related in a tradition of 'Uḡbah, “Complete your prayer and pray not like a *umm-ḥubain*,” which has been explained to mean.

it raises it on account of the largeness of its belly, so that it falls on its head and then stands up; on this account they were likened to it in their prostrations. It is related in a tradition that the Prophet saw Bilāl with his belly protuberant and said, "*Umm-hubain*," likening him to it on account of this peculiarity; this was one of the Prophet's jokes. Al-Jāhid states that Abū-Zaid the grammarian says, "I have heard a Badawī calling a *umm-hubainah* a *hubainah* which is also a name for it. *حُبَيْن* (*hubain*) is the dim. of *أَحْبَن* (*aḥban*) which means, *one who lies on his back and puffs his belly up*."

(Lawfulness or unlawfulness.) It is lawful, because it is one of the approved (good) things, and because compensation has to be made for it by giving a kid or lamb, if one kills it in the sacred territory or in the state of *iḥrām*, as has been already mentioned; and it is a rule of ash-Shāfi'i, that no animal has compensation (to be made for it), unless it is an edible land animal. Al-Mas'ūdī gives two views regarding it, saying that it is lawful according to ash-Shāfi'i, but according to what Ibn-al-Athīr has said in *المروعة* (*al-Murassa'*) it is unlawful. In *التمهيد* (*at-Tamhīd*) by Ibn-'Abd-al-Barr, it is related, on the authority of a party of chroniclers, that a citizen of al-Madinah (once) asked a Badawī, "Do you eat the *ḡabb*?" and the Badawī replied, "Yes;" he then asked, "The *jerboa*?" and the other one replied, "Yes;" he then asked, "The hedge-hog?" and he replied, "Yes;" he then asked, "The *waral* (monitor)?" and the Badawī replied, "Yes;" he then asked, "Do you eat *umm-hubain*?" and the Badawī replied, "No," upon which he said, "Let *umm-hubain* be then congratulated on its good luck (health)." The reply to this (argument) is that this refers to what they were accustomed to eat, and that the avoiding of eating it specially was not due to its unlawfulness, though it cannot be proved.

أُمُّ حَسَانٍ (*Umm-Ḥasān*).—A certain small animal about the size of a (man's) hand.

أُمُّ حَسَيْسٍ (*Umm-Ḥusais*).—A certain small black animal out of the animals of water, having many feet.

أُمُّ حَقَمَةٍ (*Umm-Ḥafṣah*).—The domestic fowl (hen).

أُمُّ حَمَارِسٍ (*Umm-Ḥamāris*).—The gazelle;—so Ibn al-'Athīr says.

خ

الخَزْبَاز (al-Khâz bâz) — الخَزْبَاز (al-khizlâz) is a dialectical variety of it. Al-Jawharî states that the word means *flies*, and is composed of two nouns united into one, so constructed as to admit of only a *kasrah* (for the final vowel), without any change (in the final vowel) in any of the three cases. Ibn-Aḥmar says :—

“The night-clouds burst over it (the garden),
And the flies (*khâz bâz*) went mad in consequence of it.”

Al-Jawharî holds it permissible to speak of flies becoming mad (جُنَّ) when their buzzing increases, and of green herbage in the same way when it becomes luxuriant (long). Al-Mutanabbî has used the word *khâz bâz* in this sense in his lines :—

“The greater the hopes of your promises,
The greater are your hands in accomplishing them :—
A king, before whom the reciter of a poem
Is like one placing cloth into the hands of a cloth-seller ;
We are only the composers of the words (of a poem),
Whilst he understands better the meaning of it,
And gives a present for it, in which action others are unable to cope
with him.
But there is among men, one before whom poets pass,
As if they were flies,
One who believes himself to be a judge of this,
But is in the state of blindness, with a broken staff.”

Al-Aṣma'î states that *al-khâz bâz* is an onomatopoetic word meaning the *buzzing of flies* and that therefore *flies* themselves are called by that name. Ibn-al-A'râbî states that it is a certain plant, and Ibn-Nuṣair cites the following lines in support of Ibn-al-A'râbî's statement :—

“I fed it on the best branches
Of *sill*, *sif'ill*, *al-ya'did*,
And *al-khâz bâz*, the high-backed and long-necked camel,
(In the land) where 'Amir calls out to Mas'ûd.”

He states that beside this meaning, it also means a certain disease, that affects the throats or necks of camels and men. A *râjiz* says :—

"O *khāz bāz*, leave off the projecting angles of my jaws;
I am afraid of thy remaining there always."

Some say that it is the cat;—so Abū-Saʿīd has stated. Whether it means flies or the cat, the lawfulness or unlawfulness of it will be given hereafter.

(Proverbs.) The Arabs say, "The *khāz bāz* (flies) have become numerous." Al-Maydānī states that they are flies that fly about in spring, indicating an abundance of herbage during the year.

خَاطِفٌ ظَلَمَ (*Khāṭif ḍillihī*).—A certain bird of the passerine kind. Al-Kumait b. Zaid says:—

"Out of the garments of youths, like *khāṭif ḍillihī*,
Was made for them a stretched tent."

Ibn-Salamah states that it is the same bird as is called *ar-rafrāf*, and that when it sees its shadow in the water, it advances to seize it. This is the description of *mulāʾih ḍillihī* which will be described under the letter م.

الْخَاطِفِ (*al-Khāṭif*).—The wolf, a description of which will be given under the letter ذ.

الْخَبَاهَاكُ (*al-Khabahakʿ*).—The cross-breed between a dog and a she-wolf. Abū'l-Khabahakʿ a Badawī of the tribe of Beni-Tamīm was named after it.

الْخَثَقُ (*al-Khathak*).—Aristotle states in النعوت (*an-Nuʿūt*) that it is a certain large bird found in China, Babylon, and the land of the Turks. Nobody has seen it alive, for nobody is able to catch it in that state. One of its peculiarities is that when it smells a poison, it becomes benumbed or paralysed, perspires, and loses its senses. Another authority states that on its way to its winter and summer quarters, there are many poisons on the road, and that when it smells one of them, it becomes benumbed and falls down dead; its dead body is then taken, and vessels and handles of knives are made out of it. If its bone perceives the smell of a poison, it breaks out into perspiration, by which means poisoned food may be detected. The marrow of the bones of this bird is a poison to all kinds of animals,

and the serpent flees away from its bones, so much so that it cannot be (then) overtaken.

الْخُدَّارِيَّةُ (*al-Khudāriyah*).—The eagle, so named on account of its colour. بَعِيرُ خُدَّارِي (*ba'ir khudāri*) is an intensely black camel. From it is taken the *khudāri* (intensely black) colour. How beautiful are the words of al-Maydāni in the preface (discourse) to his work مَجْمَعُ الْأَمْثَالِ (*Majma' al-amthāl*)!—"The souls of men cannot be confined or restricted, nor can they be penetrated (pierced) even if time can be penetrated. I tender my apology to the reader for any mistakes (omissions) he may see in this book and for any word which may not please him, for I have become like one disacknowledging his own soul and overpowered in his senses and opinion, since greyness has settled on the two sides of my forehead and has passed over their blackness, converting it to greyness, and driving out of my head the intense blackness (*khudāriyah*—eagle); beading over the branch of (my) youth it has sucked up its juice, the hand of weakness has taken charge of the bridle of my strength, and the aider (the collector of firewood) in (the rope of) my pleasures has given me up. I have thereby become what is expressed by a poet:—

'Your intentions have broken down at the advent of old age,
Though it was not due to them to break down;
You have disacknowledged yourself when you have become old,
But your soul is not you, nor you your soul;
And if you mention the desires of souls,
They desire not, unless you desire.' "

الْخَدَّرَنُقُ (*al-Khadlarnak*).—The spider. It is spelt both with and ذ;—so it is said in *دُرَّةُ الْغَوَاصِ* (*Durrat al-gawāṣi*).

الْخَرَّاطِينُ (*al-Kharāṭin*).—[Earth-worms].¹ Some say that they are the same as الْأَسَارِيعُ (*al-āsāri'*),² but the correct thing is that they are *شَهْمَةُ الْأَرْضِ* (*shahmat al-ard*) which will be described under the letter ش. Some, however, say that they are large and long leeches found in moist places. If they are fried with olive oil and then rubbed into a fine powder and used as a suppository by a person suffering from piles, they will prove highly beneficial. If some of them are

¹ In 'Omān the earth-worm is called *da'māṣ*, pl. *da'āmāṣ*. . . .² White worms with red heads found in sand.

taken and placed in olive oil and buried for seven days, then taken out, and the whole of the oil is removed from them, until all smell of it disappears, then placed in a bottle to which about half their quantity of red anemones is added, and then buried again for seven days and then taken out, whoever dyes his hair with it, his hair will become quite black and will not become grey soon.

الخَرَب (al-Kharab).—The male of the bustard (al-ḥubârd). Pls. خراب (kharâb), اُخْرَاب (akhrâb), and خربان (khirbân).

Abû-Ja'far Aḥmad b. Ja'fur al-Balkhî relates that ar-Rashîd having caused Abû'l-Ḥasan al-Kisâ'î and Abû-Muḥammad al-Yazîdî to be present together for the purpose of their holding a controversy before him, al-Yazîdî asked al-Kisâ'î regarding the vowels in the following lines of a poet:—

“ We have never seen a male-bustard
Hatched out of its egg by a falcon.
The male wild ass is not a horse's foal ;
It is not ; a foal is but a foal.”

Al-Kisâ'î replied, “The word foal (فهر) ought to be in the accusative case, being the object (predicate) of the verb *to be*, and there is therefore the fault called *ikrâd* in the verse.” Al-Yazîdî said, “No, the verse is quite correct, because the (first) sense finishes with the words, “It is not,” and the poet then makes a new proposition, saying, “a foal is a foal.” He then struck the ground with his hat and said, “I am Abû-Muḥammad,” upon which Yahyâ b. Khâlid said, “Do you dare to call yourself by your sobriquet in the presence of the Commander of the faithful, and to prove the shaikh a fool?” Ar-Rashîd then said to him, “The mistake of al-Kisâ'î with his good manners is more agreeable to us than your correctness (in answer) with your paucity of manners.” He answered, “O Commander of the faithful, the exhilaration on account of the sweetness of my triumph took away from me my guardedness.” Ar-Rashîd then ordered him to be turned out.¹

Al-Kisâ'î met one day Muḥammad b. al-Ḥasan al-Ḥanafl in the assembly room of ar-Rashîd and said, “Whoever is versed in one science can find his way in all the sciences,” upon which Muḥammad

¹ This narrative is given by Ibn-Kh. in his B. D.—De Slane's T. Vol. IV, p. 73.

asked him, "What do you say regarding one who in making prostrations on account of some unmindfulness in prayer again commits a mistake from the same cause—must he make the prostrations again?" Al-Kisâ'i replied, "No"; and the other one asked, "Why is that?" upon which al-Kisâ'i replied, "Because the grammarians say, that a diminutive (noun) cannot be further diminished (reduce 1)." He then asked al-Kisâ'i, "What do you say to the making of the condition of manumission dependent on possession?" and the latter replied, "It is not valid." The other one asked, "Why?" and al-Kisâ'i replied, "Because a torrent does not precede rain."

Al-Kisâ'i learnt grammar when he was of an advanced age, and the reason of his doing it was that one day having walked until he was tired, he sat down and said, "I am عييت," upon which he was told, "You have committed an error in the vowels." He therefore asked, "How?" and was told, "If you mean fatigue, say, 'اعيت,' but if you mean exhaustion of all resource, say, 'عييت.'" He disliked their saying, "You have committed an error in the vowels," and therefore set about learning grammar which he mastered and in which he became a leader in his time. He was tutor to al-Amin and al-Ma'mun, and ar-Rashid and his two sons used to hold him in great esteem and honour. Al-Kisâ'i and Muhammad b. al-Hasan the disciple of Abû-Hanifah died on the same day in the year 189 A. H. and were both buried in the same place, upon which ar-Rashid said, "Knowledge and polite manners are buried here."

(Proverbs.) "We have not seen a hawk for which a male bustard waits or watches," applied to a noble person who is overcome by a humble one.

الخَرَّاشَة (*al-Kharashah*).—A fly;—so al-Jawhari says. From it was derived the name of Simâk b. Kharashah al-Akhbari, his mother having been named after it. From the same word was derived the name of Abû-Khirâshah as-Sulamî as given in the lines of 'Abbâs b. Mirdâs:—

"Abû-Khirâshah, as to you, you have many men,
But a barren year (الضبيع) will not consume my company of men.

Both these questions are given in Ibn-Kh.'s B. D. —(De Sane's Tr. Vol II, p. 238, with this difference, however, that whilst in the last question as given by Ibn-Kh. the matter refers to divorce, the author gives it as referring to manumission.

الضعف = *a year of dearth*. From it also comes the name of Kharashah b. al-Hurr al-Fazârî al-Kûfî who died in 74 A. H., and who was brought up as an orphan in the protection of 'Umar b. al-Khaţţâb. It was he who related regarding 'Umar, that a man having given evidence before 'Umar, the latter said, "I do not know you, and my not knowing you has no injurious effect on you;" to the end of the narrative. In respect of this, there is a mistake made in المذهب (*al-Muhaddhah*) owing to an alteration in the diacritical marks and consequently in sense.

الخرشقة (*al-Khirshaklâ*).—The fish called البُاطِي (*al-bulţî*).¹ It is related in a tradition (الخبر), "Were it not for الخرشقة (*al-khirshaklâ*), you would have found the leaves of Paradise in the water of the Nile."

الخروشة (*al-Khirshanah*?).—A certain bird larger than the pigeon. It will be described under the letter ك.

الخُرْق (*al-Khurraq*).—A certain species of passerine birds;—so al-Jâhid says.

الخِرْنِيق (*al-Khirniq*).—A leveret. From it was named al-Khirniq the poet who flourished in the time of the Tâbi'is. أرض مخروقة (*ard mukharriqah*) = *a land in which leverets abound*. "Softer than a leveret," is a proverb.

The Prophet had a coat of mail, which was called al-Khirniq on account of its softness, another which was called al-Butairâ' (البئيراء) on account of its shortness, and a third one which was called Dhât-al-fudâl (ذات الفضول) on account of its length. The last one was sent to him by Sa'd b. 'Ubâdah when he went to (the battle of) Badr, and was the one which was pawned by him with a Jew and subsequently redeemed by Abû-Bakr aṣ-Ṣiddîq. The Prophet had also others, which were called Dhât-al-wishâḥ (ذات الوشاح) and Dhât-al-hawâshî (ذات الحراشي), and others still which were called Fiddah (فدة) and as-Sagdiyâh (السعدية). The Hâfid ad-Dimyâţî states that as-Sagdiyâh belonged (originally) to David and was the one which he had worn when he killed Goliath; he had worked it with his own hand.

¹ *Chromis (Labrus) niloticus*.

Al-Kalbî and others state in respect of the words of God, "And taught him of what he willed."¹ that it was the craft of manufacturing the coats of mail which he used to make and sell; he did not eat anything but from the earnings of his hand. Some say that it means the speech of birds and beasts, and others state that it means the Psalms, but others again say that a good voice and intonations are intended, and that God had not given anybody whom He had created a voice like his. When he used to recite, the wild animals used to approach so near him that he used to take hold of them by their necks, the birds used to cast a shade over him listening attentively, the flowing water used to become still, and so also the wind. Ad-Dahhāk relates regarding Ibn-'Abbās as having said, "God gave him a chain attached to the Milky Way (السَّجْرَةُ), its one end (head) being near his cell; it had the strength of iron and the colour of fire; its links (rings) were round, set with gems enclosed in corals; directly anything happened in the air, the chain used to make a tinkling (ringing) sound, from which David knew what had occurred; no animal having the mange could touch it without being cured. The Beni-Isrâ'îl used to repair to it for judgments after David; whoever had transgressed his opponent or denied him his right used to be brought to it; if he was truthful, on extending his hand he could hold it, but if he was untruthful, he could not seize it. This state of things lasted with them, until perfidy and deceit began to prevail among them. It is related, on the authority of more than one authority, that one of the kings of the Beni-Isrâ'îl had deposited as a trust with a man a very valuable gem, but having demanded it back after a time, the man denied having it; they therefore went to the chain for a judgment. The man with whom the gem was, had taken purposely a staff and having hollowed it had placed the gem in it; he reclined on the staff. When they came before the chain, the owner of the gem said, "Return to me my trust," but his opponent replied, "I do not know of your having deposited any trust with me; if you are truthful, take hold of the chain." So the owner approached the chain and took hold of it. The denier was next told, "Rise up and seize the chain;" he therefore said to the owner of the gem, "Take hold of this staff of mine and keep it for me till I hold the chain." He then approached it and took hold of it after saying, "O God, if

Thou know that this trust of which he complains against me, has reached him, cause the chain to be near me;" then extending his hand he seized it. The people were astonished at it and doubted about its power. By the following morning God had taken the chain away.

Ad-Duhhāk and al-Kalbī state that David reigned after slaying Goliath for seventy years, and that the Beni-Isrā'il were never united under one king excepting under David; God caused the kingly and prophetic offices, which were never united in one person before him, to be united in him, for the kingly office existed in one tribe and the prophetic one in another. When he died he was a hundred years of age.

The Ḥāfiḍ ad-Dimyāṭi mentions two other coats of mail which the Prophet acquired from the Beni-Kainukā', making altogether a total of nine coats of mail. The Prophet wore at the battle of Uhud Muḥāḥ and al-Fuḍūl, and at the battle of Ḥunain Dhāt-al-Fuḍūl and as-Sagdiyah.

الذئب (al-Kharūf).—[A lamb]. A well-known thing; it is the same as al-ḥamal. The word is sometimes applied to a colt when it has attained the age of six months;—so al-Aḥma'ī says. In الميزان (al-Miẓān) by the Imām adh-Dhahabī it is stated in the biography of 'Uthmān b. Ṣāliḥ as-Sahmī, that he has related, on the authority of Ibn-Luhai'ah who had it on the authority of Mūsā b. Wardān who had it from Abū-Ḥafairah who said, "A ewe happened to pass by the Prophet, and he said, 'This is the one in which and in whose young lamb is a blessing.'" Abū-Ḥātim states that this is a fabricated tradition, that is to say, a false one.

(Proverbs.) "Like a lamb rolling about on wool," applied to one who leads a life of sufficiency and ease.

(Interpretation of it in dreams.) A male lamb indicates a son (male child) obedient to his parents. He who has a lamb given to him as a present (in a dream) if his wife is pregnant, will have a son born to him, and (as a rule) all the young ones of animals indicate anxiety and grief, because they require care (guardianship) in bringing them up; this is true, if they do not indicate children. Some say that a lamb indicates good for one who desires success in an affair he is engaged upon, because a lamb is

easily (quickly) tamed to be happy in the company of man. He who slaughters (in a dream) a lamb not for the purpose of eating it, will have his son die. A roasted fat lamb indicates much wealth, and an emaciated one a little wealth. He who eats the roasted meat of a lamb (in a dream), will live on the exertions of his son.

الخَزَز (al-Khuzaz).—The male of hares. Pl. خَزَزَان (khizzān) like مرد, pl. مردان.

التَّخَشَّاش (al-Khashshash).—The creeping things of the earth. Some say that it means young ones of birds. The Kādī 'Iyād states that it may be spelt as *khashshash*, *khushshash*, and *khishshash*. Abū-'Alī al-Fārisī states that it may be spelt with a *dammah* also, whilst az-Zubaidī holds the *dammah* to be a mistake in spelling on the part of the vulgar, the well-known form of it being with a *fathah*. N. of unity *khashshashah*. Some say that *al-khashshash* is a certain animal found in the holes of vipers and serpents, having white and black spots on it; others state that it is a big *thubān*, others again state that it is a serpent like the species of serpents called *al-arkam*, and others still state that it is a fine serpent having a small head.

It is related in an authentic tradition that a woman went into the fire of Hell on account of a cat which she had confined and which she neither fed on anything nor allowed to eat of the creeping things of the earth (*al-khashshash*). Al-Ḥasan b. 'Abd-Allāh b. Sa'd al-'Askari states in كتاب التَّحْرِيفِ وَالتَّصْصِيفِ (Kitāb at-Taḥrīf wa't-taṣṣīf), that *al-khashshash* is a bad or ignoble one out of any kind of animals, like the vulture among birds, and so also any kind of bird that does not seize an object of prey; he quotes in support of it:—

"The ignoble birds of the earth (*khashshash al-ard*) are plentiful in their offspring,

Whilst the mother of the hawk is very scanty in its offspring."

The first line is, however, wellknown to be بغات الطير أكثرها فراخا (the vulgar kinds of birds are plentiful in offspring).

Ibn-Abī'd-Dunyā relates in كتاب ما كابد الشيطان (Kitāb Makā'id ash-Shayṭān) out of a tradition of Abū'd-Dardā', that the Prophet said, "God has created the genii of three kinds:—one kind is serpents,

wind and lives in the air; and a third kind is those from whom an account will be taken and to whom punishment will be awarded. And God has created men of three kinds:—one kind is like beasts, "They have hearts and they discern not therewith; they have eyes and they see not therewith; they have ears and they hear not therewith."¹ There is another kind, whose bodies are those of men, but whose souls are the souls of devils; and a third kind is like the angels, who will be under the protection (shade) of God on the Day on which there will be no protection (shade) but His."

Wuhaib b. al-Ward states, "We have heard, that Iblīs appeared before Yahyā b. Zakarīyā and said, 'I shall give you advice,' upon which he replied, 'I do not want it, but inform me regarding man.' Iblīs then said, 'We consider men to be of three kinds,—one kind out of them, which is the strongest one in our estimation is that when we approach one out of them and turn him away from his religion and then obtain power over him, he becomes frightened into asking the pardon of God and repentance, and spoils everything we may have succeeded in gaining out of him; we then return to him (after a time), and he returns to his former state, so that we neither despair of him nor obtain from him what we want, and are therefore in a state of trouble with him. Another kind is in our hands like a ball in the hands of your boys; we snatch them away as we please, and we have made sufficient provisions for their souls. The third kind are like yourself protected, against whom we are not able to prevail in anything.'"

الْحُشَّاشَى (*al-Khushshāshī*).—A dial. var. of الْحُفَّاشَى (*al-khuffāshī*—the bat).

الْخَشْرَم (*al-Khashram*).—Hornets. Al-Aṣma'ī says that it has no sing. derived from the same root.

الْخُشْف (*al-Khushaf*).—The green fly.

الْخِشْف (*al-Khishf*).—A young one of the gazelle after its having been a جَدَايَة (*jadāyah*), but some say that it is termed *khishf* from the time it is born. Pl. خِشْفَة (*khishafah*);—so Ibn-Sīdah says.

Jarir relates on the authority of Laith who stated, "A man accompanied Jesus the son of Mary and said, 'I shall go with you, O prophet of God, and accompany you.' They then went together and came to a bank of a river, where they sat down to eat their morning meal. They had three cakes of bread with them, out of which they ate two, and one remained. Jesus then got up and going to the river drank some water. When he returned, not finding the (remaining) cake of bread, he asked the man, 'Who has taken the cake of bread?' and he replied, 'I do not know.' Jesus then went away together with his companion, and seeing a female gazelle accompanied by two young ones (*khishfân*) belonging to it, he called one of them; it came, and he slaughtered it; and having roasted its meat, he and the man ate of it. Jesus then said to the young one of the gazelle, 'Get up by the order of God,' upon which it got up and went away. He then said to the man, 'I ask you by Him who has shown you this miracle, who has taken the cake of bread?' but the man replied, 'I do not know.' They then went on until they came to a river, upon which Jesus took him by his hand and they two walked over the water. When they had passed the river, Jesus said to him, 'I ask you by Him who has shown you this miracle, who has taken the cake of bread?' but the man replied, 'I do not know.' They then went on until they reached a desert, where they sat down, and Jesus taking some dust and sand said, 'Become converted into gold, by the order of God,' whereupon it became converted into gold. Jesus then divided it into three parts and said, 'A third is for me, a third is for you, and a third is for him who has taken the cake of bread.' The man thereupon said, 'I have taken the cake of bread,' upon which Jesus said, 'The whole of it is for you,' and then parting from him he went away, the man remaining behind with the gold in the desert. After that, two men happened to come to him and wanted to take it from him and to kill him; he therefore said, 'It is between us three; let one of you go to the village to buy some food.' The one who was sent said to himself, 'Why should I give them a share in the property; I shall put some poison into the food for them to kill them, and he did accordingly. His two friends during his absence said to themselves, 'Why should we allow him a share in it? When he comes (back), we shall kill him and divide the property into two halves.' When he returned, they both rose up and killed him;

then they two ate the food and died, and the gold remained in the desert with all those three men lying dead round it. While they were lying in that state, Jesus passed that way and said to his disciples, 'In this manner the present world acts towards its people; beware therefore of it.'²

التُخْفَارِي (al-Khudārī).—Al-Jawharī states that it is the same bird as is called *al-akhyal* (the green woodpecker) which has been already described under the letter ا.

التُخْفَرِم (al-Khudarim).—Like علبط. A young one of the lizard *dabb*.

التُخْفِيرَاءُ (al-Khudairāʾ)¹.—A certain bird well-known to the Arabs.

التُخْفَي (al-Khuffāʾ).—[The swallow].² Pl. خَطَاطِيف (*khatāṭif*). It is called زوار الهند (*zawār al-Hind*—the visitor from India). It is one of the birds of passage and is in the habit of coming from long distances to where human beings are, out of a desire of being in their neighbourhood. It builds its nest in places too distant to be reached. This bird is known to the common people by the name of عصفور الجنة (*ʿusfūr al-Jannah*—the passerine bird of Paradise), because it leaves (relinquishes) what food there is in their hands, and they love it because it feeds on flies and mosquitoes.

It is said in a tradition delivered on respectable authority, which has been related by Ibn-Mājuh and others on the authority of Sahl b. Saʿd as-Saʿīdī, who said, "A man came to the Prophet and said, 'Point out to me some action which if I do, both God and men will love me.' The Prophet said, 'Relinquish the world, and God will love you; and relinquish what is in the hands of men, and they will love you.'" As to the relinquishing of the world being a cause of God's love, it is so, because God loves him who obeys Him and hates him who disobeys Him, whilst obedience to God cannot exist together with love for the world. As to its being a cause of winning the love of men, it is so, because men press towards the love of the

¹ *Khudairah* is a name applied in Maskat to *Merops muscatensis*. ² In Egypt *Hirundo riocourii*. In W. Palestine, *H. rustica*, and *H. rufula*.

world which is a stinking carcase, and they are its dogs; whoever therefore contends with them in pressing towards it, they hate him, and whoever relinquishes it, they love him, as the Imâm ash-Shâfi' has said :—

“It is nothing but a changed carcase,
With dogs around it, whose chief thought is to snatch it away;
If you keep away from it, you are at peace with its people,
But if you try to seize it, its dogs fight with you.”

A poet has said beautifully in the following lines, descriptive of the swallow:—

“Relinquish what the hands of mankind have gathered,
And you will become a loved one with all men;
Do not you see the swallow which holds their food unlawful,
How it remains protected in their houses?”

The poet has called it ربيب (in the last line), because it takes to inhabited houses and not to houses in ruins, and because it lives in the neighbourhood of men.

A wonderful thing in connection with this bird is that if its eye is pulled out, it grows again (returns), and that it is never seen standing to eat anything or treading its female. The bat is an enemy of it, for which reason when it has young ones, it places in its nest twigs of parsley which when the bat smells, it does not injure them. It does not bring forth young ones in an old nest without (first) applying to it fresh mud, and it builds its nest in a wonderful manner which consists in preparing mud with straw; but if it does not find any ready prepared mud, it throws itself first into water and then rolls about in the dust, until it fills its wings with it and the dust becomes like mud. When it builds its nest, it makes it of a proportion sufficient for itself and its young ones. It never throws its mate into its nest but out of it, and when its young ones grow up, it teaches them to do likewise. People suffering from jaundice (برقان) bedaub its young ones with saffron, and when it sees them of that yellow colour, it thinks that they are suffering from jaundice from excessive heat, and for that reason it brings the jaundice-stone (حجر البرقان) from India and throws it over them. It is a small stone having on it lines of a colour between red and white and is also known by the name of the swallow-stone (حجر السنونو). If a person using this stratagem (to obtain it) takes it and wears it on his

body, or rubs it (with water) and drinks a little out of that water, he will be cured by the order of God. When the swallow hears the sound of thunder it very nearly dies. Aristotle states in *كتاب النعموت* (*Kitāb an-Nu'ūt*) that, when swallows become blind, they eat of the tree called *عين شمس* ('*ain shams*), upon which their sight returns, owing to a beneficial property in that tree for the eye.

It is related in the *رسالة* (*Risālah*) of al-Kushairī, at the end of the chapter on Love (*محببة*), that a male swallow (once) tried to induce a female one to allow it to tread it on the pavilion of Solomon, but the female objected to it, upon which it said to its mate, "Do you refuse me, when if I wish it I can turn the pavilion upside down over Solomon?" Solomon having heard this called the male bird and asked it, "What has led thee to say what thou hast said?" It replied, "O prophet, lovers are not to be taken at their words," upon which Solomon said, "Thou hast said the truth."

(Information.) Ath-Tha'labī and others mention in the commentary on the chapter of the Ant (al-Ḥur'ān XXVII), that when Adam was driven out of Paradise he complained to God of loneliness; God therefore gave (him) the swallow as a companion for him and caused it to dwell in houses, for which reason it does not part from men, but becomes their companion. He (ath-Tha'labī) states that it has the knowledge of four verses out of the Book of God, namely, "Had we sent down this Ḥur'ān upon a mountain, thou wouldst have seen it humbling itself, &c." to the end of the chapter, and that it raises its voice in reciting the words of God, "العزیز الحكیم."

Swallows are of several kinds:—one kind frequents the sea-coasts and after digging its house there, builds its nest in it; it is of a small size, smaller than the passerine bird of Paradise (*usfār al-Jannah*); its colour is ashy grey, and the common people call it *السنونو* (*as-sunūnā*) which will be described under the letter س. Another variety of it is of a green colour having a reddish spot on its back of a size smaller than a large pearl; the people of Egypt call it *الخضيري* (*al-khudairā*) on account of its green colour, and it lives on butterflies, flies, and other insects like those. Another variety has long wings, and the delicate ones out of them frequent mountains and eat ants; this variety is called *السمام* (*as-samā'im*), n. of un.

مامة (*samāmah*); some people call it السنونو (*as-sannūnū*), n. of un. منولوة (*sunūnuwah*), which is found in large numbers in the sacred mosque, where they build their nests in the ceiling, over the gates of Ibrāhīm and the Beni-Shaibah; some people assert that it is the same as the bird ابابيل (*abābil*) through which God punished the army of the Elephant.

Nu'aīm b. Hammād relates on the authority of al-Ḥasan who said, "We visited Ibn-Mas'ūd, and he had with him lads looking as if they were dinārs or moons in beauty; we therefore commenced to admire their beauty, upon which 'Abd-Allāh said, 'You seem as though you envied me the possession of them,' and we replied, 'By God, in respect of such as these, a Muslim may (lawfully) envy their possession.' He then raised his head to the ceiling of his house, which was a low one and where a swallow had built its nest and laid its eggs, and said, 'By Him in whose hand my soul is, it would be more pleasing to me to shake off the dust of their graves from my hand than to lay waste the nest of this bird, whereby its eggs may get broken.'" Ibrāhīm-Mulārak states that he said that out of fear of the (evil) eye smiting them. Abū-Ishāq as-Sābī says descriptive of the swallow:—

"Indian in its place of nativity, Zanjī in its nature,
Black in colour, red in the pupil of its eye;
When it chirps, it creaks at the end of its voice,
Like one in mourning, pouring blood from the corners of its eyes,
As if it were in grief, for which it is certainly dressed (in black),
In the same manner as the twister of a lute produces a creaking
sound with a tightly pressed cord;
It spends summer with us, then winters in its own land,
Thus every year we meet and we part."

(Lawfulness or unlawfulness.) It is unlawful to eat the flesh of swallows on account of what Abū'l-Huwairith 'Abd-ar-Rahmān b. Mu'āwiyah, one of the Ṭabī'is, has related regarding the Prophet as having prohibited the killing of swallows and as having said, "Do not kill this refugee, for it has sought your protection in preference to that of others." Al-Baihaqī has related this tradition and said, that the chain of authorities for it is an interrupted one. He (al-Baihaqī) adds that Ibrāhīm b. Tahmān has related it on the authority of Abū b. Ishāq, who had it from his father who said, "The Prophet has prohibited the killing of swallows which have taken refuge in houses."

مراسيد (*Marâsîd*). Al-Baihaqî states that it is also interrupted, but says that the tradition is authentic on the authority of 'Abd-Allâh b. 'Umar with whom the authorities for the tradition cease, namely, that the Prophet said, "Do not kill frogs for their croaking is an ejaculation of the praises of God, and do not kill the swallow, for when Jerusalem was laid in ruins, it said, 'O Lord, give me power over the sea, that I may drown them.'" Al-Baihaqî adds that the ascription of authorities for it is authentic; it will be given under the letter **ف**.

It is related in a tradition that the Prophet has prohibited the use of any animal that eats human ordure (*al-jallâlah*), of any bird or other animal that is confined and then set up and shot at (*al-mujaththamah*), and of any limb or piece of flesh of a living animal torn off by a beast or bird of prey (*al-khatfah*). Regarding the last thing there are two explanations, one of them being that it is any portion of an animal, which a beast of prey snatches away; the eating of it is unlawful;—so Ibn-Kutaibah says. The second explanation is that it is anything that is snatched quickly, the swallow being named *al-khattâf* on account of its snatching quickly;—so Ibn-Jarîr at-Tabarî says, and it is so copied from him in **الحواري** (*al-Hawârî*). According to this, any animal that lives on what it snatches away is unlawful, and because it lives on nasty things it is unlawful. Al-Mâwardî states that the eating of any animal which is considered nasty, like swallows and bats, is unlawful on account of the nastiness of its flesh. But Muḥammad b. al-Ḥasan states that the swallow is lawful because it mostly lives on lawful things. Abû-Āsim al-Abbâdî states, "This is possible according to our fundamental doctrine, and most of our religious doctors are inclined to it." He has said this in **شرح المذهب** (*Sharḥ al-Muḥaddḥah*) quoting from a statement of al-Bandanjî.

(Properties.) Aristotle states that if an eye of a swallow is taken, placed in a rag, and then tied to a couch, whoever mounts that couch will not be able to sleep; if it is taken, dried, and rubbed fine with a good oil, any woman that drinks it will love the giver of it to her to drink; if it is taken, rubbed to a fine powder, and mixed with the oil of jasmine and then applied over the navel of a parturient woman, it will benefit her. If its heart is reduced to a fine powder after drying it and then drunk, it will excite venereal desire. If its blood is given to a woman to drink without her knowledge, it will cool the sexual passion in her; if it is applied on the forehead, it will relieve hemi-

crania arising from the humours. If its mite is reduced to a fine powder and painted on an ulcer penetrating into the belly (بالبلع), it will be cured. Its bile blackens gray hair if it is drunk, in doing which the drinker ought to fill his mouth with milk to prevent his teeth being blackened by it. Its flesh causes insomnia in the eater of it. There exists in the head of the swallow a stone which has several beneficial properties; every swallow swallows that stone; he who succeeds in finding it, if he carries it about with him, will be protected by it from an evil state, and will find through it means of access to the person he loves, so much so that the object of his love will not be able to resist him (turn him back). Al-Iskandar states that there are found in the first mite of swallows in their nests when they first come forth (out of eggs) and show themselves in the nest, two white stones, or a white and a red one; if the white one out of them is placed over a person in an epileptic fit, he will come to his senses, and if it is placed over a person suffering from impotence due to a charm, it will cure him; and the red one if it is hung on the person of one suffering from difficult micturition, will cure him. Sometimes these stones are found in two different conditions, one being long and the other one round and hard; if they are placed in the skin of a calf and hung on the person of one suffering from diabolical suggestions and imaginary thoughts, they will cure him; they are, however, not to be found in every nest, but only in that which faces the east, and not in any other. It is a tried wonder. Ibn-ad-Dakkâk states that if the clay out of its nest is taken, water added to it, and then drunk, it will act as a diuretic, which is a tried and beneficial remedy.

(Interpretation of it in dreams.) A swallow in a dream may be explained to mean a man or a woman, wealth, and a son who recites the Kur'an; it may be also explained to mean wealth acquired by force. He who dreams of seizing a swallow will take hold of unlawful wealth, which is so, because its name is *khuttâf* (a snatcher), whilst it is (in the dream) in the position of a thing that is snatched. He who sees (in a dream) that his house is filled with swallows, will obtain abundant wealth, because his seizing or snatching has increased. Some say that a swallow indicates a learned, sociable, and pious man. He who dreams of borrowing it from another person, will be happy

وان وضع على المعقود حله ; it may also mean, and if it is placed on a person suffering from constipation it will purge him.

in the company of some person, and he who dreams of taking it, will act wrongfully towards a woman. The Christians say that he who eats the flesh of a swallow in a dream, will fall into a state of quarrelling. He who sees in a dream swallows going out of his house, will have his near relations leaving him for the purpose of travelling. A swallow sometimes indicates occupations and actions, because it shows itself in the time of idleness or want of employment. The cry of swallows indicates the doing of a good action, because it is like ejaculating the praises of God, and sometimes it indicates a trustworthy woman. Jâmâsb states that he who chases swallows in a dream, will have thieves entering his house.

الْخَطَّافَى (*al-Khattâf*)¹.—A certain fish found in the sea of Ceuta in Africa (سبتة), that has two black wings on its back; it comes out of the water, flies in the air, and then returns to the sea;—so Abû-Hâmid al-Andalusî says.

الْخَفَّاش (*al-Khuffâsh*)².—[The bat]. The n. of unity of الخفائش (*al-khafâ'ish*), which fly about at night. It is of a wonderful form and description. الخفش (*al-khafash*) = *smallness of the eye and weakness of sight*.

(Information.) الاخفش (*al-akhfash*) is one who has small eyes and a weak sight, but some say that it means one who is the opposite of الاعشى (*al-'ashâ*—blind at night); others, however, state that it means one who can see in cloudy weather, but not in clear weather. Al-Jawharî states that *al-akhfash* is of two kinds, that *al-'ashâ* is one who sees in the day but not at night, that *al-'amash* is weakness of sight accompanied mostly by the flowing of tears, and that *al-'awar* (total blindness of one eye) is a well-known thing.

(Supplementary information.) The penalty for every eye is half (the amount of) the bloodwit, even if it is the eye of a squint-eyed person (*ahwal*), or of one who has small eyes and a weak sight (*akhfash*), or of one who has a weak sight with watering of the eyes (*'amash*), or of one who is blind of one eye (*'awar*), or of one suffering from night-blindness (*'ashâ*), or of one suffering from day-blind-

¹ Probably either a species of *Dactylopterus* or of *Exocoetus*. ² Called in Oman *jadai*; *Rhinopoma microphyllum* also bears the name of *'afîf*.

ness (*ajhar*), or of others like these, for the advantage derived from the possession of an eye, still exists in them (their eyes), though the degree of advantage (use) cannot be perceived, in the same manner that the degree of strength of bravery and walking or the degree of their weakness cannot be perceived. In the same light is (to be considered) one who has opacity (whiteness) in his eye, that does not reduce the admission of light, whether the opacity is situated on the sclerotic (white of the eye) or on the cornea (black of the eye), for he is like one having warts on a hand; and so also, even if the opacity is situated right over the pupil, provided it is thin, does not obstruct vision, and does not prevent the admission of light. This is what is explicitly declared by ash-Shâfi' and followed by the several imâms, without making any difference, whether the defect is brought on through a visitation from above or is the result of a crime. If the sight is defective, the penalty is to be in proportion, if it is possible to determine the degree of defectiveness as compared with (the sight of) a healthy eye that has no opacity in it; but if it is not possible to ascertain the degree of defectiveness as the result of a crime, a judicial decision is necessary in that case. Ho (ash-Shâfi'), has, however, made a difference in the case of one suffering from weakness of sight (simply) with watering of eyes (*a'mash*) and others like him, for an opacity lessens the natural light (of the eye), whilst the light of the eye of an *a'mash* is in no way less than it was originally. This difference will make one (the reader) understand that simple weakness of sight with watering of eyes (*al-'amash*), whether it is the result of a misfortune or a crime, does not necessitate the payment of the whole amount of the fine, for the eye; if it is to be paid, the foregoing rule is to be applied.

(Side-information.) According to us (our doctrine) there is no payment for the healthy eye of a one-eyed person but half the amount of the bloodwit. Ibn-al-Mundhir states that it has been related on the authority of 'Umar and 'Uthmân, that there is the (whole) bloodwit for it, and so 'Abd-al-Malik b. Marwân, az-Zuhri, Kâ'adah, Mâlik, al-Laith, the Imâm Ahmad, and Ishâk b. Râhiwâh say.

Al-Batâlyûsî states that the bat has four names, *khuffâsh*, *khush-shâf*, *khuffâf*, and *wa'wât*, and that it is possible that it is called a *khuffâsh* from *khafash* (smallness of the eye and weakness of sight). *Al-akufash* is of two kinds, one in whom there is a natural

weakness of sight, and the other in whom there is the same condition from some accidental cause (not natural). It means one that sees at night but not during the day, one that sees on a cloudy day but not on a clear cloudless day:

Al-Jâhidî states that the name *al-khuffûsh* is given to all the nocturnal birds, as though it were the prince of them all. As to *al-watwât* being *al-khuffûsh* (the bat), it is what Ibn-Kutaibah and Abû-Hâtim have mentioned in كتاب الطير الكبير (*Kitâb at-Tayr al-kabîr*), but as to what al-Batâlyûtî has mentioned, namely, that *al-khuffûsh* is the same as *al-khuffûf*, it requires consideration. The truth is that they are two different birds, and that it (*khuffûsh*) is the same as *al-watwât*; one party (of authorities), however, states that *al-khuffûsh* is the smaller variety and *al-watwât* the larger one. It does not see in the moonlight or in the daylight; it is not strong in sight, its eye admitting only a few rays of light, as a poet says:—

“ Like the day which increases the light of the eyes of men,
And blinds the eyes of the bat.”

Since the bat does not see during the day, it seeks a time when there is neither darkness nor light, which is near the time of sunset, for that is the time when mosquitoes are also in a state of commotion, that being the time of their coming forth in search of their food which consists of the blood of animals. The bat also comes forth at the same time in search of its food, so that a seeker of food falls upon another seeker of food. Celebrated be the praise of the All-wise! The bat is not one of the bird kind in any respect, because it has two ears, teeth, two testicles, and a beak; it menstruates and becomes clean (after menstruating); it laughs like a man and micturates like quadrupeds, and it suckles its young one and has no feathers.

One of the commentators of the Qur'ân says that because the bat was an animal which Jesus the son of Mary created by the permission of God, it is distinct (in structure) from the work of the Creator, for which reason all the birds oppress it and hate it, such of them as eat flesh eating it and such as do not eat flesh (simply) killing it. On that account it does not fly about but at night. Some say that Jesus did not create any other (kind of) bird, because it is the most perfect of birds in structure and possesses the highest degree of competence, for it has breasts, ears, and teeth, and it menstruates like a woman. Wahb b. Munabbih states that it used to fly only when

men looked at it; but directly it went out of their sight, it used to fall down dead, which was so, in order to distinguish the work of a created being from that of the Creator, and to make known that perfection belongs (only) to God. Some say that the people demanded (from Jesus) the creation of a bat, because it is the most wonderful of birds in structure, being composed of flesh and blood, flying without feathers, being vehement in flying and quick in turning over, feeding on mosquitoes, flies, and some of the fruits, and notwithstanding all this possessing a long life. It is said that it lives longer than the vulture and the onager; its female gives birth (at a time) to from three to seven young ones, and it mostly treads while flying in the air; there is no animal which carries its young one excepting this one, the monkey, and man; the bat carries its young one under its wings, but sometimes catches hold of it by its mouth, which it does out of its tender love and kindness for it; the female sometimes suckles its young one while flying. It is a part of its nature that (directly) the leaves of the plane-tree (اللب) fall over it, it becomes paralysed and is unable to fly. It is described to be foolish in its nature, and on that account when it is said to it, "اطرق كرى (lower thy eyes, kara)," it cleaves to the ground.

(Lawfulness or unlawfulness.) The eating of it is unlawful on account of what Abû'l-Huwairith has related, without tracing the tradition to the original relater and adducing the names of the (other) authorities, namely, that the Prophet has prohibited the killing of it. Some say that when Jerusalem was ruined, it said, "O Lord, give me power over the sea, that I may drown them." The Imâm Ahmad was asked regarding (the lawfulness of) it, and he replied, "Who eats it?" An-Nakha'i states that all the birds are lawful excepting the bat. Ar-Râfi'i states, "We have been certainly told in (the chapter) كتاب الحج (Kitâb al-Hajj) the opposite of this;" but both the statements may be possible; whilst the expression used in الشرح (ash-Sharh) and الردة (ar-Raddah) declares the bat to be absolutely unlawful, but there may be a difference in it, notwithstanding its having been decided by the two authors in (the chapter) كتاب الحج (Kitâb al-Hajj) that a penalty is obligatory if a person in the state of ihram kills it, the penalty being the payment of its price, though they have stated explicitly that whatever cannot be eaten requires no compensation to be paid for it. Ar-Râfi'i was, however, preceded in this statement, for

the first one to mention it, was the author of *التقريب* (*at-Takrīb*), the better known of whose words are that ash-Shāfi' has mentioned it. Al-Maḥāmili has mentioned that it is not lawful to eat the *ferbat*, but a penalty for it is obligatory in *أصح القولين* (*Aṣaḥ al-kawālin*, the truer of the two statements), which is wonderful. The people have always held to be dubious what is given as coming from ar-Rāfi' in respect of that, but there is (really) no difficulty in it as will become apparent by referring to the words of ar-Rūyānī, for he states that it is stated in *الأم* (*al-Umm*) that *al-watī'ūt* is above (the size of) a sparrow and below (that of) a hoopoe, and that the penalty (compensation) for it is its price if it is edible. It is related regarding 'Aṭā' as having stated that the compensation for it is three dirhams; It is clear from this that the question has been explicitly decided by ash-Shāfi' and that the obligatoriness of the penalty is dependent on the statement, that it is lawful to eat it. I have also followed up the above mentioned words of 'Aṭā' and found that al-Azhari has copied from him to the effect that it is obligatory to pay three dirhams for it, if a person in the state of *ihrām* kills it. 'Abū-'Ubaidah states that al-Aṣma'ī says that *al-watī'ūt* is the same as (*al-khuffāsh*) the bat, but Abū-'Ubaidah adds that in his opinion the nearest thing to it is *al-khuffāf* (the swallow), whilst I (the author) say that whichever of the two it may be, it is not an animal to be eaten.

(Properties.) If its head is placed inside a pillow as stuffing, whoever places his head over that pillow will not be able to sleep. If its head is boiled in a copper or iron pot with some oil of jasmine, repeatedly immersing it into the oil, until it becomes overboiled and the oil becomes separated from it, and then if that oil is rubbed (over the body) by one suffering from gout, or old standing paralysis (hemiplegia), or tremors, or swelling of the body, or asthma, it will benefit him and cure him; it is a wonderful and tried remedy. If a bat is slaughtered in a house and its heart taken out and burnt in it, neither serpents nor scorpions will enter it. If its heart is taken at the time of its sexual excitement and hung on the body, it will excite sexual desire. If its neck is hung on the body of a person, he will become secure from scorpions. Si vulva mulieris laborioso partu vespertilionis bile uncta erit, illa statim pariet. Quod efficietur, si qua mulier passo adipis ejus ad menstrua removenda usa erit. If a bat is boiled into soft consistency until it becomes overboiled,

quoque perfis unctus erit, the man that does that will be secure from incontinence (dribbling) of urine. If the gravy or soup of the bat is poured out, and one suffering from paralysis (hemiplegia) sits in it, he will be cured of his illness. If its mute is applied to ringworm, it will cure it. If one pulls out the hair out of his armpit and applies its blood mixed with milk in equal parts to it, no hair will grow (again) in it, and if its blood is applied ad pubes puerorum before their attaining maturity, it will prevent the growth of hair on them.

(Interpretation of it in a dream.) A bat in a dream indicates a religious man. Artamidûrys states that a dream about a bat indicates bravery and the vanishing of fear, because it is one of the nocturnal birds, and its flesh is not eaten; it is a good indication for a pregnant woman, showing that she will have an easy labour. A dream about it for a traveller by land or by sea cannot be praised; a dream about it indicates ruination of the house of one to whom it pays a visit. Some say that a female bat in a dream indicates an enchantress, and that a male bat is said to indicate a perplexed and disappointed man.

الخَنَّان (*al-Khunnân*).—Like رمان. The lizard gecko. It is related in a tradition of 'Alî that he (one day) decided some legal cases, upon which one of the Harûriyah sect opposed him, and he said to him, "Be quiet, O khunnân (gecko)." Al-Harawî and others have related it.

الخَلْبُرُص (*al-Khalunbûs*).—A certain bird smaller than the sparrow, but of the same colour and appearance as it.

الخُلْد (*al-Khuld*).—[The mole-rat].¹ It is copied in (الْكِلْدِي) (*al-Kifâyah*) on the authority of al-Khalîl b. Ahmad as *al-khald* and *al-khild*. Al-Jâhidî states that it is a certain small animal, blind and deaf, and not knowing what there is before it, excepting through the sense of smell. Being aware that it possesses neither the sense of sight nor that of hearing, it comes out of its hole, opens its mouth, and stands near the hole; flies then come and fall on its mouth and pass between

¹ In W. Palestine *Spalax typhlus*, and in Egypt where it is called *akh-sud*, *S. aegypticus*.

its jaws, upon which it gulps them down into its stomach; it exposes itself in this manner at such hours as flies are abundant. Another authority states that it is the blind rat, and that it does not know anything excepting by its smell. Aristotle states in *كتاب النعموت* (*Kitāb an-Nu'ut*) that all animals have two eyes, excepting the mole-rat which is thus created because it is an animal living in the earth (ترابي). God has given it the earth (to live in) like water to fish, and it obtains its food out of it; it has no strength or activity in its back, and since it has no sight, God has given it instead of it, sharpness of the sense of hearing, through which it hears even a very gentle step from a great distance, upon which it begins to burrow in the ground. He (Aristotle) further states that the dodge for catching it, is to place for it at (the mouth of) its hole a louse, and when it becomes aware of its presence and smells it, it comes out to take it. Some say that its power of hearing is as great as that of sight in other animals. It is in its nature to run away from all good smells and to love the smell of leeks and onions, by means of which it is sometimes caught, for when it smells them it comes out to them. When it is hungry, it opens its mouth, and God sends flies which fall into its mouth and which it then eats.

Some of the commentators of the Kur'an state that it was a mole-rat that destroyed the dam of Ma'rib (سد مأرب), which occurred thus:—The people of Sabā had two gardens, one on the right side of a person coming to them, and another on his left, and God said to them, "Eat from the provision of your Lord; and give thanks to Him!" that is to say, "for what I have conferred on you as a favour." Theirs was a good country, no mosquito, flea, scorpion, serpent, or flies being seen in it; riders used to come there with lice and other vermin in their clothes, but directly they arrived in their country, all the vermin used to die; if a man entered the garden with a basket on his head, he used to come out of it with the basket full of various kinds of fruit without undergoing the trouble of plucking any of them with his own hand. God had sent them thirteen prophets who invited them to His worship, reminding them of His favour to them and warning them of the punishment from Him; but they opposed and said, "We know of no favour of God to us."

Now, they had a wall or dam which Bilkis had built when she ruled over them; she had also built on the other side of it a

large tank with twelve outlets according to the number of their rivers, and the water used to be portioned out among them according to that number. But when what happened to her at the hands of Solomon occurred, they remained in that state for a time, after which they became haughty, rebellious and ungrateful, and God therefore gave power over them to the blind field-rat (جرذ) called *al-khul* which excavated the dam from its bottom; in consequence of that their trees died and their land became a waste. They used to assert in their knowledge and in their soothsayings that that dam of theirs was to be destroyed by a rat, and they had therefore not left even a chink between two stones without a cat being tied to it. But when the time which God had desired (for their destruction) arrived, a red rat coming to one of those cats leaped upon it, upon which the cat withdrew beyond its reach, and the rat thus entered the chink where the cat was stationed, and commenced to excavate and dig there. When the torrent came down, it found a breach in the dam; so entering it, it uprooted the dam, causing the flood thereby to inundate their property which it drowned, and to bury their houses in sand.

It is related regarding Ibn-'Abbās, Wuhb, and others, as having said that that dam was built by Bilkis, because they used to fight over the water of their valleys; she therefore ordered their valley to be closed with *العزم* (a dam) which is a Himyaritic word. She closed the space between the two mountains with huge stones and pitch, and made three gates for it, one over another; on this side of the dam she built a capacious tank with twelve outlets to it according to the number of their rivers, which they used to open whenever they required water and to close when they had a sufficient quantity of it. When it rained, the water of the valleys of al-Yaman used to collect there, and the torrent used to be confined behind the dam; she then used to order the uppermost gate to be (first) opened, upon which the water used to flow through it into the tank; in this manner they used to receive water first by the uppermost gate, then by the second one, and lastly by the lowermost one, so that the supply of water was not exhausted until the water again collected in the following year. The water used to be thus distributed among them.

The Imām Abū'l-Faraj b al-Jawzī has copied from ad-Dahhāk that the field-rat which destroyed the dam of Ma'rib possessed claws and canine teeth of iron, and that the first one to know of it was 'Amr b. 'Āmir-al-Azdī who was the chief (lord) of the people there. He saw in a dream as if the water flowed (suddenly) over him from the dam, and the valley was inundated. He got up in the morning in a sorrowful frame of mind and went towards the dam, where he found a field-rat digging with iron claws and gnawing with iron canine teeth. He then returned to his people and informing his wife of it showed it to her; he next sent his sons (to see it), and they saw it (too). When they returned he asked them, "Did you see what I saw?" and they replied, "Yes." He then said, "We have no means of turning this affair away from its course, and there is no remedy for it, for the order is from God; He has given an order for our destruction." He then took a cat and went to the field-rat which, however, kept on digging and took no heed of the cat, upon which the cat turned back and fled away. 'Amr thereupon said to his sons, "Find out a dodge for saving yourselves," and they asked, "What dodge shall we adopt, O our father?" He replied, "I shall show you a dodge," and they said, "Do so." Now, the people used to come to him and used to be guided by his opinion; he therefore called the youngest of his sons and told him, "When I sit in the assembly and the people gather as usual, I shall give you an order, but take no notice of it, and when I shall abuse you, get up and slap me in the face." He then said to his other sons, "When he does that, do not show your disapproval of his action; none out of you is to speak, and when the assembled people see that conduct of yours, none of them will venture to express his disapproval of his action or to speak (to him about it). I shall thereupon take an oath, for the violation of which there will be no expiation, namely, 'I shall no longer live amongst a people, in whose midst my youngest son has got up and slapped me (in the face) and who have not resented it.'" The sons replied, "We shall do it." When he sat in the assembly and the people gathered round him, he gave an order to his youngest son, but he did not take any notice of it, upon which he abused him, and the son got up and slapped his face; the people were astonished at his son's boldness towards him, and thought that the other sons would resent his conduct; they therefore bent their

heads down. When none of them showed any sign of resentment, the old man got up and said, "My son slaps me in the face and you all remain quiet!" He then took an oath for the violation of which there is no expiation, to the effect that he would remove from them and would no longer remain amongst a people who would not resent his (son's) conduct. The people then went up to him and apologized, saying, "We thought your other (elder) sons would resent it; at least that was our belief." But he replied, "What has passed from me is what you see, and now there is no way left to me but to remove." He then offered his landed property for sale, and the people competed in buying it. After that he carried away all his heavy baggage and his family, and went away from them. The people did not remain long before the field-rat came to the end of the dam and extirpated it. While one night the people were silently asleep, they were overtaken by the flood which carried away their cattle and their property and laid their habitations waste; hence the words of God, "And we sent against them the flood of the dyke (الغرم)." ۱

As regards the word الغرم, there are several opinions; some say that it means a dam;—so Katādah says; others say that it was the name of the valley. As-Suhaili states that some state that it was the name of the mole-rat which burrowed the dyke; and others state that it means a *torrent which nothing can withstand*. As مارب (Ma'rib), it was the name of a palace belonging to them, but some say that it was the title of every king that ruled over the Sabæans, in the way that Tubba' was the title of every one that ruled over al-Yaman, ash-Shahr, and al-Haḍramawt;—so al-Mas'ūdī says. As-Suhaili states that the dyke was one of the buildings erected by Sabā b. Yashjub and that seventy valleys used to feed it; he died before completing it, and the kings of Himyar subsequently completed it. The proper name of Sabā was 'Abd-Shams b. Yashjub b. Ya'rab b. Kaḥṭān. Some say that he was the first one to become a Sabæan (in religion) and was therefore named Sabā, and some say that he was the first one out of the kings of al-Yaman to wear a crown. Al-Mas'ūdī states that it was built by Luḥmān b. 'Ad, who made it of the dimensions of a square league (a league by a league) and to have thirty outlets (branches), but God sent over it the flood of al-'Aram, and the people separated and dispersed to such an extent

۱ Al-Kur'ān XXXIV-15.

that their action became converted into a proverb, namely. "They became scattered in the manner of the hands of Sabā". Ash-Sha'bī states that when their towns were drowned, they separated and became scattered in the country; as to Ḡassān, they went to Syria, al-Azd to 'Umān, Khuzā'ah (an offset of al-Azd) to Tihāmah, Judhimah to al-Ṭiâḡ, and al-Aws and al-Khazraj to Yathrib (al-Madīnah); out of them the person who proceeded to al-Madīnah was 'Amīr b. 'Āmir, who was the ancestor (forefather) of al-Aws and al-Khazraj.

Abū-Sabrah an-Nakha'ī relates on the authority of Farwah b. Musuik al-Kaṭīfī who said, "A man said, 'O Apostle of God, inform me regarding Sabā,—was it a man or a woman or a land?' upon which the Apostle said, 'He was a man out of the Arabs and had ten sons, out of whom six went to al-Yaman and four to Syria; as to those that went to al-Yaman, they were Kindah, al-Ash'arīyān (the children of Ash'ar b. Nabt b. Udad), al-Azd, Madhhij, Anmār, and Ḥimyar.' The man then asked, 'Who are Anmār?' and the Apostle of God replied, 'They are those out of whom are Khath'am and Bajilah; and as to those that went to Syria, they were Lukhm, Judhām, 'Āmilah, and Ḡassān.'"

[The author here gives two tried and beneficial remedies for the disease termed الخلد (al-khuld?) which shows itself in beasts, consisting in writing on a piece of paper certain talismans and some verses of the Qur'ān, and tying it in the case of one of them to the left ear of the affected animal, and in the case of the other to the neck.]

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is a species of rat, but Mālik says that there is no harm in eating it and serpents, if they are lawfully slaughtered. This is the first question propounded in كتاب الحباب (Kitāb adh-Ḍḥab) out of the collected writings.

(Proverbs.) "Quicker in hearing than a mole-rat." "More destructive than a mole-rat."

(Properties.) If its blood is used as a collyrium, the eye (to which it is applied) will be cured. If the blood which is in its tail is painted over glandular swellings (in the neck), they will disappear. If its upper lip is hung on the person of one suffering from quartan ague, it will cure it. If its flesh is eaten roasted before the rising of the sun, the eater of it will be able to learn everything. If its

brain is placed in a bottle with some oil of roses and then applied to the itch, tetter, freckles, ring-worm, or any other kind of eruption which breaks out on the body, it will cure it. Al-Jāhid states that it is asserted that the earth which a mole takes out of its hole, is suitable for one suffering from gout, if it is moistened with water and applied over the affected part. Aristotle states that if a mole-rat is drowned in three pounds of water, and that water is afterwards given to a man to drink, that man will talk regarding all the branches of knowledge, which he is asked about, in the way of one talking in delirium, for forty-two days. Yahyā b. Zakariyā states that if a mole-rat is drowned in three pounds of water and left in it till it swells up, then the water is cleared out of it, the bones thrown away, and the rest boiled in a copper pot, and four dirhams weight of the male olibanum (لبان ذكر), and the same quantities of opium, sulphur, and sal-ammoniac after they have been pounded fine, are poured over it together with four pounds of honey,—the whole mixture being boiled until it becomes of the consistency of a liniment, then placed in a glass vessel and licked on an empty stomach, while the sun is in the sign of the zodiac Aries and until it enters the sign Leo, the eater not eating anything having greasiness in it, being clean in his body, and fasting, God will teach the eater everything by His power.

(Interpretation of it in a dream.) A dream about it indicates a blind man, losing a road, dispersion, confusion, concealment, and straitness of the way; it sometimes indicates sharpness of hearing for one who complains of loss or defect of hearing. If it is seen (in a dream) with the corpse of a person, it indicates that person's being in Hell, on account of the words of God, "And taste ye the torment of eternity (النجاد) for that which ye have done!" But it sometimes indicates that person being in Paradise, for dwelling in Paradise is eternal (النجاد).

الْخَلِيفَةُ (al-Khalifah).—A pregnant she-camel. Pl. الْخَلِيفَاتُ (al-Khalifāt.) Muslim relates on the authority of Abū-Hurairah who said, "The Prophet asked, 'Does any one of you wish when he returns to his people to find in his house three pregnant she-camels,—big and fat ones?'" and we replied, 'Yes,' upon which he said, 'Three verses of the K̄ur'ān, which any one of you may recite in his prayer, are better

for him than three pregnant she-camels,—big and fat ones.' ” It is also related, on the authority of Abû-Hurairah, that the Prophet said, “One of the prophets started on a military expedition and said to his people, ‘Nobody that possesses a number of wives (from three to nine) and desires to have them conducted to him (for marriage), but has not yet had them conducted to him, nobody that has built a building, but has not yet covered it with a roof, and nobody that has bought sheep or goats or pregnant she-camels whose young ones he is expecting, is to follow me.’ Ho then went on the expedition and having approached the town at the time of the afternoon prayer or about that time, said to the sun, ‘Thou art an ordered one and I am an ordered one too. O God! restrain the sun in its course for me!’ and it was so restrained for him until God gave him the victory.” The name of this prophet was Yûshu‘ (Joshua) b. Nûn.

(Information.) The sun was twice restrained (in its course) for our Prophet,—once at the battle of al-Khandak when they were too busy to say the afternoon prayer, and the sun having in the meantime set, God caused it to return for him, as has been related by at-Tahâwî and others; and the second occasion was the morning of the night-journey, when he was expecting the caravan regarding the arrival of which with the rising of the sun, he had predicted.¹

It is related towards the end of *المستدرک* (*al-Mustadrak*) out of a tradition of Abû-Hurairah, that the Prophet said, “If seven pregnant she-camels (with their fat) in their state of briskness are taken and thrown over the edge of Hell, they will not reach its bottom for seventy years.” The Shaikh al-Islâm, the Imâm adh-Dhabî states that the ascription of authorities for this tradition is good, and that the philosophy of using the number seven in the parable is, that that is the number of the gates of Hell.

Ash-Shâfi‘î, an-Nasâ‘î, and Ibn-Mâjah relate out of a tradition of Ibn-‘Umar, that the Prophet said, “Excepting in the case of a murder by accident (mistake), or with a whip, or with a stick, the bloodwit (compensation) is to be a hundred camels, out of which forty must be pregnant she-camels (*khalifah*) having in their bellies

¹ This was in consequence of Kuraish having asked him regarding the whereabouts of a certain caravan of theirs, which was expected from Syria.

their young ones;" but the ascription of authorities for the tradition is weak and non-continuous. Abū-Hâtim gives a version of it, the communication of which (from one authority to another) is similar. The Shaikh al-Islâm an-Nawawî states in his *Tuhfat* (تُحْفَتُ) that this may be considered confusing, because *al-khalifah* (in itself) means a she-camel having a young one in its belly; if therefore it is asked, "Where is the wisdom in the Prophet's saying, 'having in their bellies their young ones.'?" the answer to it may be given in four ways:—First, that it is a confirmation and explanation of the term pregnant she-camels; second, that it is an explanation of the term which is not restricted in signification, to prevent equivocation; third, that it may exclude the idea of one who thinks that to constitute a *khalifah* it is quite sufficient for a she-camel to have been pregnant at one time without its being necessary for it to be pregnant at the time of delivering it as bloodwit; and fourth, that it is an explanation of its lawfulness and that it is a necessary condition in the body of the order that it should be pregnant and that it is not enough what well-informed people say, namely, that it is a *khalifah*, when it is evident that there is no young one in its belly. Ar-Râfi' mentions that the word *al-khalifah* is also applied to a she-camel that has already given birth to its young one which then follows it.

(Further information.) A purely unintentional homicide (الخطأ العمدى) is that, in which it is not intended to strike a certain person, but it is originally intended to strike something else, and accidentally the stroke falls upon that person, from which he dies; there is no retaliation for it on the perpetrator of it, but a light bloodwit is due from his (the murderer's) relations on the father's side, the payment of which may be deferred for three years, whilst it is obligatory to give in expiation out of all kinds of his property. The semi-intentional homicide (شبه العمد) = *resembling intentional* is that, in which it is intended to strike a certain person with something, by the striking of the like of which, the like of that person would most probably not die; for instance, if a person strikes another person with a light stick or a small stone one or two strokes, as the result of which the latter or the person that is struck dies, there is no retaliation for it, but a heavy bloodwit is due from the relations of the perpetrator, of the deed on the father's side, the payment of which may be deferred

for three years. The purely intentional homicide (العمد المحض) is that, in which one intends to kill a certain person with something which is mostly used intentionally for killing, such as a sword or a knife or things like those; there is retaliation for it if there is an equality of position between the parties, or a heavy bloodwit to be paid immediately out of the property of the murderer. According to Abû-Ḥanifah in the case of intentional murder, expiation is not binding, as it is a heinous sin like all the other heinous sins.

The bloodwit for a free Muslim is a hundred camels, being in the case of a purely intentional or of a semi-intentional homicide a rigorous or heavy one in respect of the ages (of the camels), and consisting of thirty camels of the description termed *hikkah*¹, thirty of the description termed *jadh'ah*², and forty of the description termed *khalifah* (pregnant camels) having in their bellies their young ones; these are the words of 'Umar and Zaid b. Thâbit, and 'Aṭṭ' has said the same thing, whilst ash-Shâfi'î has followed it on account of the above mentioned tradition on the authority of Ibn-'Umar. One party holds that a heavy or rigorous bloodwit is to be paid in fourths, twenty-five being of the description termed *bint makhḍ'*³, twenty-five of that termed *bint labûn*⁴, twenty-five of that termed *hikkah*, and twenty-five of that termed *jadh'ah*. These are the words of az-Zuhri and Rabî'ah, and Mâlik, Aḥmad, and Abû-Ḥanifah say the same thing. As to the bloodwit for an unintentional homicide, it is a light one to be paid in fifths, in which all agree, but they differ in the matter of the distribution of their numbers, Mâlik and ash-Shâfi'î holding that they ought to be twenty of the description termed *bint makhḍ'*, twenty of that termed *bint labûn*, twenty of that termed *ibn-labûn*⁵, twenty of that termed *hikkah*, and twenty of that termed *jadh'ah*;—so 'Umar b. 'Abd-al-'Aziz, Sulaimân b. Yasar, and Rabî'ah say, whilst Abû-Ḥanifah and Aḥmad have substituted for *banî'l-labûn*⁶, *banî'l-makhḍ'*⁷, which is thus related on the authority of Ibn-Mus'ûd. The bloodwit in the case of unintentional and semi-intentional homicides is incumbent on the *مائلة*

¹ A she-camel three years old that has entered the fourth year. * A she-camel in its fifth year. * A female camel that is in its second year. * A female camel that has entered upon its third year. * A male camel that has entered upon its third year. * Male camels that have entered the third year. ⁷ Male camels in their second year.

(*ʿākilah* of the murderer), who are his male relations on the father's side, and no part of it is incumbent on the criminal himself, for the Prophet has made it incumbent on them. If there are no camels, according to one version their price in the shape of dirhams and dinārs is incumbent, but according to another version the equivalent of them, which is a thousand dinārs or twelve thousand dirhams, is incumbent, on account of what is related, namely, that 'Umar has appointed the bloodwit to be in the case of a people possessing gold, a thousand dinārs, and in that of those having silver money twelve thousand dirhams;—so Mālik, 'Urwah b. Zubair, and al-Ḥasan al-Baṣrī say, whilst Abū-Ḥanifah says that the bloodwit is a hundred camels or a thousand dinārs or ten thousand dirhams, which is what Sufyān ath-Thawrī says.

(Side information.) The bloodwit for a woman is half that for a man. The bloodwit for a man out of a tributary or subject people and out of a confederate people is a third of that for a Muslim, if he is one of those who have a book of revelation, but if he is a Magi (Majūs), it is a fifth of the third. It is related of 'Umar as having said, "The bloodwit for a Jew or a Christian is four thousand dirhams, and that for a Magi is eight hundred dirhams;—so Ibn-al-Musayyab and al-Ḥasan al-Baṣrī say, and it is the doctrine adopted by ash-Shāfi'ī; but a party of learned men hold that the bloodwit for a tributary and confederate person is like that for a Muslim, which is what Ibn-Mas'ūd, Sufyān ath-Thawrī, and the speculatists say. 'Umar b. 'Abd-al-'Azīz has said that the bloodwit for a tributary person is half of that for a Muslim, which is what Mālik and Aḥmad say. As to the bloodwit for (the murder of) the nearest kinsmen (*al-aṭraf*), it is fully given in treatises on jurisprudence.

(Supplement.) With regard to the words of God, "And who-so kills a believer purposely, his reward is hell, to dwell therein for-aye; and God will be wroth with him, and curse him, and prepare for him a mighty woe."* the commentators state that this verse was revealed in regard to Mikyas b. Šubābah on account of the following reason:—When his brother Hishām b. Šubābah was killed among the Beni'n-Najjār who did not know who his brother's murderer was, they gave him a hundred camels as the

bloodwit for his brother; he and al-Fihri then proceeded to the Apostle of God with the object of returning to al-Madinah, but (on the way) Satan came to Miḡyas and prompted him with vain promptings saying, "Do you accept a bloodwit for your brother, so that there may rest on you reproach and disgrace? Kill therefore the man who is with you, so that there will be one soul for another, and the bloodwit will be an additional thing (for you)."² Al-Fihri was unmindful of himself, and Miḡyas threw a stone at him and broke his head; then mounting a he-camel out of the camels of the bloodwit, he drove the rest of them (before him) and thus returned to Makkah, an unbeliever. God therefore revealed this verse regarding him. This Miḡyas was the one, regarding whom the Prophet made an exception at the conquest of Makkah, from out of those whom he had guaranteed security, and who was slain while holding on (hanging) to the curtains of the Ka'bah. There is a difference of opinion with regard to the application of this verse. Al-Bagawī and others relate regarding Ibn-'Abbās as having said, "The repentance of the murderer (slayer) of a believer is not accepted." Zaid b. Thābit states, "When the verse which is in the XXVth chapter of the Ḳur'ān called الفرقان, namely, 'And those who call not upon another god with God;'¹ was revealed, we were pleased with its leniency, and we remained thus for seven months, but then the severer verse was revealed, which abrogated the milder one." He meant by the severer verse, this one (IV-95), whilst by the milder one, the verse in the XXVth Chapter. Ibn-'Abbās states that the verse in the XXVth Chapter (الفرقان) was revealed at Makkah and that the one in the IVth Chapter (النساء) was revealed in al-Madinah, the latter not having been abrogated by anything. What the general body of commentators hold as their opinion and which is also the doctrine adopted by all the Sunnis is that the repentance of an intentional murderer (slayer) of a Muslim is acceptable on account of the words of God, "Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He pleases."³ What is related on the authority of Ibn-'Abbās is only an urgent and pressing injunction in the matter of restraint against murder, in the same way as has been related of Sufyān b. 'Uyainah

¹ Al-Ḳur'ān XXV-69. ² Idem, IV-51.

as having said, "When a Muslim is not killed (in retaliation of the murder of a Muslim), it is said to him, 'Your repentance is not accepted, but if he is slain it is said of him that his repentance has been accepted.'" It is related in the like manner on the authority of Ibn-'Abbās.

There is no authority in the verse for one who says that those who commit heinous sins (الكبائر) will dwell eternally in the fire of Hell, because the verse was revealed in regard to the slayer of an unbeliever, namely, Mikyas b. Šubābah as has been already related; but some say that it was a threat held out to one who had killed a believer, holding the act of slaying him a lawful thing on account of his belief, and whoever held the slaying of the people of Faith on account of their faith a lawful act, was an unbeliever dwelling eternally in the fire of Hell. It is related that 'Amr b. 'Ubaid asked Abū-'Amr b. al-'Alā', "Does God (ever) fail in His promise?" and Abū-'Amr replied, "No"; he then asked him, "Has not God the Mighty and Glorious said, 'And whoso kills a believer purposely, his reward is hell, to dwell therein for aye;'" upon which Abū-'Amr said, "Are you one of the foreigners (الغمام), O Abū-'Uthmān? Do not you know that the Arabs do not reckon any failure to carry out a threat, a breach and a cause for reproach, but that they reckon a failure to keep a promise, a breach and a cause for reproach?" He recited the following lines:—

"And verily, if I threaten him or promise him,
I may fail to perform my threat, but fulfil my promise."

The proof of the fact that there is no eternal punishment but for associating with God anything else, is what al-Bukhārī has related on the authority of 'Ubadah b. as-Šāmit, who was present at the battle of Badr and was one of the (twelve) leaders present on the night of (the pledge of) al-'Aḳabah, namely, that the Apostle of God said, while his companions were round him, "Give me a pledge that you will not associate anything with God, that you will not commit adultery, that you will not steal, that you will not kill your children, that you will not bring a false charge, fabricating the same out of yourselves, and that you will not disobey in the matter of what is right; whoever of you fulfils these conditions, his reward will be with God; whoever

succeeds in fulfilling (only) some of these conditions, will be punished (only) in this world, which will be his expiation; and whoever succeeds in fulfilling some of them, and then God screens him, it will rest with God regarding him: if He pleases, He will pardon him, and if He pleases, He will punish him". 'Ubādah said, "We all took the pledge to him about that." It is also related in an authentic tradition that the Prophet has said, "Whoever does not die associating anything with God, will enter Paradise."

الْخَمَل (al-Khamal).—A certain species of fish;—so Ibn-Sīdah says.

الْخُنْتُة (al-Khuntu'ah).—Like كُنْتُة. The female of the fox;—so al-Azhari says.

الْخُنْدَع (al-Khunda').—Like جُنْدَب in form and sense; young locusts. It is said in الْمُحْكَم (al-Muḥkam) that it means the bat in some of the dialects.

الْخِنْزِيرَ الْبَرَقِ (al-Khinzīr al-barq).—[The pig]. Pl. خَنَازِير (khandzīr). Most of the lexicographers consider it a quadriliteral root, but Ibn-Sīdah states on the authority of some of the lexicographers, that it is derived from خُزْرَ الْعَيْن (contraction or narrowness of the eye), because the pig looks with contracted eyes; according to this opinion it is a trilateral root. خَازِرُ الرَّجُل = the man contracted his eyelids to sharpen the sight; it is like the words نَعَامِي (he feigned to be blind) and نَجَاهِل (he feigned ignorance).

[The author gives here some lines of 'Amr b. al-ʿĀs regarding the battle of Siffin, in which he has used the words خَازِر and خُزْر and which are omitted here as they have been already given under the letter ح in the art. الْحَيْة (p. 634).]

The sobriquets of the pig are أَبُو جَهْم (abū-jahm), أَبُو زَعْمَة (abū-zarʿah), أَبُو عَتَابَة (abū-ʿatabah), أَبُو دُلُف (abū-duluf), أَبُو عِلْيَة (abū-ʿilyah), and أَبُو قَادِم (abū-kādim). It partakes partly of the nature of the beasts of the cattle kind and partly of that of the beasts of prey, possessing out of the latter canine teeth and the property of eating carcases, and out of the former cloven hoofs and the property of eating straw and fodder. This species (of animal) is described

to be highly libidinous, so much so that if the male mounts the female while the latter is grazing, it will go on in that state with the male mounted on it for miles together, and there are seen traces (marks) of six feet, so that one who does not know of it thinks that there is among beasts an animal which has six feet. The male of this species (of animal) drives away other males from the female, sometimes one of the two pigs (thus fighting together) killing the other and sometimes both of them perishing. When it is the rutting season of swine, they lower their heads, wag their tails, and their voice is changed. A sow gives birth to a litter of twenty porklings at a time and becomes pregnant after one act of coition. The male leaps the female when it is eight months old, and the female brings forth when it is six months old, but in some countries the male leaps the female when it has completed the age of four months and the female becomes pregnant and breeds when it has completed the age of six or seven months. When the female reaches the age of fifteen years, it ceases to breed. This species of animal is the most prolific of animals in offspring, and its male is the strongest of stallions in leaping, and the most persistent (longest) one in that act. It is said that none of the animals possessing canine teeth and tails, have in them the strength that the pig possesses in its canine tooth; the strength in it is so great that it (sometimes) strikes with it a swordsman or spearman, cutting everything that comes across it in his body in the shape of bone and sinew. Its canine teeth sometimes grow so long that they meet each other, upon which the animal dies from starvation, because they then prevent it from eating. When it bites a dog, the hair of the dog falls off. If it is of the wild kind and is tamed, it cannot be trained. It eats serpents quickly and many of them, their poison having no effect on it. It is wiler than a fox. If it starves for three days and then eats, it becomes fat in two days. The Christians do that to their pigs in ar-Râm; they starve them for three days and then feed them for two days, to fatten them. If it falls ill it eats the crab, and its illness is dispelled. If it is tied firmly to an ass and the ass urinates, the pig dies. It may be mentioned as a wonderful thing in connection with it, that if one of its eyes is pulled out, it dies quickly. In some respects there is a resem-

blance in it to man; its skin cannot be peeled off, but it can be cut through together with what there is of flesh under it.

Al-Bukhârî, Muslim, and others relate, on the authority of Abû-Hurairah, that the Prophet said, "By Him in whose hand my soul is, it seems that soon the son of Mary will come down to you to administer impartial justice among you; he will break the cross, kill the pig, and remove the poll-tax (الجزية), and wealth will then become so plentiful that no one will care to accept it." In one version it is said, "and in his days all the religious sects excepting al-Islâm will perish; he will kill ad-Dajjal (Antichrist) and will remain on earth for forty years, after which God will cause him to die, when the Muslims will say prayer over his body." This tradition is related by Abû-Dâ'wûd at the end of his سنن (Sunan) at great length in (the chapter) كتاب الملاحم (Kitâb al-Malâhim). Al-Khaṭṭâbî states that there is a proof in the Prophet's words, "he will kill the pig," of its being incumbent to kill swine, and that there is in them an explanation of the fact of their being held unclean, for Jesus will descend at the end of time when the religious law of al-Islâm (only) will be in existence. As to the Prophet's words, "he will remove the poll-tax," the meaning of them is, that he will remove it from the Christians, the Jews, and others having a book of revelation, and will lead them to accept al-Islâm, for he will not accept from them any but the religion of Truth;—that is the meaning of those words. It is related at the end of الموطأ (al-Muwatta') on the authority of Yahyâ b. Sa'îd, that Jesus the son of Mary met a pig on the road and said to it, "Pass on with safety," upon which he was asked, "Do you say that to a pig?" and he replied, "I am afraid of habituating my tongue to utter anything foul (evil)."

(Information.) The commentators of the Kur'ân and historians relate that Jesus encountered a tribe of the Jews, and when they saw him they said, "There comes the enchanter the son of the enchantress," and reviled him and his mother. When Jesus heard that, he prayed against them and cursed them, upon which God transformed them into pigs. When Judah (Yahûdhâ) who was the head and king of the Jews saw that, he was afraid of it and of (the power of) his prayer. He therefore collected the Jews together and consulted them regarding

the affair of Jesus, upon which all the Jews agreed upon killing him. They therefore came to Jesus one night and raised a log of wood to crucify him on it, but darkness spread on the earth, and God sent angels, who came between them and him. Now, Jesus had collected his disciples that night and preached to them saying, "One of you will deny me before the cock crows, and will sell me for a few dirhams." The disciples had then gone away from him and separated. The Jews were (in the meantime) searching for him, and so one of the disciples went to them and said to them, "What reward will you give me, if I point out to you the Messiah?" They offered him thirty dirhams, and he pointed out to them his hiding place; but when the disciple entered the house, God cast on him the likeness of Jesus whom He took (lifted) up to Himself. When they entered the house, they saw that disciple in the likeness of Jesus and therefore seized him; he cried out to them, "I am the person that pointed him out to you," but they did not listen to what he said, and slew him and crucified him, they themselves thinking that he was Jesus.

Some, however, assert that the person on whom the semblance of Jesus was cast was one of the Jews, and that his name was Taṭbānūs. Others state that Jesus asked his disciples, "Which of you will have my semblance cast on him and be killed?" upon which one of them replied, "O prophet of God, I will have it." That man was then killed and crucified, and God raised Jesus up to Himself, clothed him in feathers, dressed him with light, and took away from him the pleasure of the taste of food and drink. He is (now) flying with the near angels round the Throne.

Historians state that Mary conceived Jesus (in her womb) when she was thirteen years of age, and gave birth to him at Bethlehem (بيت لحم) in the land of Jerusalem, 65 years after the conquest of Babylonia by Alexander. God inspired him with the prophetic mission when he was thirty years of age, and raised him up (to Himself) from Jerusalem on the Night of Decree (ليلة القدر) in the month of Ramadān when he was thirty-three years of age. His mother Mary died six years after his elevation (to Heaven).

Ibn-Abi'd-Dunyā relates regarding Sa'īd b. 'Abd-ak-Azīz as having said, "Abū-Usaid al-Fazārī was asked, 'Whence do you manage to get the means of subsistence?' upon which he

praised God and magnified Him and said, 'God gives the means of sustenance to the dog and to the pig, and will He not give the means of sustenance to Abû-Usaid?' " Ibn-Majah relates, on the authority of Anas b. Mâlik, that the Prophet said, "The seeking of knowledge is a duty obligatory on every Muslim, and the imparting of knowledge to any but those who are worthy of it, is like a placing of a necklace composed of gems, pearls, corals, and gold round the necks of pigs." Among the authorities given for the tradition is Kathîr b. Shindîr, regarding whose trustworthiness and unreliability opinions differ. It is related in *الأحبار* (*al-Ihyâ')* that a man came to Ibn-Sîrîn and told him, "I have dreamt that I placed a necklace of pearls round the necks of pigs," upon which Ibn-Sîrîn said, "You teach wisdom (philosophy) to those who are not worthy of it."

It is also mentioned in the same book in the sixth chapter out of the chapters on knowledge (*علم*), that it is related that a man used to serve Moses; he used to say, "Moses, the sincere friend of God, has informed me," "Moses, the confidant of God, has informed me," "Moses, the speaker with God, has informed me," until he became rich, and his wealth increased. Moses then lost sight of him and made an inquiry about him, but found no trace of him, until one day a man came to him with a pig having a black rope round its neck, which he held in his hand; he said to him, "O Moses, do you know such a one?" Moses replied, "Yes," and the man then said, "He is this pig." Moses thereupon said, "O Lord, I ask Thee to cause him to return to his original state, that I may inquire with him as to what has caused this (state) to befall him," but God revealed to him, "Had you asked me, using the prayer which Adam or any other prophet under him (in rank) used to address me, I should (still) not have answered your prayer for it; I shall, however, inform you why I have done this to him;—because he used to seek worldly good through the instrumentality of religion." The Imâm Abû-Tâlib al-Makki has also likewise related it in *نور القلوب* (*Nûr al-Kulûb*).

It is related in *المستدرک* (*al-Mustadrak*), on the authority of Abû-Umâmah, regarding the Prophet as having said, "A people out of this sect will spend their night in eating, drinking, and merry-making, but will find themselves transformed into pigs in the

morning, and God will cause their tribes and their dwellings to sink into the ground, so that in the morning the people will say, 'During the night the dwelling place of the Beni such a one sank into the ground and was swallowed up by it;' He will send over them stones as were sent over the people of Lot, and He will send over them a destructive (fruitless) wind, on account of their drinking wine, their taking by usury, their wearing silk garments, their employing female singers, and their cutting off the ties of relationship." He adds that this is an authentic tradition as regards its authorities.

(Lawfulness or unlawfulness.) It is unlawful to sell a pig on account of what is related by Abû-Da'wûd out of a tradition of Abû'z-Zinâd on the authority of al-A'araj who had it on the authority of Abû-Hurairah, namely, that the Apostle of God said, "God, the Mighty and Glorious, has declared as unlawful wine and its price, a carcase and its price, and a pig and its price." There is a difference of opinion as regards the allowableness of obtaining benefit through it, one party disapproving it altogether; out of those who have prohibited deriving benefit from it are Ibn-Sirîn, al-Hakam, Hammâd, ash-Shâfi'î, Ahmad, and Ishâk; whilst those that permit it are al-Hasan, al-Awzâ'î, and Abû-Haniffah and his disciples (the speculatists). It is (an animal) unclean in itself like the dog, it being necessary to wash whatever article is touched by any part of it, seven times out of which once with earth.

It is unlawful to eat it on account of the words of God, "Say, 'I cannot find in what I am inspired with anything unlawful for the taster to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine, for that is a horror (رجس).'" *الرجس* is the same as *النجس* (unclean). The Imâm, the very learned, the greatest of the kâdis, al-Mâwardî states that the antecedent of the pronoun in the words of God, "for that is a horror (رجس)," is *swine*, because it is the nearest mentioned noun, and that a similar antecedent is to be found in the words of God, "And give thanks for the favours of God, if it be Him ye serve." But the Shaikh Abû-Hayyân disputes it, and states that the pronoun refers to the antecedent *flesh*, because if there are in a

sentence a governing noun and a governed noun, the pronoun refers to the governing noun and not to the governed one, for the information given is regarding that noun, the governed noun being given only by way of side-information to specify the governing noun and to render it definite. Our Shaikh al-Isnawî says that what al-Mâwardî states, is more suitable in respect of the meaning, for the unlawfulness of the flesh is inferred from the words of God, "or the flesh of swine;" if the pronoun refers (simply) to *flesh* the words are necessarily devoid of the originally intended sense; it is therefore necessary to make the pronoun refer to *swine* to communicate the unlawfulness of the flesh, the liver, the spleen, and all the other parts of it.

Al-Kurtubî states in his commentary on the chapter of the Cow of the Kur'ân that there is no difference of opinion as regards the unlawfulness of the whole pig excepting its hair, for it is allowable to stitch (skin or leather) with its hair. Ibn-al-Mundhir has copied to the effect that all are agreed upon its uncleanness, but his statement "all" requires consideration, because Mâlik differs as regards it. Yes, it is certainly a worse animal in condition than the dog; it is desirable to kill it, and it is not allowable to derive benefit from it in any condition whatever, which is all different from the dog. The Shaikh-al-Islâm an-Nawawî states that there is no proof of its uncleanness, but that according to the religious doctrines its cleanness is like that of the lion, the wolf, and the rat. It is related that a man asked the Prophet regarding the stitching of skins (الغرازة) with its hair, and he replied, "There is no harm in it." This is related by Ibn-Khuwaiz Mandâd (?) (in a MS. copy Juwair b. Bîdâr) who says that it was so, because stitching skins with its hair was a practice which obtained in the time of the Prophet and after him publicly, whilst neither the Prophet nor any of the imâms after him is known to have disapproved it. The Shaikh Naṣr al-Maḥṣalî states that it is not allowable to wipe (a hand) over a shoe stitched with its hair, or to say prayers with it, even if it is washed seven times out of which once with earth, for earth and water do not reach the seams (stitches) which are considered unclean. The Imâm an-Nawawî states that this which is mentioned by the Shaikh Abû'l-Faḥḥ Naṣr

is well-known. Al-Kāffāl states in *شرح التلخيص* (*Sharḥ at-Tal-khīṣ*), "I asked the Shaikh Abū-Zaid regarding it and he replied, 'When a case becomes straitened, it can be made to widen,' meaning thereby that if necessity compels men, a prayer said with such a shoe on is valid, on account of that reason." Something resembling this, is said in *الشرح* (*ush-Sharḥ*) and *الزهد* (*at-Rawḍah*) at the end of the chapter on Foods (*الأطعمة*).

It is not allowable to keep a pig, whether it annoys people or not; if it annoys, it is absolutely incumbent to kill it, but if it does so, there are two opinions, one being that it is incumbent to kill it, and the other being that it is allowable either to kill it or to send it away. This is the apparent sense of ash-Shāfi's text, namely, that there are two opinions regarding its being incumbent to kill it; but as to keeping it, it is not at all allowable on account of the reasons explained in *شرح المذهب* (*Sharḥ al-Muḥadḍḥab*) and other books.

It is related in the *سنن* (*Sunan*) of Abū-Dāwūd out of a tradition of 'Ikrimah on the authority of Ibn-'Abbās who said, "I think the Apostle of God said, 'If one of you prays without a *sutraḥ* (a thing set up by a praying person) before him, his prayer is apt to be annulled by a dog, or an ass, or a pig, or a Jew, or a Magi, or a menstruating woman; if they pass before him they ought to be punished on that account, with the pelting of stones.'"

It is also related in the same book out of a tradition of al-Mugīrah b. Shu'bah, that the Prophet said, "Whoever sells wine, let him cut up swine and divide them into parts." Al-Khattābī states that the meaning of it is, "let him also hold the eating of them (swine) lawful." It is said in *النهاية* (*an-Nihāyah*), that the meaning of it is, "let him eat them (swine) and divide them into parts as is done to a goat or sheep when its flesh is sold." But the true meaning is that whoever holds the selling of wine to be lawful, let him also hold the selling of swine to be lawful: for they are both equal in unlawfulness. This is expressed the sense of prohibition and with the meaning that whoever sells wine let him (also) become a butcher of swine; az-Zamakhsharī gives these words as those of ash-Sha'bi. ●

(Proverbs.) "More unsteady or fickle than a young pig (الغفر) (*al-ghafir*) means a young one of a pig, also Satan,

and the scorpion. "Uglier than a pig." "I hate him with the hatred of swine for boiling (موغر) water." The origin of this proverb is that the Christians boil water for swine, into which they throw them for the purpose of cooking; this is called الايفار. Abū-'Uḥaid says that in this sense are the words of a poet:—

"I have verily seen their place and hated them,
With the hatred of swine for the boiling (of water)."

Ibn-Duraid states that الايفار is the boiling of water for swine, by which means their hair is removed while they are alive.

[The author here gives some particulars of the life of Ibn-Duraid, principally from Ibn-Kh.'s B. D.]

(Properties.) If its liver is given to eat or drink to a person, it will prove beneficial to him in bites or stings of vermin, especially in those of serpents; if it is dried and given to drink to one suffering from paralysis or colic, he will be instantly cured of it. If three drops of its bile are dropped into the nose of a person suffering from the stoppage (blocking) of it on all sides, it will become free and be cured. If its bone is burnt, then rubbed into a fine powder, and drunk by one suffering from piles, they will fall off, and he will be cured by the order of God; some say that if it is stuffed into a fistula or sinus, it will cure it. If its bone is hung on the person of one suffering from quartan ague, it will leave him. Yūḥannā states that out of what the ancient physicians have tried, is this remedy, that if a bone of a pig is hung tied up in a piece of cloth on the person of one suffering from quartan ague, he will be cured of it. If its bile is dried and placed over piles, it will instantly pull them off. If its dung is held (in the hand) by one suffering constantly from hiccup, it will cure him; and if it is drunk it will dissolve stone; the best kind of dung (for this) is that of the wild variety; if it is kneaded with vinegar and applied to the head, it will prove beneficial in all kinds of ulcers (wounds) and eruptions which appear on it; if it is smeared on the root of a sour pomegranate tree, it will alter its taste into a sweet one. If its heel-tendon is burnt, reduced to a fine powder, then kneaded with honey, and given about the weight of a mithqāl to drink to one suffering from colic and flatulence of the stomach and bowels, it will prove highly beneficial.

(Interpretation of it in dreams.) A pig in a dream indicates an evil, a calamity, insolvency, and unlawful wealth. Sows indicate largeness of offspring. If the dreamer suffers any harm from it in a dream, it indicates trouble (for him) at the hands of a Christian. Some say that a pig in a dream indicates a powerful, cursed, deceitful at the time of misfortunes, and treacherous enemy. He who dreams of riding a pig, will obtain wealth and overcome an enemy, as has been described. He who eats (in a dream) the cooked flesh of a pig, will obtain wealth and goods in an unlawful way. He who dreams of being transformed into a pig, will obtain wealth together with disgrace, and will become weak in the matter of religion. He who dreams of walking like a pig, will obtain happiness and rest. The young ones of swine indicate anxieties for one who dreams having them in his possession. A domestic pig indicates plenitude for one who dreams of its being in his house. Every animal that is quickly bred and easily tamed, indicates the accomplishment of the object of the person dreaming of it, and the satisfaction of his want. A wild pig indicates for a traveller rain or hail. He who drives swine to pasture (in a dream) will govern a Christian and Jewish people. He who dreams of his wife becoming as if she were a sow, will divorce her, because it is a thing forbidden or unlawful for him. Its flesh indicates good for all the people, for a pig does not benefit anybody until after its death; it also indicates unlawful property on account of the words of God, "He has only forbidden for you what is dead, and blood, and flesh of swine,"¹ there being a suggestion of its unlawfulness in the verse.

الخِنْزِيرُ الْبَحْرِي (al-Khinzir al-bahri).—[The dolphin]. Mālik was asked regarding it, and he replied, "You call it a pig," as much as to say that the Arabs do not call it by that name, for they do not know of any pig living in the sea, and what is well-known is, that it is the dolphin, which will be described under the letter ج. Ar-Rābi' states that ash-Shāfi'ī was asked regarding the water-pig and he replied that it might be eaten; and it is related that when he went to al-'Irāq he said regarding it that Abū Ḥanīfah had declared it to be unlawful, and that Ibn-Abī-Lailā had declared it to be lawful. This (latter) opinion is given on the authority of 'Umar, 'Uthmān, Ibn-

¹ Al-Kur'ān II-168.

‘Abbās, Abū-Ayyūb al-Anṣārī, Abū-Hurairah, al-Ḥasan al-Baṣrī, al-Awzā‘ī, and al-Laith; whilst Mālik once refused to say anything regarding it and on another occasion allowed this question to remain as one which ought to be treated as being doubtful. Ibn-Abī-Hurairah relates regarding Ibn-Khairān that a cultivator of land (الكار) once caught a water-pig for him and took it to him; he ate it and said that the taste of it was exactly like that of fish. Ibn-Wahb states, “I asked al-Laith b. Sa’d regarding it and he replied, ‘If the people call it a pig, it cannot be eaten, because God has forbidden the pig.’”

الخنفساء (*al-Khunfasā’*).—[A certain species of the black beetle.] A well-known animal. Rightly speaking, it ought to have been described before this, because the و in the word is an additional (servile) letter. Fem. خنفساء (*khunfasā’h*). Ibn-Sīdah says that it is a small black insect, smaller than the *ju’al* (*scarabeus*) of a fetid odour, and that the fem. of it is خنفسة *khunfasah* and also خنفساء (*khunfasā’h*); in a dialectical variety of it the ف in all the forms of the word takes a *dammah*. الخنفس (*al-khunfas*) is the plur. of mult. of الخنفس (*al-khandāfis*). Al-Aṣma‘ī states that the word is not written with a ه. Its sobriquets are ام الفسوة (*umm-al-fasw*), ام الامود (*umm-al-aswad*), ام المفرج (*umm-makhraj*), ام اللجاج (*umm-al-lajāj*), and ام النتن (*umm-an-natn*).

It breeds in (from) stinking earth and can bear thirst for a long time. There is friendliness between it and the scorpion, and that is the reason that the people of the honoured city of al-Madīnah call it “the slave-girl of the scorpion (جارية العقرب).” There are several species of it, out of which are *al-ju’al*, *himār kabbān*, *bandī wardān*, and *al-hundub* which last is the male of *al-khandāfis*. *Al-khunfasā’* is specially much given to emitting wind from the anus like *ad-darībān*, and on that account the Arabs use as one of their proverbs, “If *al-khunfasā’* moves, it emits wind from the anus.” Hunain b. Ishāq states that a mode of driving away *al-khandāfis* is to throw into their places parsley, upon which they will all flee away from that place. Ibn-‘Adī relates in his كتاب (*Kāmil*) in the biography of Abū-Ma’shar

¹ *Tenebrio hiopidus*, *T. vulgaris*, and *T. polychrestus*—Forakāl. In ‘Omān *khanfasah* or *khanfasat as-saīh*—*Adesmia cothurnata*, and *khanfasat al-bilād*—*Ocnoba hiopida*.

whose proper name was Najih, on the authority of al-Makburi who had it from Abû-Hurairah, that the Prophet said, "Men talk highly of their glory of the Time of Ignorance, but verily it is more hateful to God than *al-khandîs*."

(A wonderful anecdote.) Al-Kazwini relates that a man (once) looked at a *khunfasā'* and said, "What did God desire by creating this one,—is it for the beauty of its form or for the fragrance of its odour?" God therefore afflicted him with an ulcer, in the treatment of which the physicians became quite powerless, until at last he gave up treating it. He heard one day the voice of one of those physicians who hawk on the road, calling out on the way, upon which he said, "Bring him to me that he may look at my case," but his people said to him, "What will you do with a hawker in the street, when the cleverest of physicians have become quite powerless in your case?" but he replied, "I must have him." When they brought him and he looked at the ulcer, he called for a *khunfasā'*, but those that were present only laughed at him. The sick man, however, remembered what he had said before, and therefore said, "Bring to him what he wants, for the man knows what he is about." They then brought a *khunfasā'* to him; he burnt it and sprinkled its ashes on the ulcer which then healed by the order of God; the man thereupon said to those present, "God, the Blessed and High, wanted to inform me, that the worst of creatures is the best of medicines."

[The author here gives the anecdote mentioned in Ibn-Kh.'s B. D. in the life of Ja'far al-Barmaki, of a *khunfasā'* flying towards Abû-'Ubaidah' ath-Thaḡaffi and of Ja'far giving him a present for it.*]

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its nastiness; but the doctors of religion state, that in the case of such animals as do not exhibit any harm or good, such as *khandîs*, worms, the beetles *al-jilân*, the crab, *al-bagḍih* (any bird of an inferior kind), the vulture, the lizard *'ald'h*, the turtle, flies, and others like them, the killing of them is disapproved both in the state of *ihram* and otherwise. This is the opinion of the general body (of the doctors of religion), whilst the Imâm-al-Haramain states as a very wonderful view that it is not unlawful to kill any of the *khunfas* and in-

sects and reptiles. The proof of its being disapproved is that it would be done to no purpose without any necessity for it. It is satisfactorily proved in the **صحيح** (*Sahih*) of Muslim by the words of the Prophet on the authority of Shaddād b. Aws, namely, "Verily, God has ordered good (treatment) to be shown to everything; if you kill anything kill it in a good manner;" whilst killing to no purpose is certainly not a good treatment. Al-Baihaḳī relates regarding Kuṭbah aṣ-Ṣaḥābī (one of the Companions of the Prophet) that he used to dislike killing anybody that would not do him any harm.

(Proverbs.) "More given to emitting wind from the anus than a *khunfasā'*." "If a *khunfasā'* is touched, it stinks," that is to say, it gives much stink, applied to one who is wrapped up in nastiness, and meaning, "Do not pry much into what he has, because it will harm you with the stink of his faults." Khalaf al-Aḥmar the grammarian says satirizing al-'Utbi:--

"We have a friend greatly given to opposition,
Plentiful in (his) mistakes and scanty in (his) correctness,
More persevering than a *khunfasā'*,
And when he walks prouder than a crow."

(Properties.) If the heads of *khanāpis* are taken and placed in a pigeon-house, pigeons will collect in it. The application of what there is in its interior in the shape of moisture as a collyrium, sharpens the sight, clears away dimness of the eye, removes whiteness or opacity of the eye, and is highly beneficial in pterygium or a film over the eye (العين). If the leaves of the plane-tree are burnt in a place, *khanāpis* will flee away from it. If a *khunfasā'* is taken and boiled with the juice of sesamum and then some of it is dropped into a ear, it will be found to be beneficial in all kinds of pains in the ear. If it is split open and tied over a scorpion-sting, it will cure it. If it is burnt and its ashes are sprinkled over an ulcer, it will cause it to heal. Whoever swallows it and does not know of it until it enters his stomach alive, will be killed immediately by it.

(Interpretation of it in a dream.) A *khunfasā'* in a dream indicates the death of a woman in the state after childbirth. A male one in a dream indicates a man who serves wicked men, and sometimes a dream about it indicates a filthy, detestable enemy.

الْخِنَّاوِس (al-Khinnaus).—A porkling. Pl. الْخِنَائِص (al-khanna'is)
 Akhtal says addressing Bishr b. Marwān :—

“ You have eaten fowls and finished them;
 Is there any censure attached to (the eating of) porklings ? ”

In another version of the lines it is said,

“ You have eaten the sand-grouse &c. ”

So Ibn-Sidah says.

Its lawfulness and interpretation in a dream are like those of the swine.

(Properties.) Its bile dissipates dry swellings, and if it is applied locally mixed with honey by a man, it will have an aphrodisiac effect. If its melted fat is smeared over the root of a sour pomegranate tree, it will cause the fruit of it to become sweet.

الْخَيْتَعُور (al-Khaita'ûr).—The wolf, so called on account of its unfaithfulness. Some say that it is the being called the *gûl*. The *û* in it is an additional letter. It is said in a tradition, “ He is the devil (أَرَب) of al-'Aḡabah called al-Khaita'ûr,” meaning thereby the devil of al-'Aḡabah and giving al-Khaita'ûr as a name for him. Some say that *al-khaita'ûr* is anything that passes away and comes to nought, not remaining in one state, and having no real existence, like a mirage. A poet says :—

“ The love of every woman,
 Ever so much of it she may show, is only a *khaita'ûr* (mirage). ”

Some say that it is a certain black insect found on the surface of water, that does not remain in one place but passes on. It is also said to be something white which descends into the air like threads or like a spider's web [gossamer]. It is also said to mean the fleeting world.

الْخَيْدَع (al-Khaida') and الْخَيْطَل (al-Khaital).—The cat, which will be described under the letter *س*.

الْأَخْيَل (al-Akhyal).—[The green woodpecker—*Picus viridis*]. A certain green bird having lustre (and colours) in its wings differing from its general colour, so called on account of its colours being diversified. Some say that it is the same as الشُّقْرَاق (ash-shiqraq)

which is a bird of evil omen. The word is declinable as an indeterminate word if it is used as a noun, but there are some who do not decline it either as a determinate or indeterminate noun, and consider it an epithet derived from *تَغْيِيل* (*being or becoming of various colours*), quoting in support of it the lines of Ḥassân:—

“Leave me, my knowledge of affairs, and my innate disposition,
My bird in them for you is not one of various colours (*al-akhyal*).”

الخَيْل (*al-Khayl*).—Horses. It has no sing. from the same root, being like the words *القوم*, *الرهط*, and *النفر*; but some say that its sing. is *خَالِد* (*khalid*);—so Abû-ʿUбайдah says. It is of the feminine gender, and its plural is *خِيَال* (*khuyāl*). As-Sijistānī states that its dim. is *خَيْيَل* (*khuyail*). Horses are called *الخَيْل* (*al-khayl*) on account of the pride and self-conceit in their gait. According to this, it is a collective noun in the opinion of Sibawaih and a plural one in that of Abûʿl-Ḥasan.

It is sufficient to state, with regard to the respect in which horses are held, that God has sworn by them in His Book saying, “By the snorting chargers!” They are horses used in military expeditions, running fast and snorting, that is to say, producing a sound from their interior. It is related in *الصحيح* (*as-Sahih*) on the authority of Jarīr b. ʿAbd-Allāh who said, “I saw the Apostle of God twisting the forelock of his horse with his two fingers and saying, ‘Horses have good tied to their forelocks till the Day of Resurrection,—reward and booty.’” The meaning of “good tied to their forelocks,” is that it is attached to them as though it were tied to them. By *الناحية* (*the forelock*) is here meant the tuft of hair hanging over the forehead;—so al-Khaṭṭābī says, but others say that the Prophet meant here by *الناحية* metaphorically the whole body of the horse, in the same manner as is said, “such a one is blessed in respect of the forelock, and happy in respect of the white spot on the head,” that is to say, the body. It is related in the *صحيح* (*Sahih*) of Muslim on the authority of Abû-Hurairah who said, “The Apostle of God came to the graveyard and said, ‘Salutation to you,—the abode of the faithful,—and we are (soon) to reach you. I wish we could see our brethren!’ upon which they (his Companions) said,

'Are not we your brethren, O Apostle of God?' and he replied, 'No, ye are (my) companions, but our brethren are those who have not yet come.' They then asked, 'How do you know those that have not yet come to be of your sect, O Apostle of God?' He replied, 'Do you think that a man, if he possesses horses having white stars in the middle of their heads and a white mark on one of the hind legs among black horses of one (uniform) colour, would not know his horses?' They said, 'Yes, O Apostle of God.' The Apostle of God then said, 'They will come on the Day of Resurrection, illustrious and shining from the traces of ablution for prayer, and I shall precede them to make preparations at the Fountain.' In the version given by al-Baihaqi it is said, "On the Day of Resurrection my sect will come bearing a shining mark from prostrations on their foreheads and shining (in their limbs) from the ablution for prayer, which will not be the condition of any sect but them."

Muslim, Abû-Dâ'wûd, at-Tirmidhî, an-Nasâ'î, and Ibn-Mâjah relate, on the authority of Abû-Hurairah, that the Prophet used to dislike in a horse the quality of having three legs distinguished by the whiteness of their lower parts (الشكال). الشكال (*ash-shikâl*) in a horse is having whiteness in its right hind leg and left fore leg, or in its right fore leg and left hind leg. This is the meaning of it given in the صحيح (*Ṣaḥîḥ*) of Muslim and is one of the explanations of the word, whilst Abû-'Ubaidah and the general body of lexicographers assert that a horse having it, is white in three of its legs and free of that colour in the fourth, which is a rare thing, being likened to the hobbles or bonds with which horses are tied, for the hobbles are mostly tied to three legs. Abû-'Ubaidah, however, states that الشكال (*ash-shikâl*) may possibly consist in having three legs free (of white colour) and one possessing it, and adds that the absence or presence of the white colour must not be in any but a hind leg. Ibn-Duraid states that the whiteness ought to be on one side only, namely, in a fore leg and hind leg (on the same side), but when it is on the legs of the opposite sides, it is called شكال مخالف, and الشكال بهاتين الجهتين (whiteness in two fore legs) and بياني الرجلين (whiteness in two hind legs). The learned say that the Prophet disliked it, because it is a thing that gives the horse the appearance of being shackled, but some say, that it is possible that he tried that kind of horses, and they were found wanting in nobleness. Some of the learned state

that if together with that quality there is a white spot on the forehead, the cause for the disapproval of it is removed, on account of its freedom from being likened to one tied with hobbles.

[The author here quotes from the *ممدية* ('*Umdah*) of Ibn-Rashīq from the chapter on the advantages and disadvantages of poetry, the incident of al-Mutanabbī's death having been encompassed by his celebrated lines, "The horse, and the night &c.," which is also quoted from the same author by Ibn-Kh. in his B. D.¹.]

How beautiful are the lines of Abū-Sulaimān al-Khaṭṭābī in praise of solitude and retirement, though they are not in this sense!—

"I am happy in solitude and have stuck to my house,
My joy has therefore become permanent, and my happiness has
increased ;
Fortune has tried (taught) me, but I mind it not,
For I have taken a refuge, and am neither visited nor do I visit,
And I shall not ask while I am alive,
'Have the horses gone?' or 'Has the amir mounted (his beast)?' "

[The author here quotes from Ibn-Kh.'s B. D. the incident of a person having asked al-Mutanabbī his reason for using *نصبرا* instead of *نصبر* in the presence of the apocopating *لم*, and the reply he gave ; he quotes also some particulars of the life of Abū'l-Faṭḥ b. Jinnī.²]

It is related in the *منى* (*Sunan*) of an-Nasā'ī, out of a tradition of Salamah b. Nufail as-Sakūnī, that the Prophet has prohibited the overworking of horses, that is to say, making them labour with loads placed on them and thus employing them. Abū-'Umar b. 'Abd-al-Barr quotes in the *المهذب* (*at-Tamhīd*) the following lines by Ibn-'Abbās:—

"Love horses and be patient with them.
For there are honour and grace (for you) in them ;
When people neglect horses,
We tie them, and they become sharers with the people of our
household ;
We give them every day a share of our means of sustenance,
And clothe them with masks and jalls (coverings)?

(Information.) I have seen in the History of Nišāpūr by al-Hakam Abū-'Abd-Allāh in the biography of Abū-Ja'far al-Ḥasan b. Muḥammad b. Ja'far, the recluse, the devotee, that he has related citing his authorities, on the authority of 'Alī b. Abī-Tālib, who said,

¹ De Slane's T. Vol. I, pp. 105 and 106. ² Idem, Vol. II. pp. 191-193.

"The Apostle of God said, 'When God desired to create horses, He said to the wind of the south, "I am going to create a creature out of thee, which I shall make to be a means of honour for my saints a means of debasement for my enemies, and a means of grace to those who obey me," upon which the wind said, "Create (it), O Lord." God then took a handful of it and creating out of it a horse said (to it), "I have created thee an Arab, have tied good to thy forelocks, appointed thy back for collecting spoils on, and prepared for thee plenitude of means of sustenance; I have rendered thee victorious (strong) over all the other (riding) animals and caused thy master to treat thee with kindness. I have created thee to fly without wings; thou wilt be employed in searching (after the enemy) and in fleeing (from him); I shall place on thy back men who will praise and thank me, who will praise me by saying, 'There is no deity but God'! and will magnify me by saying, 'God is most great!' "' The Apostle of God further said, 'There is no ejaculation of God's praise, of the declaration of His unity, and of His magnification, which the employer of them makes use of and which the angels hear, which is not repeated by them in the same words.' When the angels heard of the creation of the horse, they said, "O Lord, we are thy angels; we thank Thee, praise Thee by ejaculating the formula of Thy unity, and magnify Thee, but what is there for us?" God therefore created for them horses with necks like those of Bactrian camels, with which He helps whomsoever out of His prophets and apostles He pleases. When the horse's legs rested on the earth, God said (to it), "I shall verily humiliate with thy neighing the believers in the plurality of gods, fill their ears with it, lower their necks with it, and produce fear in their hearts through it." When God presented before Adam everything that He had created, He said to him, "Choose out of my creation whichever creature you please;" he therefore chose the horse and was then told, "You have chosen your honour and the glory of your children, to last while they last, and to remain while they remain, eternal for eternal ones and perpetual for those living for all time."

This is also given in *شفا المصروع* (*Shifâ' al-mudâr*) on the authority of Ibn-'Abbâs, but in words different (from the above), the wording of it being as follows:—"The Prophet said, 'When God desired to create horses, He said in an inspiration to the south wind, "I am going to create a creature out of thee; collect therefore thyself."

It then collected itself, upon which Gabriel came and seized a handful of it; God then said to him, "This is my handful," and created out of it a bay horse. He then said to it, "I have created thee a horse, assigned thee to be Arabian (in breed), and placed thee above all the other beasts I have created, in respect of amplitude of means of sustenance; spoils will be carried on thy back, and good is tied to thy forelock." He then set it free, upon which it neighed, and God said, "O Kumait (bay horse), with thy neighing I shall frighten the believers in the plurality of gods, fill their ears, and cause their feet to stagger." He then branded the white spot on its forehead and the white mark on its legs. When God created Adam, He said to him, "O Adam, choose out of the two beasts whichever thou likest," that is to say, either the horse or al-Burāk which latter had the appearance of a mule, being neither a male nor a female. Adam thereupon replied, 'O Gabriel (?), I have chosen the handsomer of the two in face, namely, the horse." God then said to him, "O Adam, you have chosen your honour and the honour of your children, to remain while they remain and to last eternally while they last.""

It is related also in the same book, on the authority of 'Alī b-Abī-Tālib, that the Prophet said, "There is a tree in Paradise, from the topmost part of which there come forth cloaks or habits (of Paradise) and from the lowest part of which there come forth horses of gold, white in their hind legs as far as the thighs, saddled, and bridled with bridles of pearls and rubies, which do not void dung or make water, which possess wings, the steps of which are at the distance they can see, and which the people of Paradise will ride, the horses flying with them wherever they wish. The people under these in degree will say, 'O Lord, by what means have Thy servants obtained all this mark of favour?' and He will reply, 'They used to remain awake all night (engaged in my worship) whilst you used to sleep, they used to fast all day whilst you used to eat, they used to spend (in charity and good purposes) whilst you used to behave in a miserly manner, and they used to fight (in the cause of religion) whilst you used to act as cowards.' God will then cause them to be pleased, and they will be satisfied and cheerful."

(Further information.) The first one to ride horses was Ishmael, and on that account they are named *al-'Irāb* (fine Arab horses).

Before that they were in a wild state like the other wild animals. When God ordered Abraham and Ishmael to lay the foundation of the (Sacred) House, he said to them, "I shall give you two the treasure-trove which I have stored up for you two." God then said to Ishmael in an inspiration, "Go forth and ask in a prayer for that treasure-trove." He therefore went to Ajyād without knowing what that prayer and that treasure were to be, but God inspired him with the form of prayer, upon saying which there did not remain a horse on the surface of the earth in the land of the Arabs, without answering his call. They enabled him to hold them by their forelocks and submitted themselves to him. That is the reason that our Prophet has said, "Mount horses, for they are an inheritance from your ancestor Ishmael."

An-Nasā'i relates on the authority of Ahmad b. Hanbal, who had it on the authority of his father who had it from Ibrahim b. Tahir, who had it from Sa'd b. Abī-'Arūbah, who had it from Kāladah, who had it from Anas who said, "After women, the Prophet loved nothing more than horses." His ascription of authorities (for this tradition) is very good. Ath-Tha'labī relates, ascribing his authorities regarding the Prophet as having said, "There is not a horse which is not ordered every morning at daybreak to say the prayer, 'O God, since Thou hast given me as property to man and assigned me for his service, cause me to be in his estimation in the position of the best-loved of his people and the best-prized of his property!'" The Prophet also said, "There are three kinds of horses,—one kind is for the Merciful, another kind for man, and the third kind for Satan. As to the horse of the Merciful, it is the one that is employed in the cause of God and on the back of which war is waged with His enemies; as to that of man, it is the one on the back of which roads are travelled, and as to the horse of Satan, it is the one on the back of which a race is run." It is related in the *Ṭabaḳāt* of Ibn-Sa'd, on the authority of 'Arīf al-Malīkī, that the Prophet was asked with reference to the words of God, "Those who expend their wealth by night and day, secretly and openly, they shall have their hire with their Lord. No fear shall come on them, nor shall they grieve," as to who they were, and he replied, "They are the owners of horses." He added, "The spender (of his money) on horses is like one extending

his hand with alms and not withholding it, whilst the urine and dung of horses will be like the diffusible scent of musk on the Day of Resurrection." The two Shaikhs (al-Bukhārī and Muslim) relate, on the authority of Ibn-'Umar, that the Prophet used to run races between horses which were trained for racing (had become lean), making them run from al-Ḥafyā' to Thaniyat-al-widā', and between horses which were not trained for racing (had not become lean) from ath-Thaniyah to the mosque of the Beni-Zuraiḳ. Ibn-'Umar was one of those who used to ride (make the horse run) in these races.

The Shaikh-al-Islām, the Ḥafīḍ adh-Dhahabī relates at the end of طبقات السلفاء (*Tabakāt al-Ḥuffād*) on the authority of his shaikh the Ḥafīḍ Sharaf-dīn ad-Dimyāṭī, tracing his authorities to Abū-Ayyūb al-Anṣārī, that the Prophet said, "The angels are not present at any of the (human) amusements excepting three, namely, at a man amusing himself with his wife, at the running of horses (in a race), and at a contention in throwing the javelin." At-Tirmidhī relates in صفة أهل الجنة (*Ṣifat ahl al-Jannah*) with a weak ascription of authorities, on the authority of Wāsil b. as-Sā'ib, who had it from Abū-Sawdah, who had it on the authority of Abū-Ayyūb al-Anṣārī who said, "A Badawī came to the Prophet and said, 'I have horses; are there any horses in Paradise?' upon which the Prophet said, 'If you enter Paradise, you will be given a horse of rubies with two wings; you will mount it, and it will fly with you to where you please in Paradise.'" It is mentioned in the معجم (*Mu'jam*) of Ibn-Ḳānī that the name of this Badawī was 'Abdar-Raḥmān b. Sā'idah al-Anṣārī, and so has also ad-Dīnawarī mentioned it in the beginning of المجالسة (*al-Mujālasah*). Ibn-'Adī relates with this weak ascription of authorities that the Prophet said, "The people of Paradise visit one another on excellent white camels as if like rubies and that there are no animals (beasts) in Paradise but camels and birds."

(Further information.) The horses in a race are ten as mentioned by ar-Rāfi' and others; but he has omitted their names in الروضة (*ar-Rawḍah*). They are محيل, مصل, ذال, بارع, مرتاح, حطى, عاطف, مومل, السكيت, and القمط. I have expressed them in verse as follows:—

¹ These are the names given to the norses engaged in a race according to their degrees of precedence.

The important horses in a race are ten,
 As given in *ash-Sharḥ* but not in the trustworthy *Rawḍah*;
 They are *mujall*(f), *muṣall*(f), *ṭāḥ*,
 The *bārī*, the *murtāḥ*, in succession,
 Then *ḥaḍī*, *ʿaṭīf*, *muʿammal*,
 Then the *sukait*, and the last *fakīl*."

(Further information). As-Suhail states in *المعرف في الأعلام* (*at-Taʿrif wa'l-iʿlām*) that as to the horses of the Apostle of God, they were by names as-Sakb, a name derived from *سكب الماء* (*the water flowed*), as though it were a torrent (in speed); *as-sakab* also means (the flower) anemone; al-Murṭajiz, so called from the beauty of its neighing; al-Laḥif, as if it covered the earth by its running, but some call it al-Lakhif which is the name given by al-Bukhārī in his *جامع* (*Jāmiʿ*); al-Lizāz, the meaning of which is *one who is pertinacious in a contention, or a race*; *Malāwah*(?); aḍ-Daris; and al-Ward, which last he gave as a present to ʿUmar b. al-Khaṭṭāb, and which the latter rode in the cause of God; the Prophet had found it being sold cheap.

(Further information.) Ibn-as-Sunni and Abū'l-Ḥasim at-Ṭabarānī relate on the authority of Abān b. Abī-ʿAyyāsh, and al-Mustagfirī also on the authority of Anas b. Mālik who said, "ʿAbd-al-Malik wrote to al-Ḥajjāj b. Yūsuf, 'Show kindness to Anas b. Mālik the servant of the Apostle of God, draw him near you, give him good presents, and treat him with respect.'" Anas proceeded to say, "I went to him, and he said to me, 'O Abū-Ḥamzah, I wish to show you my horses, so that you may be able to inform me what their position is in comparison with the horses which were with the Apostle of God.' He then showed them (to me), and I said, 'There is a vast difference between the two (sets); in the case of the Apostle's horses there was recompense from God in their dung, their urine, and their fodder, whilst these are prepared only for a show and hearing.' Al-Ḥajjāj thereupon said, 'If it were not for the letter of the Commander of the Faithful about you, I should have struck your head.' I said, 'You cannot do that,' and he asked, 'Why?' I replied, 'Because the Apostle of God has taught me a prayer which when I say, by its strength I do not fear a devil or a sultān or a wild beast.' He then said, 'O Abū-Ḥamzah, teach your brother's son that prayer, meaning

teach him that prayer. He therefore said to his son, 'Go to your uncle Anas, that you may ask him to teach you that prayer.'" Abān adds, "When Anas was on the point of death, he called me and said to me, 'O Abū-Aḥmad, I am about to part from you, and the respect for you renders an obligation due to you; I shall therefore teach you the prayer which the Apostle of God has taught me, but do not impart it to one who does not fear God or any person like that; that blessed prayer is this:—"God is most great, God is most great, God is most great! In the name of God over my soul and my religion, in the name of God over my people and my wealth, in the name of God over everything which my Lord has given me, in the name of God, the best of names, in the name of God through whose name no disease can injure, in the name of God through whose name nothing on the earth or in the sky can injure; He is All-bearing and All-knowing; in the name of God, I have commenced (my prayer) and in God I have trusted! O God, O God, my Lord with whom I do not associate anything; I ask Thee, O God, of Thy good, out of that good which none but Thou givest to any one; may Thy protection be great and Thy praise glorious; there is no God but Thou; place me among Thy devotees and protect me from evil at the hands of every injurious thing that Thou hast created! I seek protection through Thee from the accursed Satan; O God, I take protection in Thee from the evil of everything possessing evil that Thou hast created, and seek protection in Thee from it, and I advance before me, from behind me, and on my right and left, and above me and below me (the chapter of Unity), "In the name of the merciful and compassionate God. Say, 'He is God alone! God the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!'"'"."

(Question.) The Shaikh-al-Islām, Taḥī-ad-dīn as-Subkī stated, "An esteemed order has been received from one who is truly deserving of being extolled and magnified, containing questions regarding horses, whether they were in existence before Adam or they were created after him, whether their males were created before the females or the females before the males, and whether the Arabian horses were created before jades or jades

before the Arabian horses, and asking if there has been received anything in the shape of traditions, or collection of traditions, or history, or narratives bearing on the subject."

(Reply.) "We elect the doctrine that the creation of horses took place before that of Adam by two days or thereabouts, that their males were created before the females, and that the Arabian horses were created before hucks or jades. As to our statement that their creation took place before that of Adam, there are (in support of it) verses of the *Kur'ân*, which we shall mention one by one, pointing out the reason for our argument and its meaning. The (first) argument is that what a great man is likely to want is prepared for him before his advent, and God has said, "(It is He who) created for you all that is in the earth;"¹ thus, the earth and everything it contains were created for Adam and his offspring out of respect for them, and as a mark of perfection of honour for them they were in existence before them. All those things must have been created before the creation of Adam, which took place after that as the last act of creation, because he and his offspring are the most honoured of creatures. Is it not plain that because the Prophet was the most honoured of all the prophets, he was the last one (in point of time), and in him the perfection of existence was completed? Besides, among the things prepared for Adam were animals and inanimate things; now, animals are more honourable than inanimate things and horses are the most honoured of animals excepting man; how could their creation then have been postponed until after his? This logical argument leads to the deduction that horses and other profitable things with them were created beforehand.

"We have said, 'by two days or thereabouts,' on account of a tradition which has been received on that subject to the effect that beasts (الحيوانات) were created (dispersed) on Thursday, a tradition which is given in the *Sahih* (صحيح), but there are different opinions about it, whilst there is no doubt that the creation of Adam took place on Friday. The above-named tradition states, after the afternoon (of that day); for that reason we have stated, 'by two days or thereabouts,' by way

¹ Al-Kur'ân II-27.

of conjecture. As to the precedence (of horses), there is no necessity of repeating the argument, the meaning to that effect having been already given by us. As to the verses which point to it, out of them is the verse, "(It is He who) created for you all that is in the earth, then He made for the heavens and fashioned them seven heavens."¹ The force of the argument is that the honoured verse concludes the creation of everything that is on the earth before the making of the heaven by the Merciful; now, out of the things on the earth there are horses, so they must have been created before the creation of the heaven in accordance with the practical bearing and indication of the verse. Then following the same order, the creation of the heaven must have been before that of Adam, because the creation of the heaven took place on one of the six days, owing to the words of God, "He raised its height and fashioned it; and made its night to cover it, and brought forth its noonday light; and the earth after that He did stretch out."² The evidence of the tradition in the *صحيح* (*Ṣaḥīḥ*) with regard to which all are agreed, is that Adam was created on Friday after the completion of the (other) created things, either at the end of the six days,—if we say that the beginning of the creation took place on Sunday as historians and the people having books of revelation say, which is also a thing well-known to most of the people, —or on the seventh day which would be outside the six days according to what the tradition which we have before alluded to, which is in the *صحيح* (*Ṣaḥīḥ*) of Muslim, and the first part of which is, that God created the earth or dust (*التراب*) on Saturday, though there is a difference of opinion regarding it, implies. As to the postponement of the creation of man, there is no difference of opinion regarding it, and it is therefore conclusively proved, that the creation of horses took place before the creation of man, they being amongst the things created within the six days, and not as stated by some of the ignorant unbelieving people, in support of which they quote forged traditions coming from none but downright madmen, to relate which we have no need.

"Among the verses are the words of God, "And He taught Adam the names, all of them; then He propounded them to the

¹ Al-Ḳurʾān II-27. • Ibid, LXXIX-28-30.

angels and said, 'Declare to me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou thyself hast taught us, verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam declare to them their names;' and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye were hiding?'" The force of the argument in these verses is in the words, "all the names," by which were intended either the names themselves or the descriptions and uses of the named objects. On either supposition, the named objects must have been in existence at the time on account of their being alluded to in God's words, "of these," and among the named objects must have been horses which were therefore in existence at the time. The word "names" is rendered comprehensive or general by (the def. art.) *ال*, which sense is further confirmed by God's words, "all of them," thus rendering the supposition of all objects being included in it a powerful one. Again, the named objects were necessarily intended by *هم* in God's words, "He then propounded them (*ثم عرضهم*)," and again in His words, "their names (*بأسمائهم*)."¹ This is therefore an absolute proof in that matter. Besides the word "all" would include horses. Whoever therefore sees the proof of *all* as being absolute would include horses, but whoever does not see it in that light ought to look upon it in the same light as he does the proofs of all religious matters.

"Another of the verses is in the Chapter A. L. M. (of Adoration—XXXII-3), "God it is who created the heavens and the earth and what is between the two in six days; then He made for the throne!" The force of the argument (in this) lies in the fact of God having "created what is between the two in six days," whilst we have already stated that He created Adam on a day outside these six days, either after them or at least at the end of that period, after having created the things beside him, as has been already mentioned.

"Another of the verses is in the chapter of K (L. 32). "We did create the heavens and the earth and what is between the two in six days, and no weariness touched us." The force of the

¹ Al-Kur'ân II-29-31.

argument in this verse is what we have already advanced before. These four verses therefore on the subject are quite sufficient.

"It is related, on the authority of Wahb b. Munabbih in *الأمرائيليات* (*al-Irri'iliyydt*), that horses were treated out of the south wind, which does not contradict what we have stated, nor are we bound to accept it as true, for we hold nothing to be true but what is verified to us on the statement of God and His Apostle. It is related on the authority of Ibn-'Abbās that horses used to be in a wild state and that God tamed them for Ishmael, which also does not contradict what we have stated. They were therefore created before Adam, and either continued to be in a wild state until the time of Ishmael or they used to be ridden at one time and then became wild, after which God tamed them for Ishmael. There is, however, no evidence on this subject on the authority of the Prophet or his Companions; what is to be depended upon therefore is what we have already mentioned as the evidence of the *Kur'ān*. As to what is said regarding Ishmael having been the first one to ride them, it is a well-known thing, but the authorities for the statement are not authentic so that we should be bound to hold it as true, whilst we have already stated that we are not bound to hold anything to be true, unless it is verified on the authority of God and His Apostle. It is related in the commentary (of the *Kur'ān*) of al-*Kurṭubī*, out of the version of at-Tirmidhī the physician on the authority of Ibn-'Abbās who said, "When God ordered Abraham and Ishmael to lay the foundations (of the House), God said (to them), 'I shall give you two the treasure-trove which I have stored up for you;' He then said in an inspiration to Ishmael, 'Go forth to Ajyād and say a prayer, and the treasure-trove will come to you.' He therefore went to Ajyād without knowing what the prayer was to be or the treasure-trove. God then taught him the prayer in an inspiration, upon saying which there did not remain on the face of the earth a horse of the land of the Arabs without coming to him; they submitted themselves to be held by him by their forelocks, and God then tamed them for him." If we were to mention what the people say with regard to it, and explain it throughout its whole length, that would be very lengthy. The people have said a great many things about it and have mentioned a great many properties and uses of

horses, all of which we are not bound to hold to be true, whilst the object of the seeker (of the information) being quickness in reply which ought to be as quick as possible, has led us to be short in what we have said, which is quite enough (for the purpose).

"As to our statement that the males (of horses) were created before the females, there are two reasons (for it),—the first, the dignity of the male over the female, and the second, its heat; although the two are of the same species and the same constitution, one of them is greater in heat than the other, and it is the custom of the Divine Power to create the stronger of the two in the degree of heat before the other. Now, the male is stronger in heat than the female, and it was therefore appropriate for it that it should come into existence before the female, and also because there is a probability of obtaining more service from the male. For the same reason Adam was created before Eve. Horses are more especially required for religious warfare, and the male of them is better in religious warfare than the female, for the former is speedier and braver, that is to say, quicker in running and greater in boldness, fighting with its rider (on its back), whilst the latter is the opposite of that, running away with its rider to what it is more in need of, if it happens to be in heat and sees a stallion. This argument cannot be contradicted by the fact of Gabriel having ridden a mare when he crossed the sea with Moses, because it occurred so on account of Pharaoh happening to be on a stallion which then ran after the mare, so much so that Pharaoh could not hold in its head.

"As to our statement that the Arabian horses existed before hacks or jades, it is so owing to what has been related in the tradition regarding Ishmael, and because the Arabian horse is nobler and more original (in stock), a jade having some defect in it or some deficiency either in itself or its sire or its dam, whilst no mention of jades was made in the past. Do not you see (that from) the narrative about Ishmael and the narrative about Solomon? Besides, jades are considered inauspicious horses, so much so that the learned differ, as to whether or not a jade is entitled to a share (in the booty) in the same manner as an Arabian horse. It is related in a tradition of Makhāl out of the traditions (*marāʾiṭ*) referred immediately to the Prophet, and given in some of his words; that a horse is entitled to two shares and that a *hajṭa* (a horse got by an

Arab sire from a foreign dam) to one share; this version decides that a *hajīn* is not called a horse, whilst it is the same as a jade or near it. In short, jades are the refuse of horses; and it was not likely that God would create the refuse or scum of a species at first.

"As to the traditions of the Prophet and trustworthy historical facts regarding the excellence of horses, their racing, their marks, the nobleness of keeping them, the blessing due to them, the expenditure on them, their service, the wiping (with) their forelocks, breeding them, their prices, rearing them, the prohibition to castrate them, to cut their forelocks and tails, and to overwork them, what share of a booty is to be divided out for them and their masters or riders, the different opinions which the learned hold with regard to the poor-tax for them, whether or not it is allowable to take it, and other points, we have omitted them on account of hurry. I have written this small essay in a hurry in a short time (hour) during the day owing to the hurry of its requirement, but if you wish, I shall write a special (independent) book on the subject."

(Lawfulness or unlawfulness.) The lawfulness or unlawfulness of eating the flesh of horses will be given under the letter ف in the heart. الفرس. As-Ṣaimarī mentions in شرح الكفاية (*Sharḥ al-Kifāyah*) that it is not allowable to sell them to an enemy (people at war with the Muslims) like the selling of arms, and that the practice of tying strings round their necks is disapproved, on account of what has been related by al-Bukhārī, Muslim, Abū-Dā'wūd, and an-Nasā'ī on the authority of Abū-Bashīr al-Anṣārī, namely, that the Prophet prohibited it. Al-Khaṭṭābī states that the Prophet ordered the necklaces of horses to be cut off. Mālik says, "I am of opinion that it was so on account of the smiting with the (evil) eye;" whilst others state that the Prophet ordered them to be cut off, because the Arabs used to tie bells to them; others again say that the Prophet ordered them to be cut off, so that the horses may not be strangled with them while running. But it is possible that the Prophet meant by the necklaces specially those made of strings, and not those made of (leather) straps and threads. Some, however, state that the meaning of it is, "Do not seek on their backs blood-revenge and retaliation for murder, nor make them run in obtaining revenge," according to one of the practices in the Time of Ignorance.

The precedence (in running a race) in the case of horses is to be determined by their necks, whilst in the case of camels by their shoulders, for the latter raise their necks in running, and (the test of) the stretching of necks cannot therefore be depended upon in their case; horses (on the contrary) stretch their necks, the object (of the test), in case the necks are equal in length, shortness, and height, being agreeable to the words of the Prophet, "I and the Hour of Judgment are sent like two horses running for a wager, one of which is very near preceding the other by the length of its ear." It is related in *المستدرک* (*al-Mustadrak*), in the *سنن* (*Sunan*) of Abû-Da'wûd and Ibn-Majah and in the *مسند* (*Musnad*) of Ahmad, out of a tradition of Abû-Hurairah, that the Prophet said, "If one introduces a horse between two horses (running for a race) and is not sure of winning, that is not gambling; and if one introduces a horse between two horses and is sure of winning, that is gambling." It is true that a *dhimmi* (a Christian or Jew) is to be prevented from riding horses, on account of the words of God, "(Prepare ye against them what force) and companies of horse ye can, to make the enemies of God, and your enemies, (and others beside them), in dread thereof." God has ordered His saints to prepare them for His enemies, because their backs are an honour (might), and they (the enemies) are struck (by them) with humiliation. According to another opinion, however, they (the *dhimmis*) are not to be prevented from riding horses; and a similar opinion is attributed to Abû-Hanifah. The Shaikh Abû-Muhammad al-Jawaini states that they are to be prevented from riding the nobler kind but not the ignoble jades. The Imâm (al-Haramain) and al-Ghazâlî have added also (the words) "valuable mules" to "horses;" al-Fârânî has asserted it decisively without, however, restricting the sense of the word (mules) by "valuable". All are agreed that there is no poor-rate leviable on horses, on account of the words of the Prophet, "There is no poor-rate to be levied from a Muslim for his slave or his horse." But Abû-Hanifah makes it obligatory in the case of single mares or several of them with male horses, in either of which cases the owner of them is to have a choice: if he wishes he may pay for each head a *dînâr*, or if he wishes, he may assess their value and pay out of every two hundred dirhams (of the price) five dirhams; if there are single male horses (only), there is no tax to be paid for them.

(Proverbs.) "Horses are prosperities (مباهين)," that is to say, blessings. "Horses best know their riders," applied to a man who thinks that he possesses riches, when he has none. Among the sayings of the Prophet was this one, which had not been used by anybody else before him, "O horse of God, mount;" he is said in a tradition extracted by Muslim to have said it at the battle of Hunain; it was said by way of conciseness in a straitened condition, the Prophet intending by it, "O riders of horses of God, mount." It is one of the most beautiful metaphors and is like the words of God, "And bear down upon them with thy horse and with thy foot."¹ Al-Jāhid states in كتاب البيان والتبيين (*Kitāb al-Bayān wa't-tabayyun*) regarding Yūnus b. Ḥabīb as having said, "We have not heard any beautiful sayings like those we have heard from the Prophet, (from anybody else)." But he has made a mistake in this tradition in changing the points of the letters, for the sayer said, "like what we have heard from al-Battī" (and not an-Nabī), meaning thereby 'Uthmān al-Battī. Al-Jāhid has changed the points of the letters. It is said that the Prophet is too glorious to be mixed up with other eloquent men, so as to admit of its being said, "What we have heard of his eloquence is greater than what we have heard from others;" the words of the Prophet are surely more glorious and higher than that.

(Properties.) If orpiment (red arsenic) is given to drink to horses, it will kill them; this will be given at length under the letter ف in the art. الفرس, in which will also be given a part of their properties.

(Interpretation of them in dreams.) Horses in a dream indicate strength, ornament, and glory; they are the noblest of all the animals which are ridden. He who dreams of possessing some of them, will acquire power and honour; sometimes it may indicate prosperity in his condition, a copiousness of his means of sustenance, and his vanquishing his enemies, on account of the words of God, "Seemly unto men is a life of lusts, of women, and children, and hoarded talents of gold and silver, and of horses well-bred, and cattle, and tilth;"² and sometimes it may indicate his vanquishing his enemy on account of the words of God, "(Prepare ye against them

¹ Al-Ḥur'ān XVII-66. ² Idem, III-12.

what force) and companies of horse ye can, to make the enemies of God, and your enemies, (and others beside them), in dread thereof.”¹ If one sees horses flying about in the air, it indicates sedition. There is no good in riding horses (in a dream) in a place not intended for riding, such as the top of a house, a wall, and other places like them. The riding of a post-horse (in a dream) is indicative of the approach of the death of the person riding it. The rest of this subject will be given under the letter **ف** in the art. **الفرس**.

[The author here gives what he calls a tried remedy for colic in horses and other beasts, which consists in writing on the four hoofs of the animal suffering from it certain words, and also a tried remedy for indigestion (from eating much barley), which consists in writing certain words &c. (on a piece of paper) and hanging it (the paper) on the body of the animal.]

أُمّ خَنْدُون (*Umm-Khannûn*).—Of the same measure as **الْفَنُور** and **الْصَفُود**.—The hyena, which will be described under the letter **ن**.

¹ Al-Kur'ân VIII-62.



الدَّابَّةِ (ad-Dābbah).—Any animal that walks or crawls or creeps. Some people exclude birds from it, on account of the words of God, "There is not a beast (dābbah) upon the earth nor a bird that flies with both its wings, but is a nation like to you;"¹ which argument is refuted by the words of God, "There is no beast (dābbah) that walks upon the earth but its provision is from God. He knows its attlement and its resting-place; all is in the perspicuous Book."² The Shaikh Tāj-ad-dīn b. 'Aṭā' states that it is plainly a guarantee of the requisite thing, the means of sustenance, and that it keeps away anxieties and cares from the minds of the believers, for if these anxieties and cares reach their minds, the armies of faith in God and of trust in Him turn back against them and put them to flight. "Nay, we hurl the truth against falsehood and it crashes into it, and lo! it vanishes."³ Because birds walk on the earth with their two feet in some states, al-A'shā has said:—

"Girls like the branches of the ben-tree shaking, if they walk,
Like the walking of the grouse of valleys, in every halting place."

God has said, "How many a beast cannot carry its own provision! God provides for it and for you; He both hears and knows!"⁴ He has said, "Verily, the worst of beasts in God's sight are the deaf, the dumb who do not understand."⁵ Ibn-'Aṭīyah states that it is intended by this verse to show, that this class of men, the most disobedient of the unbelievers, are the worst of men in the sight of God, and that they are in the worst of positions in His estimation. He has expressed them by the name of 'beasts' to confirm their disgrace and to place the dog, the pig, the five noxious (transgressing) animals and others over them (in position). الدَّوَابَّ (ad-dawābb) are all the things which walk, creep, or crawl, and the word is applied to all animals.

It is related in الصحيحين (the two *Saḥīḥs*) on the authority of Abū-Katādah who said, "A bier passed by the Prophet, and he said,

¹ Al-Kur'an VI-38. ² Idem, XI-8. ³ Idem, XXI-18. ⁴ Idem, XXIX-30. ⁵ Idem, VIII-22.

مستريح (he is at rest) and مستراح منه (others are at rest from him), upon which they asked, 'O Apostle of God, what is المستريح and what is المستراح منه?' He replied, 'The faithful worshipper has found rest from the fatigue of the world and its troubles in the mercy of God, whilst in the case of the wicked man, men, the country, trees, and animals are at rest from him.'

It is related in the سنن (Sunan) of Abû-Dâ'wûd, at-Tirmidhî, and an-Nasâ'î with an authentic ascription of authorities, on the authority of Ibrâhîm b. Muḥammad, who had it from Abû-Salamah who had it from Abû-Hurairah, that the Prophet said, "There is not an animal which does not listen attentively (مستمع) on Friday, being afraid that the Hour of Judgment has arrived." The word مستمع is related as spelt both with م (f) and with س (s), but the original is with م (f), the meaning of both the words being *being silent and listening*.

It is related in السيرة (al-Hilyah) in the biography of Abû-Lubâbah al-Ansârî, who was one of the people of the *Suffah* (Benchers), that the Prophet said, "Friday is the lord of days and greater among days in the sight of God than the day of feasting (1st of Shawwâl) and the day of sacrifice (10th of Dhû'l-Hijjah), and greater than the nearest angel; and there is not a heaven, nor an earth, nor a mountain, nor a sea, nor a wind which is not afraid of Friday, fearing that the Hour of Judgment has come."

It is related in the صحيح (Saḥîḥ) of Abû-Muṣliḥ regarding Abû-Hurairah as having said, "The Prophet took me by my hand and said, 'God created the earth on Saturday; He created in it the mountains on Sunday; He created the trees on Monday; He created the odious things on Tuesday; He created light on Wednesday; He created animals on it (the earth) on Thursday; and He created Adam on the afternoon of Friday in the last hour out of the hour of Friday between the afternoon and sunset.' Know that God creates whatever He pleases without trouble and fatigue; and selects whatever He pleases without any regard to nearness of station or rank and without any reason; He creates whatever He pleases without exertion, and He selects whatever He pleases without being in need of it; He creates whatever He pleases as information of His divinity, and He creates whatever He pleases as a proof of His unity

May He be praised and exalted above what the wrong-doers and atheists say (of Him), with a great exaltation!

It is related, in the *كامل* (*Kāmil*) of Ibn-al-Athīr that Kasrā had fifty thousand horses (فيل) and three thousand women.

(A wonderful narrative.) It is related in the History of Ibn-Kh. in the biography of Rukn-ad-dawlah b. Buwaih, that he was at war with an enemy of his, and the provisions on both sides failed to such an extent that they had to slaughter their horses (beasts), and if it were possible for Rukn-ad-dawlah to take to flight, he would have done so. He therefore consulted his wazīr Abū'l-Faḍl b. al-'Amīd in the matter of fleeing, but the latter replied, "There is no place of refuge for you but God; entertain therefore good motives towards the Muslims and determine upon leading a good life and doing good actions, as all mortal stratagems are now at an end for us, for if we flee they will follow us and slay us, being in larger numbers than ourselves." He then said, "I thought of this before you, O Abū'l-Faḍl." Abū'l-Faḍl related, "Then that night in the last third part of it Rukn-ad-dawlah sent for me and said to me, 'I have just dreamt in my sleep that I was mounted on my horse Fīrūz, that our enemy was routed, that you were going by my side, and that we were visited with happiness from where we did not know. I then stretched my sight and saw lying on the ground a ring which I took and found the stone in it to be a turquoise; I then put it on my finger and took it as a sign of blessing; I then woke up and became sure of victory.'" A turquoise is indicative of coming joy, and the interpretation of it is victory; on that account that horse was called Fīrūz (turquoise). Ibn-al-'Amīd stated, "It was not long, before the good news came of the enemy having gone away leaving their tents behind, but we did not believe it, until the news of it having come in continuous succession we mounted (our horses), and not knowing the cause of the enemy's flight went cautiously, on account of their tricks and stratagems; I went along by his side, and he was on the back of his horse Fīrūz. Rukn-ad-dawlah then shouted out to a boy before him, 'Hand me that ring,' upon which the boy took up a ring from the ground and handed it to him; it was found to be one of turquoise; so putting it on his finger he said, 'This is the explanation of my dream and this is the very thing which I saw in my dream.'" This

is one of the most wonderful things that have been related. The name of Rukn-ad-dawlah was al-Hasan Abū-'Alī, and he was a noble and respected monarch. He ruled over Ispahān, ar-Ray, Hamadhān and the whole of Persian 'Irāk, conquering most of that country, and establishing firmly the foundations of government in it. He died in al-Muḥarram in the year 366 A. H., his age being (at the time) 99 years. The period of his rule was 44 years.

In *شفاء الصدور* (*Shifā' as-sudūr*) by Ibn-Sab' as-Sabī, it is related, on the authority of Abū-Sa'īd al-Khudī, that the Prophet said, "Do not strike the faces of beasts, for everything sings God's praises." A tradition resembling this has been already related on his authority in the art. *الجميمة*.


There is related in *كتاب الاحياء* (*Kitāb al-Iḥyā'*) in the chapter *كسر الشهورين* the tradition, "Not a cake of bread becomes round and is placed before you, until three hundred and sixty workmen contribute to prepare it; the first of them is Michael (*ميكائيل*) who measures out water from the treasures of mercy, then there are the angels who uige on the clouds, then the sun and the moon and the (celestial) spheres, and the kings(?) of the air, and the animals of the earth, and the last of them all is the baker; 'But if ye try to number God's favours, ye cannot count them.'"¹ The Imām Ahmad and al-Baihaḳī in *الشعب* (*ash-Shi'b*) relate regarding Muḥammad b. Sīrīn as having said, "An animal came forth to kill people, and whoever came near, it killed him. A blind man then came there and said, 'Leave me with it alone.' He then approached it, and it lowered its head, upon which he slew it. They therefore said to him, 'Inform us of your case,' and he said, 'I never committed a sin but once with this my eye; I therefore took an arrow and scooped it out with it.'" The Imām Ahmad states that he did it, because it was allowable in the religious law of the Jews and in the religious law of our predecessors, but as to our religious law, it is not lawful to pull out an eye which sees what is not lawful for it to see; it is (only) necessary to ask the forgiveness of God and not to repeat the act.

Ibn-Kh. relates in the biography of Rabī' al-Jizī that happening to pass by one of the streets of Cairo, a vessel containing ashes

was thrown over him (al-Jizī), upon which he dismounted from his horse and shook his clothes. It was then said to him, "Will you not chide them?" but he replied, "He who is deserving of re is reconciled with ashes, and it is not allowable for him to be angry." This ar-Rabī' b. Sulaimān was a disciple of ash-Shāfi'ī and one of the relaters of the *modern sayings* (in contradistinction to the *ancient sayings*)¹ on the authority of ash-Shāfi'ī. He died in the year 205 A. H. . Al-Jizī means belonging to Jizah (a place) opposite to Cairo; the Pyramids, which are out of the most wonderful creations in the world, are in its canton and its neighbourhood. The Pyramids are the sepulchres of great kings, whose desire was to be distinguished in this way from the rest of the kings after their death, in the same manner as they were distinguished from them during their life-time. It is said that when al-Ma'mūn went to Cairo, he ordered one of the two Pyramids to be opened, which was done after a great deal of exertion and an expenditure of a great deal of money; he found inside it ascents and descents difficult for walking upon. He found in the topmost part of it a cubical chamber, the length of each of the ribs (arches) of which was eight cubits, and in the middle there was a covered tank of a hard stone (lint-stone) containing old decayed bones over which ages had passed. He then ceased from opening (excavating) anything beside that. It is related (copied) that Hermes I, who was the same as Enoch (Ikhnūkh) and the same as Idrīs, having inferred from the state of the stars of the coming of the Flood, ordered the Pyramids to be built, and it is said that he built them in the space of six months and inscribed inside them: "Tell him, who comes after me, to destroy them in six hundred years, while it is easier to destroy than to build; we have covered them with silk, let him cover them with mats, while mats are more easily found than silk." The ḥāfiẓ Abū'l-Furaj b. al-ʿAẓīm states in *كتاب سيرة الأحرار* (*Kutāb Siyrat al-aḥ-ṣān*) that among the wonderful things in connection with the Pyramids are that the height of each of them is 400 cubits (built of marble and alabaster and that there is inscribed inside it, "I have built it in my reign; let him, who claims to have strength, pull it down, while it is easier to destroy than to build." Ibn al-Munāẓfi states, "We have heard that the people counted the revenues of the

¹ See De Slane's note 5 in his T. of Ibn-Kh. 's B. D. Vol. I, p. 374.

world several times, and yet that sum was computed as insufficient for defraying the expense of pulling them down."

It is related in the  (*Sahih*) of Muslim and other books, on the authority of Shu'ayb, that the Apostle of God said, "There was a king, and he had a soothsayer who used to prophesy for him," or according to another version, "a magician." "The magician said, 'I have (now) become old and I am afraid that when I die my knowledge will be lost from you, and there will be nobody amongst you who will be acquainted with it; look out therefore for me an intelligent boy,' or he said, 'a boy sagacious and quick in understanding, that I may teach him this my knowledge.' So they found out a boy for him of the description he had given, and ordered him to present himself before him and to pay him frequent visits. Now, on the way of the boy, there used to live a hermit in a cell." Ma'mar states, "I think in those days the dwellers in the cells were Muslims." "The boy continually asked the hermit a question every time he passed by him, and he always did that until the hermit informed him, 'I am 'Ald-Allâh (a slave of God).' The boy after that continued to stay a long time with the hermit and to be late in going to the magician; the latter therefore sent to the people of the boy to say, that he was hardly ever present with him. The boy thereupon informed the hermit of it, who told him, 'When you are afraid of the magician, say, "My people had confined me," and when you are afraid of your people, say, "The magician had confined me."' While the boy was in this state, he came (one day) across a large animal, from the fear of which the people were confined (to their houses). He therefore said (to himself), 'To-day will be seen the difference between the business of the hermit and that of the magician;' then taking a stone and saying, 'O God, if you like the business of the hermit better than that of the magician, kill this animal,' he threw it at the brute and killed it. The people asked, 'Who killed it?' and were told, 'The boy,' upon which they were afraid and said, 'This boy has learnt knowledge which no one knows.' A blind man who was a companion of the king in his assembly having heard of it said to the boy, 'If you cause my sight to return, I shall give you such a thing.' The boy, however replied, 'I do not want anything from you, but do you promise, if your sight returns, to believe in Him who will cause it to return.' 'Yes' the boy prayed to God, and the

blind man's sight returned to him, upon which he became a believer. After having been thus cured, he came to the king and sat with him as was his wont to do, upon which the king asked him, 'Who has caused your sight to return?' and he replied, 'My Lord.' The king thereupon asked him, 'Have you any lord other than myself?' and he replied, 'God is my Lord and your Lord.' The king then ordered a saw to be brought; it was placed over his head (and worked) until his two pieces fell asunder."

In the version given by at-Tirmidhī it is related that that animal was a lion and that when the boy killed it, he informed the hermit of it, who said, "You have a great mission (business) before you, and you will be persecuted, but do not point me out." The king having heard of their affair sent for them, upon which they were brought to him; he said, "I shall kill every one of you in a manner different from that of his companions." He then ordered a saw to be placed over the heads of the hermit and the man that had been blind, which was accordingly done at the parting of the hair on the head of each of them, and each one of them was killed in this manner. He then killed the lame man in another manner and gave an order in the case of the boy saying, "Take him to such a mountain and throw him down from the top of it." They therefore took him with them to that mountain, but when they reached the place whence they had intended to throw him down, the boy said, "O God, save me from them in whatever way Thou pleasest!" Upon that, they began to scatter about from that mountain and to fall down and die, so that none but the boy remained behind. The boy then returned walking until he came to the king who asked him, "What did your companions do (with you)?" and he replied, "My Lord saved me from them in the way He pleased." The king then ordered them (his men) to take him to the sea and to throw him into it, but the boy said, "O God, save me from them in whatever way Thou pleasest!" upon which God caused all those who were with him to be drowned and saved him; the boy then came walking on the surface of the water until he came to the king. The king was therefore puzzled in his mind, and the boy asked him, "Do you wish to kill me?" upon which the king replied, "Yes." The boy said, "You will not be able to do that, until you crucify me and shoot me with an arrow out of my quiver, after collecting the people in a high plane, saying

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In the version given by at-Tirmidhī it is related that that animal was a lion and that when the boy killed it, he informed the hermit of it, who said, "You have a great mission (business) before you, and you will be persecuted, but do not point me out." The king having heard of their affair sent for them, upon which they were brought to him; he said, "I shall kill every one of you in a manner different from that of his companions." He then ordered a saw to be placed over the heads of the hermit and the man that had been blind, which was accordingly done at the parting of the hair on the head of each of them, and each one of them was killed in this manner. He then killed the lame man in another manner and gave an order in the case of the boy saying, "Take him to such a mountain and throw him down from the top of it." They therefore took him with them to that mountain, but when they reached the place whence they had intended to throw him down, the boy said, "O God, save me from them in whatever way Thou pleasest!" Upon that, they began to scatter about from that mountain and to fall down and die, so that none but the boy remained behind. The boy then returned walking until he came to the king who asked him, "What did your companions do (with you)?" and he replied, "My Lord saved me from them in the way He pleased." The king then ordered them (his men) to take him to the sea and to throw him into it, but the boy said, "O God, save me from them in whatever way Thou pleasest!" upon which God caused all those who were with him to be drowned and saved him; the boy then came walking on the surface of the water until he came to the king. The king was therefore puzzled in his mind, and the boy asked him, "Do you wish to kill me?" upon which the king replied, "Yes." The boy said, "You will not be able to do that, until you crucify me and shoot me with an arrow out of my quiver, after collecting the people in a high plane, saying

when shooting me, 'In the name of God, the Lord of this boy!'" The king thereupon collected the people in a high place and ordered the boy to be impaled, which was done accordingly; the king then taking an arrow out of the boy's quiver and saying, "In the name of God, the Lord of this boy!" shot it at him; the arrow hit him in his temple and killed him, the boy placing his hand on his temple. The people then said, "We believe in the Lord of this boy," and it was said to the king, "You were impatient when only three men opposed you, whilst now all these people have opposed you." He therefore ordered a deep trench to be dug, which having been done, he threw into it wood and fire, and then collecting the people together said to them, "Whoever withdraws from his (new) religion we shall leave him alone, but whoever does not withdraw we shall throw him into this fire." He then commenced to throw them into that trench, which is what the words of God refer to, "The fellows of the pit were slain; and the fire with its kindling." Muslim adds that a woman was brought to be thrown into the fire, and that there was with her a boy, a suckling; she became impatient (on account of the coming separation), upon which the boy said to her, "O mother, be not impatient, because you are on the side of the Truth." Ibn-Kutāibah states that the age of the child, the suckling, was seven months. At-Tirmidhī states that the boy was disinterred in the time of 'Umar with his hand on the temple in the same way as he had placed it when he was slain. The author of *السيرة* (*as-Sīrah*—Life of the Prophet), Muḥammad b. Isḥāq relates in it that his name was 'Abd-Allāh b. at-Tāmir, and that one of the people of Najrān having dug up a place in ruins in the time of 'Umar for some purpose of his own, found him under the ruins seated with his hand on the wound in his temple and having on his hand a ring on which was inscribed, "My Lord is God!" They therefore wrote about it to 'Umar who wrote back to them, "Leave him at rest in the same condition," which they did.

As-Suhailī states that this is verified by the words of God, "Count not those who are killed in the way of God as dead, but living with their Lord;—provided for,"^a and by the words of the Prophet, "God has rendered it unlawful for the earth to consume the bodies of prophets," which has been thus extracted by Abū-Dāwūd, and Abū-

^a Al-Kur'ān LXXXV-4 and 5. ^b Idem, III-163.

Ja'far ad-Dā'wūdī has given this tradition with the addition, "martyrs, learned men, and callers to prayer," which is a wonderful addition (on the authority of one narrator only), but ad-Dā'wūdī was one of the trustworthy and learned men. Ibn-Bashkuwāl states that the name of that king was Yūsuf Dhû-Nuwās and that he lived in Naj-rân; he was a king of Ḥimyar and the surrounding country; but some say that his name was Zur'ah Dhû-Nuwās and that he was of the Jewish religion;—so as-Samarḳandi says. This event happened before the mission of the Prophet by seventy years. The name of the hermit was Kaitmīn;—so Ibn-Bashkuwāl says.

(Proverb.) It is said in a current proverb, "Such a one is the most lying of those who have walked (دب) and died (درج)." Al-Jawharī states that the meaning of it is that he is the most lying one out of the living and the dead, the latter being so called, because they pass away (بدرجرون) in their shrouds.

At-Tirmidhī the physician relates on the authority of Zaid b. Aslam that when the Ash'ariyūn, Abû-Mūsâ, Abû-Mâlik, and Abû-ʿAmir together with some of their men fled and went for refuge to the Apostle of God, their travelling provisions being exhausted, they sent their messenger to ask him (for food for them); but when he reached where the Prophet was, he heard him recite, "There is no beast that walks upon the earth but its provision is from God."¹ The man therefore said to himself, "Surely, the Asha'riyūn are not less in the sight of God than beasts," and returned without going in to the Prophet; he came to his companions and told them, "I give you the good news that, verily, help has come to you." They therefore thought that he had informed the Prophet of their condition. While they were in that state, there came to them two men with a tray full of bread and meat. They ate out of it what God willed, and said to one another, "Return the rest of this food to the Apostle of God." So, they returned it to him. Then they went to him and said, "O Apostle of God, we have never seen food more (in quantity) and better (in quality) than the food you sent to us." The Prophet said, "I did not send you anything." They therefore informed him that they had sent their companion to him (for it); so the Prophet asked the man regarding it, and he informed him of what

¹ Al-Kur'ān XI-8.

he had done, upon which the Prophet said, "That was something which God provided for you." The Shaikh Taj-ad-din b. 'Atā'-Allāh as-Sikandari states that this verse is plainly a guarantee for the requisite thing, the means of sustenance, and that it keeps away anxieties and cares from the minds of the believers, for if those anxieties and cares ever reach their minds, the armies of faith in God and trust in Him turn back against them and put them to flight; "Nay, we hurl the truth against falsehood and it crashes into it, and lo! it vanishes."

Ibn-as-Sunnî relates on the authority of 'Abd-Allāh b. Mas'ūd that the Prophet said, "If a beast belonging to any of you gets loose in a desert, let him call out, 'O 'Abd-Allāh, confine (catch) it,' for God has on earth a catcher who will catch it." The Imām an-Nawawî states, "One of our great shaikhs in learning has related to me, that a beast belonging to him, I think a mule, once got loose, and as he knew this tradition, he recited the prayer, upon which God caught it instantaneously." He (an-Nawawî) further states, "I was one day with a party of people, and a beast belonging to them having got loose, they were unable to seize it. I therefore recited this prayer, upon which it stopped instantaneously, without any reason excepting these above mentioned words."

Ibn-as-Sunnî also relates regarding the Imām, the Sayyid, the glorious, one who was firm in his glory, his memory, his religious sense, his piety, and the purity of his life, Abū-'Abd-Allāh b. Yūnus b. 'Ubaid b. Dhār al-Miṣrī, the well-known ^{Tābi} ~~Tābi~~, as having said, "There is not a refractory beast upon which a man is mounted and in the ear of which he says, 'What is it other than God's religion that they crave? when to Him is resigned whosoever is in the heavens and the earth, will he or nill he, and to him shall they return?'" that will not stand still by the order of God." At-Tabarānī relates in his ^{معجم الوصوفى} ~~معجم الوصوفى~~ (*Muḥjam al-wuṣūfī*) out of a tradition of Anas, that the Prophet said, "Recite in the ear of whosoever out of slaves and animals and boys that has a bad nature, 'What is it other than God's religion that they crave? when to Him is resigned whosoever is in the heavens and the earth, will he or nill he, and to him shall they return!'" It has been related under the letter ^ب ~~ب~~ in the ^{أثر} ~~أثر~~ that the Prophet mounted a mule, and it became restive: he therefore

confined it and ordered a man to recite over it, "Say, 'I seek refuge in the Lord of the day-break,'" upon which it became quiet.

(Side-information.) It is said in the books of the Ḥanbalites that it is allowable to acquire benefit from an animal by employing it in a manner for which it is not created; thus, cows may be employed for carrying loads and for riding upon, and camels and asses for tilling (the ground); and the statement of the Prophet, "While a man was driving a cow and when he wanted to mount it, it said, 'We are not created for that,'" is quite agreeable with it, the object in saying that being that although great benefits may be derived from an animal (by restricting it to its natural occupation), it does not necessarily follow that there is a prohibition of putting it to any other use. Ibn-Aḥmad states that the pious people say that the evidence of one who vilifies or abuses a beast cannot be accepted, on account of the tradition regarding the woman (حديث المرأة) who cursed a she-camel. It is related in the صحيح (Ṣaḥīḥ) of Muslim, on the authority of Abū'd-Dardā', that cursers will not be (accepted) as mediators and witnesses on the Day of Judgment.

(Side-information.) It is incumbent on the owner of a beast to provide for it its fodder, its pasture, and its drink, on account of the respect (sacredness) due to the soul, as is related in the صحيح (Ṣaḥīḥ) regarding a woman having been tortured on account of a cat, for it possesses a soul and is likened to a slave. If the animal does not graze, it is binding on the owner to give it fodder and drink up to the first degree of satisfaction though not to its fullest extent, but if it grazes, it is binding on him to send it for that purpose, until it is satisfied as regards its hunger and thirst, on one condition, however, namely, the absence of any noxious wild beasts of prey and the presence of water. If it is enough to give one of the two, either pasture or fodder, he is at liberty to choose, but if it is necessary to give both, he is bound to do so. If a beast requires water for drinking and the owner has only enough water with him for his obligatory ablution (for prayer), he must give it to the beast to drink and himself perform ablution with dust or sand. If he cannot find or get fodder, he ought to be compelled in the case of an edible beast to sell it, or to feed it, or to slaughter it, and in the case of any other kind of animal either to

¹ Al-Kur'ān CXIII-1.

sell it or to feed it, to prevent it from perishing; if he does not do it (of his own accord), the ruler must do whatever is proper and beneficial. If the owner has any known (outward) property, the ruler ought to sell it for expending (on the beast), but if all these things are difficult to carry out, it must be fed out of the public treasury.

(Useful information.) It is desirable at the time of mounting a beast to say, what has been related and confirmed by *Al-Hakim* and *at-Tirmidhi* on the authority of 'Ali b. *Rabi'ah*, who said, "I saw that 'Ali b. *Abi-Talib* when a horse (beast) was brought to him to mount and when he placed his foot in the stirrup said, 'In the name of God!' and when he was firmly seated on its back, he said, 'Praise be to God!' and then said, 'Celebrated be the praises of Him who hath subjected this to us! We could not have got this ourselves; and, verily, unto our Lord shall we return!'"¹ he then said, 'Praise be to God!' three times, and then said, 'God is most great!' three times, and then said, "My Lord! verily, I have wronged my soul, but forgive me;"² for no one can pardon sins but Thyself; and then he laugh- He was therefore asked, 'O Commander of the faithful, why did you laugh?' upon which he replied, 'I saw the Prophet doing and I did and I asked him, "O Apostle of God, why did you laugh?" and he replied, "Your Lord likes His servant when he says, 'Pardon me my sins!' that he may know that none pardons sins but Himself,"'³

Abu'l-Kasim at-Tabarani relates in *al-Musnad* (*ad-Da'wat*) on the authority of 'Ata' who had it from *Ibn-Abbas* regarding the Prophet as having said, "If a man mounts a beast and does not take the name of God, Satan mounts it behind him and says to him, 'Sing,' but if he does not know to sing, he says to him, 'Wish,' and he remains continually in his wish until he drowns." It is related in the same book on the authority of *Abu'd-Dardai*, that the Prophet said, "If one says when he is mounting a beast, 'In the name of God through whose name nothing can hurt. Praise be to Him who has no equal in glory! Celebrated be the praises of Him who hath subjected this to us! We could not have got this ourselves; and, verily, unto our Lord shall we return!'"⁴ Thanks be to God, the Lord of the worlds and peace and safety to our Lord Muhammad! the beast responds, 'May God bless you! through your being a believer'

¹ *Al-Kur'an* XLIII-12-13. ² *Idem* XXVIII-16. ³ *Idem* XLIII-12-13.

you have become (now) light in your weight on my back, and you have obeyed your Lord; you have acted well towards yourself; may God cause you to prosper in your journey and grant you success in your business!" Ibn-Abī'd-Dunyā relates on the authority of Muḥammad b. Idrīs, who had it from Abū'n-Nadr ad-Dimashkī who had it from Ismā'īl b. 'Ayyāsh, regarding 'Amr b. Kaīs al Malā'ī as having said, "When a man mounts a beast, it says, 'O God, cause him to be kind and merciful (to me)!' but when he curses it, it says, 'May there be the curses of God on the one of us two who has rebelled against Him!'"

It is related in the *Jawāz* (*Kāmil*) of Ibn-'Adī in the biography of 'Abbād b. Kathīr ath-Thakafī, for whom Shu'bah was in the habit of not asking pardon (of God), that he ('Abbād) has related on the authority of Ibn-Tā'wūs who had it on the authority of his father who had it on the authority of Ibn-'Umar, that the Prophet said, "Beat horses (beasts) for running away, but do not beat them for stumbling."

(Side-information). It is allowable for a person to have another person to ride with him on the same beast, if it is able to bear the weight, but it is not allowable to do so, if it is not able to bear the weight (of two riders). It is related in *al-Musnad* (the two *Sahīhs*) on the authority of 'Usamah b. Zaid, that the Prophet had him to ride behind him on the same beast with himself when he journeyed from 'Arafāt to al-Muzdalifah and then had al-Faḍl b. al-'Abbās to ride behind him from Muzdalifah to Minā, that he had Mu'adh to ride with him on the same camel's saddle and had him to ride with him on an ass named 'Ufair, that he ordered 'Abd-ar-Rahmān b. Abī-Bakr to accompany his sister 'Ā'ishah on the minor pilgrimage (al-'Umrah) from at-Tan'im, so that he made her ride behind him on his she-camel, and that he (the Prophet) made Safiyah the mother of the believers ride behind him when he married her at Khaybar. If the owner or rider of a beast has another person to ride with him, the former is entitled to a seat on the front part (corresponding to the chest) of the beast, and the second rider to a seat behind him, unless the former is pleased to place the second rider before him on account of his dignity or other cause. The Ḥafīd Ibn-Mandah relates that the persons whom the Prophet had to ride with him on the same beast were thirty-three (in number); but he does not mention among them (the name of) 'Uqbah b. 'Āmir al-Juhānī, nor do any of the

learned in traditions and history mention that the Prophet had him to ride with him. At-Ṭabarānī relates on the authority of Jābir that the Prophet has prohibited three persons to ride one beast (at the same time).

(Side-information). Our doctors of religion state that it is desirable for a person, whether in the state of *ihrām* or not, to kill the unedible beasts and flying animals (birds &c.), if they are purely harmful (without any good in them), like the five noxious animals, the wolf, the lion, the leopard, the vulture (*an-nasr*), the kite, the flea, the louse, the hornet, the bug, the tick, and others like them; but if they are both useful and harmful such as the lynx, the trained dog, the eagle, the hawk, the falcon, and others like these, it is neither desirable to kill them on account of their usefulness, nor undesirable to do so on account of their harmful nature which consists in their attacking the pigeons of men and killing them. If, however, there is neither harmfulness nor usefulness in them, such as hedgehogs, worms, the beetles *j'ulān*, the crab, the ignobler kinds of birds, the Egyptian vulture, the lizard *'aḏ'āh*, the frog or the turtle (الضفاد), flies, and others like them, it is undesirable to kill them, but it is not unlawful to do so according to what has been decided by the general body (of authorities). The Imām, however, has given a wonderful aspect (of it), namely, that it is unlawful to kill birds (flying animals), but not the small animals that creep or walk on the earth (حشرات), because doing so would be a useless thing and to no purpose.

As to the دابة الارض (*dābbat al-ard*) mentioned by God in the Chapter مآ (XXXIV of the Kur'ān), it is the insect wood-freter (*Termes*), but some say that it is the wood-weevil. God has said, "And when we decreed for him death, naught guided them to his death save an insect (a reptile) of the earth that ate his staff." The following is the reason of that : —Solomon had ordered the genti to build a pavilion, which they did; then one day he entered it for the purpose of clearing his mind from sorrow, upon which a youth came in there to him, and Solomon having asked him, "How did you enter it without permission?" he replied, "I have entered it with permission." Solomon then asked him, "Who gave you permission?" and he replied, "The Lord of this pavilion," upon which Solomon understood him to be the angel of death and that he had come there to seize his soul; he

therefore said, "Praise be to God; this is the day on which I sought for serenity of life and happiness;" but the youth replied, "You have sought for what has not been created." He then trusted in leaning on his staff. Now, the building of the Holy House (Jerusalem) wanted yet a year to complete it, and he had asked God that it might be completed at the hands of men and genii; he himself used to be absent from the work two and three months (at a time), and they used to say that he had given himself up to acts of devotion, that is to say, to the worship of his Lord. In the meantime his soul was seized, and although the genii claimed to have a knowledge of the mysterious, when he died they remained working as usual.

Some, however, state that the angel of death informed him that there was only an hour of his life remaining; he therefore called the genii, and they built for him the pavilion in which he commenced to pray leaning on his staff, and then died while yet leaning on it. The devils used to gather round his niche (for prayer), but none of them could look at him in the act of prayer without being burnt. One of them now passing by and not hearing his voice, returned and saluted (him), but not hearing any words coming from his mouth, he looked at him and found him fallen down dead. Men then knew, "that had they (the genii) but known the unseen, they need not have tarried in the shameful torment,"¹ for a year. Solomon's age (at the time of his death) was fifty-three years. *سِجِّين* means a staff, and Solomon's staff was made of *kharrûb* (the carob or locust tree). The staff happened to be made of that wood in this manner:—he used to worship (God) in the Holy House, and there used to spring up every year in his niche (for prayer) a plant which he used to question, "What is thy name?" and the plant used to reply, "So and so;" he then used to ask it, "Of what use art thou?" and it used to reply, "Of such and such a use;" he then used to order it to be pulled out, and if it was one which could grow by planting, it used to be replanted, and if it was of any medicinal use, its name and use were accordingly noted down. While he was in this state, he saw one day before him a plant and having asked, "What is thy name?" it replied, "I am a *kharrûb* tree and have come forth to destroy your kingdom." He understood (from that) that the time of his death had arrived; he therefore prepared himself, made a staff out of that tree, and called

¹ Al-Kur'ân XXXIV-13.

for provisions for a year, the genii imagining that he was in the habit of eating at night, whilst the order of God was an ordained decree.

The first one to commence the building of Jerusalem was David, and he had raised it up to the height of a man when he died; when therefore Solomon succeeded him, he wished to complete it, and for that purpose collecting the genii and devils, divided the work between them, specifying for every tribe of them work befitting it. He sent the genii and devils to fetch marble and white stone and ordered the city to be built of marble and slabs of stone. He divided it into twelve quarters, allotting a quarter to every tribe of the Jews to dwell in. When he finished the building of the city, he commenced to build the Temple (mosque) and sent a party after a party of the devils to extract gold, silver, and rubies from their mines, and the clear pearls from the sea; he sent a party to extract gems and marble from their places, and a party to bring him musk, ambergris, and all other kinds of scents; they accordingly brought them in such large quantities that none but God could calculate them. He then ordered the artificers to be present and to fashion those high stones and to convert them into slabs, and to bore the rubies and pearls, and to clean the gems. He next built the Temple (mosque) of white, yellow, and green marble, and caused it to be supported by pillars of clear crystal, roofed it over with slabs of precious gems, and set its roofs and walls with pearls and rubies and other kinds of gems, paving the ground with slabs of turquoe. There was not in those days a building (house) more shining and more illustrious than that Temple (mosque); used to shine in darkness like the moon on the night of the full moon. When he finished doing that, he collected the Jewish doctors (of religion) and informed them, that he had built it purely for (the worship of) God, and adopted that day as a day of festival.

(Further information.) One of the learned men says that God caused the genii to submit to Solomon and ordered them to obey him, appointing over them an angel with a whip of fire in his hand; whoever (out of them) swerved from Solomon's order, the angel gave him a blow with the whip, which burnt him. The commentators of the *Mur'an* state that God caused for Solomon a spring of copper to flow for three days together with their nights, like the flowing of water; this happened in the land of al-Yaman, and men (even to this day) are benefited by the copper which God then caused to come forth for Solomon.

Al-Ḥākim relates on the authority of Ibrāhīm b. Tuhmān, who had it on the authority of 'Aṭā' b. as-Sā'ib, who had it on the authority of Su'īd b. Jubair, who had it on the authority of Ibn-'Abbās, that the Prophet said, "Solomon was a prophet of God; whenever he stood in his place of prayer, he used to see a plant growing up before him; he then used to ask it, 'What is thy name?' and it used to reply, 'So and so;' he next used to ask it, 'Of what use art thou?' and it used to reply, 'Of such and such a use;' if it was for a medicinal purpose, it was noted down, and if it was for planting, it was planted. While he was thus praying one day, he saw a plant and asked it 'What is thy name?' and it replied, '*Al-kharṣūb*;' he next asked it, 'Of what use art thou?' and it replied, 'For the purpose of destroying this House.' Solomon thereupon said, 'O God, keep the genii ignorant of my death, so that men may know that the genii do not know the unseen.' He then made a staff out of it and leaned upon it, and the wood-fretter having eaten it, he fell down and was found to have been dead for a year. Men then knew, 'that had they (the genii) but known the unseen, they need not have tarried in the shameful torment for a year.'¹" Ibn-'Abbās used to recite the text of it thus, "مَا لَبِثُوا حَوْلًا فِي الْعَذَابِ الْمُهِنِ." "The genii therefore thanked the insect (worm) wood-fretter and have since been in the habit of bringing for it water and earth wherever it may be." He (al-Ḥākim) adds that this tradition has an authentic ascription of authorities.

As to the Beast which is to be one of the signs of the Hour of Resurrection, Ibn-'Umar says in reference to the words of God, "And when the sentence falls upon them we will bring forth a beast out of the earth that shall speak to them,"² that this will happen when men will fail to give orders to perform lawful things and to prohibit the performance of unlawful things. It is said to be a beast sixty cubits in length with legs and fur, and diverse in form resembling a number of animals; the hillock at Safā will rend over it, and it will come forth on the night of al-Muzdalifah (الْمِزَالَة), when the people would be going to Minā. Some say that it will come forth from al-Hijr, but others say, from the land of at-Tā'if; there will be with it the rod of Moses and the seal (ring) of Solomon. A person in pursuit of it will not be able to overtake it, nor will one fleeing from it escape it; It

¹ Al-Kur'ān XXXIV-13. ² Idem, XXVII-84.

will strike the Believer with the rod and write on his face, "Believer," and will stamp with the seal on the Unbeliever and write on his face "Unbeliever;"—so al-Hākim has related at the end of *المستدرک* (al-Mustadrak) on the authority of Abū-Hurairah who had it on the authority of the Prophet. It is also related in the same book on the authority of Abū't-Tufail who had it on the authority of Abū-Shurayb who stated regarding the Prophet as having said, "The beast will come forth on three occasions: on the first occasion it will come forth in the most distant part of al-Yaman, and the news about it will spread in the desert, but will not enter the town (القريّة), meaning Makkah. "Then after that there will be a long interval, and it will come forth on the second occasion near Makkah, when the news of it will spread in the desert and also enter the town; then there will be another spell of time and after that, while (one day) the people will be assembled in the mosque, the greatest as regards honour in the sight of God, the most loved one by God, and the most respected one in the estimation of God," that is to say, the sacred mosque, "and while they will be unmindful of it, it will make its appearance (suddenly) in the vicinity of the mosque between the Black Stone (الركن الأسود) and the Gate of the Bent-Makhzūm. The people will then disperse away from it in various directions, and only a party of the Muslims, who will know that they cannot escape from God by fleeing, will remain behind with it; it will then shake off the dust from their heads, and their faces will become so clear that they will look like the glittering stars. It will then proceed (in its course) on the earth, without any person in pursuit of it overtaking it, and any flee from it, escaping it, so much so that a man may take refuge from it in prayer, but it will come to him from behind him and will say, 'O such a one, indeed is it now that you are praying?' upon which he will turn round towards it, and it will brand him in his face and pass on. The people will (then) live near one another in their houses, will accompany one another in their travels, and will enter into partnership with one another in regard to their goods; the Believer will be distinguished from the Unbeliever, so that the Unbeliever will say to the Believer, 'O Believer, give me my claim,' and the Believer will say to the Unbeliever, 'O Unbeliever, give me my claim.'"

As-Suhail states that Moses asked his Lord to show him the Beast which is to appear to man upon which God caused it to come

forth out of the earth, and Moses having seen a sight which frightened and terrified him said, "Yes indeed, O Lord, cause it (now) to return!" God therefore caused it to return. He adds that the name of the Beast is *Aḥmad*;—so Muḥammad b. al-Ḥasan al-Mukri has mentioned in his commentary (of the *Kur'ān*). It is related that it will come forth when all good will cease to exist, lawful things will not be ordered (to be done) nor unlawful things will be prohibited, and when there will not remain any returner to the performance of God's commands or any repentant person.

It is related in a tradition that the Beast and the rising of the sun in the west will be among the first signs of the Hour of Resurrection, but it is not fixed as to which of them (two) will be the first to appear; so also the appearance of Antichrist (will be one of the first signs). It is, however, evident from the (different) traditions that the rising of the sun (in the west) will be the last of them, and it is also evident that the Beast to come forth will be only one. But it is related that from every country on the earth there will come forth a beast of the kind of which it is created, and that it will not be only one; at this rate the word of God *أول* ought to mean a certain species.

It is related on the authority of Ibn-'Abbās that it is the dragon (*ath-thu'bdn*) which was inside the Ka'bah and which the eagle suddenly snatched away when *Kuraish* desired to build the Sacred House; the bird when it snatched it away threw it on a remote mountain-top where the earth fed it. That is the Beast that will come forth, speak to men, and make its appearance near *aḥ-Ṣafā*;—so Muḥammad b. al-Ḥasan al-Mukri says, but it is related by only one narrator (improbable); he was, however, one of the learned men, and that is the reason that we have given his statement. *Al-Kurṭubī* states that it will be a young one of the she-camel of (the prophet) *Ṣāliḥ*, on account of the words of the Prophet in a tradition, "It will come forth foaming (at the mouth)," for there is no animal which foams (at the mouth) but a camel, which is also related by only one narrator.

In *الحيوان* (*al-Mufrān*) by adh-Dhahabī it is related regarding *Jābir al-Ju'fī* that he used to say that the Beast of the earth would be 'Alī b. Abī-Tālib, the author (of the book) adding that *Jābir al-Ju'fī* was a *Shi'ya'* holding the opinion of his returning, that is to say, that 'Alī would return to the world. The *Imām Abū-Ḥanīfah*, however, states, "I have never come across a greater liar than *Jābir al-*

Jā'fi, and any one more honourable than 'Atā' b. Abī-Ribāh." The Imām ash-Shāfi'i states, "Sufyān b. 'Uyaynah has informed me saying, 'We were in the house of Jābir al-Ju'fi, and he spoke something, upon which we went out, being afraid of the roof falling over us.'" I (the author) say that notwithstanding this; Abū-Dāwūd, at-Tirmidhī, and Ibn-Mājah have related traditions on his authority. He died in 166 A. H. .

The learned differ considerably as to the appearance of the Beast; some say that it will have the appearance of man, and others say that there will be collected in it the appearances of all animals.

Here there is useful information to be gained. The commentators differ in the commentary on the words of God, "We will bring forth a beast out of the earth that shall speak to them." Some say that it will speak to them of the falsoness of all religions excepting al-Islām;—so as-Suddī says; but some say that it will say to one, "This is a believer," and to another, "This is an unbeliever." Others, however, say that its words will be what God has said, "Men of our signs would not be sure," and that they (the words) will be in Arabic.

It is related regarding 'Alī as having said, that it will not be a beast with a tail, but it will be like a serpent, as it were suggesting that it will be a man. Most of the authorities, however, hold the opinion that it will be a beast. Ibn-Jurajj relates regarding Abū 'Zubair as having described it saying, "Its head will be the head of an ox, its two eyes the eyes of a pig, its ear the ear of an elephant, its horn the horn of a wild goat, its chest the chest of a lion, its colour the colour of a leopard, its waist the waist of a cat, its tail the tail of a ram, and its legs the legs of a he-camel with twelve cubits (distance) between every two joints." Ath-Tha'labī relates regarding Ibn-'Umar as having said, that the Beast will come forth out of a fissure in as-Safā, running like the running of a horse for three days, whilst a third of it will not yet be out(?). It is also related regarding Hudhaifah b. al-Yamān as having said "that the Apostle of God said, "The Beast will come forth out of the greatest fissure in point of honour in the sight of God; while Jesus will be making the circuit of the House with the Muslims, there will be a great

convulsion of the earth under them, and the hillock as-Safā will cleave open close to the road leading from as-Safā to al-Marwah (المرعى), and then the Beast will come forth out of as-Safā presenting at first (only) its head; it will be bright (in appearance) and will have fur and feathers; no pursuer will be able to overtake it, nor will any flier escape it. It will then brand men as "Believer" and "Unbeliever;" as to the Believer, it will leave his face as though it wore a glittering star and will write between his eyes, "Believer," and as to the Unbeliever it will leave on his face a black mark and will write between his eyes, "Unbeliever".

It is related regarding Ibn-'Abbās that he (once) knocked with his staff (on the hillock) as-Safā while he was in the state of *ihrām* and said, "The Beast, verily, hears this knocking with my staff." It is related regarding 'Abd-Allāh b. 'Umar as having said, "The Beast will come forth out of a cleft in Mt. Abū-Ḳubais, with its head in the clouds and its feet in the earth." It is related on the authority of Abū-Hurairah that the Prophet said, "Woe to the cleft, the cleft of Aj-yād!" twice or thrice, upon which he was asked, "Why is that, O Apostle of God?" and he replied, "Because out of it will come forth the Beast, and it will scream out three screams, which will be heard between the East and the West (the two horizons)." Some say that its face will be that of a man and the rest of its body like that of a bird, and that it will say to those who will see it, "The people of Mak-kah were with Muḥammad, but they were not sure of the Ḳur'ān."

(Side-information). If a man is directed to receive by a will or an order a beast (بهيمة), it may mean a horse, a mule, or an ass, because although originally it means philologically anything that walks or crawls or creeps, by general usage its meaning is restricted to quadrupeds, whilst a will or an order is to be construed in the sense of general acceptance. If a certain sense by general usage is established or accepted in one country, it applies to all the countries, in the same manner that if one takes an oath that he would not ride a beast, and then rides an unbeliever, he does not violate the oath, even though God has called him a beast, (al-Ḳur'ān VIII-57), and in the same manner that if one takes an oath that he would not eat bread, he truly violates it by eating bread made of rice in Ṭabaristān. This is what is declared (by ash-Shāfi'). Ibn-Suraij states that ash-Shāfi' has mentioned this in accordance with the general usage (of the term) by the

people of Egypt, the word being applicable to all riding animals in it, and in accordance with the use of the word in it, but as to the places where it is not applied to any animal but the horse, such as al-'Irāk, none but that animal can be given (in those places). Some, however, say that if the above order or will is made in Egypt, no animal but an ass can be given. He has said it in البحر (al-Bahr). In the word الدابة (ad-dābbah) are included a big and a small beast, a male and a female one, and a healthy (perfect) and a defective one. Al-Mutawallī says that none but a rideable one can be given.

(Further side-information.) To remain constantly on the back of a beast without any necessity for it, and to leave off alighting from it (even) for satisfying a want (of nature), is a thing disapproved, on account of what is related in the سنن (Sunan) of Abū-Dāwūd and by al-Baihaqī out of a tradition of Abū-Maryam on the authority of Abū-Hurairah, namely, that the Prophet said, "Beware of adopting the backs of your riding beasts as pulpits, for God has caused them to submit themselves to you to take you to a country, which you cannot reach (on foot), without causing yourself great fatigue, and He has assigned 'for you in the earth an abode;' accomplish therefore (only) your wants on their backs." It is allowable to remain on their backs for a want while it is being accomplished, on account of what is related by Muslim, Abū-Dāwūd, and an-Naṣā'ī on the authority of Umm-al-Ḥusain al-Aḥmasyah who said, "I went on the pilgrimage with the Apostle of God on the occasion of his last (farewell) pilgrimage, and saw Usamah and Bilāl, one of them holding the halter of the Prophet's she-camel and the other one holding up his clothes to shield him (the Prophet) from the heat, until he threw the last heap of pebbles (جمرة العقبة)."—So Ahmad, al-Hākim, and Ibn-Hibbān have related it, the two latter considering it to be authentic.

The Shaiikh 'Izz-ad-dīn b. 'Abd-as-Sulām says in المعاني (al-Fatāwā al-Mawānīyah), that the prohibition of remaining mounted on beasts while they are standing, possibly holds good if there is no need for it; and as to remaining mounted for a long time in the case of true wants, it may be required at one time in the performance of an act to which one is summoned (by religion), like the waiting at

‘Arafât, and another time it may be obligatory, as in the standing of the lines (of an army) in a battle with the believers in a plurality of gods, and in fighting with those whom it is obligatory to fight with; so also in the same manner, it may be required in a case of watching in a holy war, if there is any danger of the enemy attacking; there is no difference of opinion in this matter. There is a proof in the tradition of Umm-al-Ḥusain that a person in the state of *iḥrām* may protect himself with a shade (umbrella), both dismounted on the ground and mounted on the back of a beast, and most of the learned men have permitted it, excepting Mālik b. Anas and Aḥmad, who used to disapprove of one in the state of *iḥrām* mounted on the back of a beast shading himself, on account of what is related by the Imām Aḥmad regarding Ibn-‘Umar that he saw that a man had placed on his saddle a stick with two fork-like projections to it, and had placed cloth over it to obtain shade by its means, while he was in the state of *iḥrām*, upon which Ibn-‘Umar said to him, “Make yourself manifest to Him for whom you are in the state of *iḥrām*,” that is to say, “Expose yourself to the sun.”

As to the Prophet’s words, “Do not adopt the backs of beasts as pulpits,” he meant by them, “Do not settle down on their backs without any need.” Ar-Riyāshī stated, “I (once) saw Aḥmad b. al-Mu‘addil in the place of celebrating the solemnities of the pilgrimage on an excessively hot day exposed to the sun, and I therefore said to him, ‘O Abū’l-Ḥudl, there is a difference of opinion in regard to this matter; how would it do if you were to take it more easily?’ upon which he recited:—

‘I have made myself manifest to Him that I may take shelter in His shade,
On the Day of Resurrection, when the shade will contract;
Oh! grief betide thee, if thy efforts are in vain!
Oh! misery, if thy observance of the rites of pilgrimage is defective!’”

This Aḥmad b. al-Mu‘addil was a native of al-Baṣrah and a follower of the Mālikī school; he was reckoned among the renouncers of the world and the learned men of al-Baṣrah. His brother ‘Abd-aṣ-Ṣamad b. al-Mu‘addil was a well-known poet.

الدَّاجِن (ad-Dājīn).—A sheep or goat that is fed by men in their abodes, and so also a she-camel and a domesticated pigeon.

Fem. داجنة (*dājīnah*). Pl. دواجن (*dawājīn*). The lexicographers state that *dawājīn* are domesticated or tame birds, sheep or goats, and other animals beside these two kinds. *تد دجن في بيته* = *He has kept to his house*. Ibn-us-Sikkīt states that *شاة داجن و راجن* means a sheep or goat that keeps to houses and has become tame; he adds that there are some Arabs who use the word with a *ī*; other animals beside a sheep or goat are also thus called, for instance, hunting dogs, and al-Jawhari has quoted a distich of Labīd in support of it; he also states that Abū-Dujānah was a nickname of Simāk b. Kharashah, an account of whom will be given in the art. *القنفذ*.

It is related in the *صحیح* (*Sahih*) of Muslim, on the authority of Ibn-'Abbās, that Maimūnah informed him that there was a *dājīnah* (tame sheep or goat) belonging to one of the wives of the Prophet, which having died, the Prophet said, "Have you not taken its skin? You might have derived a benefit from it." It is also related in the same book and in the four *سنن* (*Sunans*) on the authority of 'Ā'ishah who said, "When the verse (said to have been abrogated) regarding stoning, and a woman suckling an adult ten times (becoming like his mother), was revealed, it was noted on a page, which (subsequently) lay under my couch, but when the Apostle of God died, and we were engaged in the business of his death, a *dājīn* (tame sheep or goat) entered (the house) and ate it." It is also related in her tradition, "We had a *dājīn*, which whenever the Apostle of God was with us, remained (with us), but when he went out, it used to come, and (not finding him) used to go away." It is related in a tradition, "May God curse him who mutilates his domesticated animals!" It is related on the authority of 'Imrān b. Husayn who said, "Al-'Aqlbā' was domesticated and tame (*dājīn*), and was not prevented from going to any watering tank or any house. It was the she-camel of the Apostle of God." It is said in the tradition about the lie *الأك* (regarding 'Ā'ishah), "The domesticated sheep or goat (*ad-dājīn*) used to come in and eat of her dough."

(Supplementary information.) Dujain b. Thābit Abū'l-Ghassal-Yarbū'ī al-Baṣrī has related traditions on the authority of Aslam the freedman of 'Amr b. Hishām b. 'Urwah b. az-Zubair. Ibn-Mu'īn states that his traditions are not worth anything. Abū-Hatim

and Abû-Zur'ah say that they are of slender authority; an-Nasâ'î states that they are not trustworthy; and ad-Dâraḳutnî and others state that they are not of a strong authority. Ibn-'Adî states, "It has been related to us regarding Ibn-Mu'în as having said, 'Dujain was the same as Jahâ.'" Al-Bukhârî states that Dujain b. Thâbit was the same as Abû'l-Ḡuşn, that he had heard traditions from Maslamah and Ibn-Mubâarak, and that Wakî' has related traditions on his authority. 'Abd-ar-Rahmân b. Mahdî states, "Dujain who was the same as Jahâ once said to us, 'A freedman of 'Umar b. 'Abd-al-'Azîz has related to me,' upon which we said to him that a freedman of 'Umar b. 'Abd-al-'Azîz could not have lived in the time of the Prophet; he thereupon said, 'It was Aslam the freedman of 'Umar b. al-Khaṭṭâb who related, "We spoke to 'Umar, 'What is the matter with you that you do not relate to us (the traditions) regarding the Prophet?" and he replied, 'I am afraid of either adding to, or deducting from, them, whilst I have heard the Apostle of God say, "Whoever intentionally tells a lie regarding me, his seat will be over the fire of Hell."'"'"' Ham-zah and al-Maydânî in *al-Anthâl* say that Jahâ was a man belonging to the tribe of Fazârah, that his sobriquet was Abû'l-Ḡuşn, and that he was the most foolish of men. Out of the instances of his folly it may be mentioned that Mûsâ b. 'Îsâ al-Hâshimî happening to pass by him one day, while he was digging a place behind al-Kûfah, asked him, "What is the matter with you, O Abu'l-Ḡuşn, why are you digging?" upon which he replied, "I have buried in this desert some dirhams, and (now) I do not know their place." Mûsâ then said to him, "It was necessary for you to place a sign or mark on the place;" he said, "I did do that." Mûsâ thereupon asked him, "What was it?" and he replied, "The clouds in the sky, which were shading the place, but now I do not find the place of the mark." Another instance also of his folly is that he went forth one day before day-break and stumbled in the outer hall of his abode upon the dead body of a murdered man; he then threw it into a well there. His father having come to know of it, took it out and buried it, and then strangling a sheep threw it into the well. In the meantime, the relations of the murdered man went about the streets of al-Kûfah inquiring after him, and Jahâ having come across them informed (them), "There was

a murdered man in our house, look at him; perhaps he is your friend." They therefore repaired to his house and let him down into the well, but when he saw the sheep (in it), he asked them, "Had your friend horns?" They thereupon laughed at him and went away. Another instance of his folly is that when Abū-Muslim al-Khurāsānī, the asserter of the rights (of the 'Abbāsides to the khilāfah), reached al-Kūfah, he said to those that were around him, "Which of you knows Jahā and will call him to me?" Upon this Yaḡṡīn said, "I shall." He then went out and called him; upon entering Jahā not finding anybody in the room but Abū-Muslim and Yaḡṡīn asked, "O Yaḡṡīn, which of you two is Abū-Muslim?" Jahā is an indeclinable noun, because it is a deviation from, or a distorted form of, جاح, in the same way that عَمْر is a deviation from عامر. جحواً, بجحور, جحاً = *he threw*.

الدَّارِم (ad-Dārim).—The hedgehog; so Ibn-Sidāh says. It will be described under the letter ق.

الدَّابِّي (ad-Dabā).—Locusts before they begin to fly. Noun of unity دَبَاة (dabāh). A rājiḡ says:—

"As if the bound ring of her ear-drop
Were on a young locust or a king of bees."

ارض مذبذبة (arḍ mudbiyah) = *A land abounding with locusts before they fly*. The Arabs say among their proverbs, "More numerous than locusts before they fly."

It is related in a tradition of 'Ā'ishah that she asked, "O Apostle of God, how will men be after that?" and he replied, "Locusts before they fly, the strong ones eating the weak ones, until the Hour of Judgment comes." The subject of locusts in general has been already given in the art. الجراد.

الدَّبَّ (ad-Dubb).—[The bear]. One of the well-known beasts of prey. Fem. دَبَّة (dubbah). Its sobriquets are ابو جهينة (abū-juhainah), ابو الحلاج (abū'l-hallāj), ابوسلمة (abū-sallamah), ابو حميد (abū-hamīd), ابوقنادة (abū-katādah), and ابو اللباس (abū'l-limās). ارض مدبة (arḍ madabbah) = *A land abounding with bears*.

The bear loves retirement. When winter comes, it enters its den which it forms among caverns and it does not come out of it

until the weather improves. When it is hungry, it sucks its hands and feet, by which means its sense of hunger passes away, and it comes out in spring as fat as ever.

It is of mixed natures, for it eats what the beasts of prey eat, what cattle graze upon, and what men eat. It is a part of its nature that when the time for leaping comes, the male retires with its female mate to a solitary place, and there the male leaps the female with the latter lying on the ground. The female brings forth its young one in the shape of a lump of flesh (at first), without any members of the body (attached) to it, and keeps fleeing from place to place with it out of fear of ants attacking the young one, as has been already told in the art. ۞۞۞; notwithstanding this, it keeps on licking it, until its limbs become distinguishable and it begins to breathe. It experiences great difficulty in bringing forth its young one, being sometimes at the point of death on the occasion of doing it. Some assert that it brings forth (its young one) by the mouth, and that what it brings forth is defective in formation, on account of its great desire for the male and its longing for being covered; owing to its great lust it (sometimes) invites man to copulate with it. It is a peculiarity of this species that in winter it fattens, and its movements cease, and that at that time the females bring forth the young ones. When it lies down on its chest in a place, it does not stir from it until after the lapse of fourteen days, after which it begins to move by degrees. If the female finds that it is overcome, it keeps on pushing its young ones before it, and when its fear on their account becomes excessive, it climbs up trees with them. It is a part of the nature of this animal that it has a wonderful power of understanding for the purpose of receiving training, but it does not obey its trainer until after the use of great force and excessive beating.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is a beast of prey, obtaining its nourishment with the help of its canine tooth. The Imām Aḥmad states that if it has no canine tooth, there is no harm in (eating) it, because originally it is permissible, and there is no certain evidence of its unlawfulness.

(Useful information.) The Imām Abū'l-Faraj al-Jawzī states at the latter end of *الأحكام* (*al-Adhkiyā'*) that a man (once) having

fled from a lion, fell into a well, and the lion also fell (into it) after him and finding in it a bear asked it, "Since when hast thou been here?" The bear replied, "Since some days, and hunger has almost killed me." The lion thereupon said, "Thou and I will eat this man and satisfy our hunger," but the bear said: "When we are hungry again what shall we do? It is better judgment therefore that we should take a pledge to him to the effect that we shall not hurt him and that he will plot some means of both our and his own escape, for he is better able to design a plan than ourselves." They therefore took a pledge to him, and he persevered, until he found a subterraneous passage, after reaching the end of which, he reached an open plane. In this way he himself escaped and caused also the other two to escape. The moral of this story is that a wise man never leaves off his prudence in any of his affairs to follow his desires, especially if he knows that in doing so there is his own destruction; but he considers the consequence of his affair and employs his prudence in it.

Al-Kazwīnī relates, in عجائب المخلوقات (*Ajā'ib al-makhlūqāt*), that there was (once) a lion which was in pursuit of a man; the man fled from it and took refuge on a tree, where he found a bear on one of its branches plucking the fruit. When the lion saw that, it came and stretched itself under the tree, watching for the man to descend. The man related, "I looked at the bear and found it pointing with its finger to its mouth to express, 'Keep quiet that the lion may not know that I am here.' I therefore remained in a puzzled state between the lion and the bear. Now, I had a small knife with me, which I took out and cut with it a portion of the branch on which the bear was, until when there was only a little of it left (to be cut), the bear fell down owing to its weight (breaking the branch). The lion thereupon sprang on it, and they two strove to throw each other down for a long time; the lion at last overpowered it, made it an object of prey, and then turned away from me."

(Proverbs.) The proverb, "More foolish than a she-bear (دب)," has been already given. As to the proverb, "More given to the commission of sodomy than Dubb," he was a man out of the Arabs, who used to show himself openly committing that act. As to the proverb, "More given to sodomy than a crupper," it is said so, because a crupper or leather thong never leaves the anus of a beast (a horse,

a camel, or an ass). As to the proverb, "More given to sodomy than a Christian monk," they are the words of a poet :—

"And more given to sodomy than a monk,
Who pretends that women are unlawful for him."

(Properties.) If its canine tooth is thrown into the milk of a suckling woman and that milk is then given to drink to a child, it will cut its teeth easily. Its fat removes patches of white leprosy, if it is applied (externally). If its right eye is tied in a rag and then hung on the arm of a person, he will not be afraid of the beasts of prey, and if it is tied on the person of one suffering from a continued fever, it will cure him of it. If its bile is used mixed with honey and fennel-water as a collyrium, it will remove dimness (darkness) of vision, and if it is painted over a place in which there is baldness, it will cause hair to grow in it. If two *dâniks* weight of its bile is drunk with hot water, it will benefit the lungs and piles, and expel wind. If its gall-bladder is tied on the right thigh of a man, it will act as an aphrodisiac. If its blood is used as a collyrium, it will prevent the growing of hair on the eyelids, and if it is used after extracting them, they will not grow (again). If its fat is rubbed over a child, it will act as an amulet for it against all kinds of evil; if a fistula is stuffed with it, it will prove beneficial: and if it is painted on a dog, it will go mad. If a piece of its skin is hung on the body of a boy with a bad temper, it will leave him. If its right eye is dried and hung on the person of an infant, it will not fear in its sleep.

(Interpretation of it in dreams.) A bear in a dream indicates an evil, a difficulty, and an affliction; sometimes a dream about it indicates deceit and treachery, and also a woman heavy in body, frightfully ugly in appearance, and given to amusements, play, and rejoicing. A dream about it sometimes indicates bonds and a prison, and sometimes it indicates a foolish enemy, and a dodgy impotent thief. He who dreams of riding a bear, will acquire a paltry government if he is fit for it, if not, anxiety and dread, of which after a time, however, he will be relieved. It sometimes indicates travelling, after which the traveller will return to his place.

الدَّبْدَب (*ad-Dabḍab*).—The wild ass;—so it is said in العَبَاب (*al-Uḥāb*). An account of it has been already given under the letter ح.

الدَّبْر (*ad-Dabr*).—A swarm of bees. As-Suhaili says that الدَّبْر (*ad-dabr*) are hornets.¹ As to الدِبْر (*ad-dibr*), they are young locusts. Al-Aṣmaʿi says that it has no u of un, derived from the same root; it is said that the n. of unity of it is خَشْرَمَةٌ (*khashra-mah*), and that the pl. of الدِبْر is formed as دُبُور (*dubūr*). Al-Hudhali says describing a vender of honey (عَسَال):—

“If a swarm of bees (*ad-dabr*) sting him, he fears not their stings.”

In this sense are interpreted the words of God, “Then let him who hopes (يرجو—fears) to meet his Lord,”² and “He who hopes (يرجو—fears) for the meeting of God,—verily, God’s appointed time will come.”³ An-Naḥḥās states that the commentators (of the Kurʾān) are agreed in the opinion that الرجاء in these two verses means fear. Hornets are also called *dabr*, as as-Suhaili has said, and on that account ʿĀṣim b. Thābit al-Anṣārī is called, “The one protected by hornets (حمى الدبر),” for when the believers in the plurality of gods slew him, they desired to expose his body as a public example, but God protected it by means of hornets, upon which they turned away from it, so that the Muslims (subsequently) took it and buried it. He had taken a pledge to God neither to touch a believer in the plurality of gods, nor a believer in the plurality of gods to touch him; God therefore protected him from them after his death.

In the first part of the History of Niṣāpūr by al-Hākim, it is related on the authority of Thumāmah b. ʿAbd-Allāh regarding Anas b. Mālik, who was one of those on whose authority the general body of the traditionists have related the traditions, as having said, “We went forth once from Khurāsān, and there was with us a man who used to vilify, or detract from the character of, Abū-Bakr and ʿUmar. We prohibited him, but he refused (to accept our advice); he was present with us at our morning meal one day and then went to answer a call of nature;

¹ In ʿOmān the hornet is called *dibl ʿakar* (*Vespa orientalis*), and the yellow wasp is called *dibl kīṭai* (*Polistes hebraicus*). ² Al-Kurʾān XVIII-110. Idem, XXIX-4.

having been late in returning to us, we sent to search for him; the messenger returned and said, "Reach your companion (for help)," so we went to him and found him seated on a stone in the act of accomplishing his want; a swarm of bees (or hornets) had come upon him and scattered his joints, joint by joint. We then collected his bones, and although they fell upon us, they did not harm us, but kept on consuming his joints.

It is said in a tradition, "Verily you will walk in the paths of those who will have gone before you, cubit by cubit, so much so, that if they will have walked over the nests (خشم) of bees (or hornets), you (too) will do the same." It is mentioned in الفائق (*al-Fā'iq*) that Sukainah the daughter of al-Ḥusain went (once) while she was very young to her mother ar-Rabāb crying, upon which the mother asked her, "What is the matter with you?" and she replied, "A small bee (*dubairah*) passed by me and stung me," meaning by it the dim. of دبرة (*dabrah*), which means a bee, so called on account of its skill (دبير) in preparing honey.

الدُّبْسِي (*al-Dubsi*), also called الدُّبْسِي (*al-Dubsi*).—A certain small bird, so named in relation to the expressed juice or honey of fresh ripe dates (دبس الرطب), for in the case of a relative noun the original form is changed, as in الدهري (*al-duhri*) السهلي (*as-suhlī*), القامي (*al-fāmī*) the seller of garlic or wheat, the analogical form of which last word would be فومي (*fāmī*). الادبس (*al-adbus*) as applied to birds and horses means one, in which there is a mixture of dust colour between black and red.

This bird is a species of wild pigeons, and the varieties of it are the Egyptian, the Hijāzī, and the 'Irāqī, being nearly like one another; but the best kind of them is the Egyptian variety; it has a colour inclined to black. Some say that it is the male of the dove (*al-yamām*). Al-Jāhid states that the author of منطق الطير (*Mantik al-tayr*) says that in the class of wild pigeons are included ringdoves (*al-kamādir*), turtle-doves (*al-fawākhit*), and what resemble them, *dabāsi*. When it screams, it is said to have هدل (*uttered a sound*), هديل, هديل, but when it comes out of joy it is said to have غرد (*warbled*), تغريدا. A human being is also said to have

نغريد (*tagrid*—warbling), but it is originally applied to birds. Some assert that الهديل (*al-hadil*) is a male pigeon. A *rājiz* says:—

“Like a *hudūd* whose wing the shooters have broken,
Calling out from the highest part of the road to a male pigeon.”

A description of *al-hadil* will be given under the letter *s*.

The Imām Ahmad and at-Tabarānī relate, giving as their authorities trustworthy men, on the authority of Yahyā b. ‘Umārah, who had it on the authority of his grandfather Hanash who said, “I entered al-Aswāf (in al-Madīnah) and took two birds of the *dabsi* kind, upon which their mother commenced to flap its wings over them, my intention being to slaughter them; in the meantime, Abū-Hanash came upon me, and seizing a date-palm branch (منبجة) beat me with it and said, ‘Do not you know that the Apostle of God has declared sacred (unlawful) everything, which is within the limits of al-Madīnah? المنبجة (*al-matyahkah*) is the bottom part of a branch of a date-tree and also the bottom part of a stalk of dates. Al-Aswāf will again be mentioned in the art. النهاس under the letter *n*.

It is related in الموطاء (*al-Muwatta’*), on the authority of ‘Abd-Allāh b. Abī-Bakr, that Abū-Talhah al-Anṣārī was (one day) praying in a garden belonging to him, when a bird of the kind called *dabsi* flew past him; it pleased him and kept flying in among the trees seeking an egress. He therefore followed it with his sight for a time, while he was yet praying, without remembering how much of the prayer he had said. He then mentioned to the Prophet what had befallen him in the shape of affliction and then said, “O Apostle of God, the garden is (given as) alms; make use of it as you please?”

Mālik states that it is related, on the authority of ‘Abd-Allāh b. Abī-Bakr, that one of the Helpers was one day praying in a garden belonging to him in al-Kuff in the season of dates, when the date-trees were laden (with fruit), being encircled with the bunches of dates. He looked at them and was pleased with what he saw of them; he then returned to his prayer, but did not remember how far he had already said it. He therefore said, “Affliction has befallen me in respect of this property,” and then going to ‘Uthmān b. ‘Affān who was at the time the Khalīfah, mentioned it to him and said, “It is (given as) alms; use it in

the cause of God." 'Uthmān b. 'Affān thereupon sold it for fifty thousand, and the garden has since been named al-Khamsūn. Al-Kuff is one of the valleys of al-Madīnah.

There was no part of Ibn-'Umar's property, with which he was pleased, and out of which he did not give (some) away in the name of God; his slaves used to know that of him. Sometimes one of them would stay in the mosque, and when Ibn-'Umar saw him in that good condition, he would manumit him. His friends used to say to him, "They are deceiving you," but he used to reply, "If one deceives us in the name of God, we are content to be deceived by him." He was once asked to sell a slave of his for thirty thousand, but he replied, "I am afraid of Ibn-'Āmir's dirhams causing affliction to befall me." Ibn-'Āmir was the person that wanted the slave. Hō therefore said to the slave, "Go away; you are free for the sake of God." On that account Abū-Sa'īd al-Khudrī said, "There was not amongst us any one who was not tempted by the temptations of the world, except Ibn-'Umar; he did not die, until he had manumitted a thousand purchased slaves or more than that. His good qualities and acts of kindness cannot be counted." The Hujjat-al-Islām al-Qazzālī states that they used to do this, entirely as a matter of mental examination and as an atonement for any shortcomings that might have occurred in respect of prayer; this is the only certain remedy for this disease, and nothing beside it can suffice.

It is a part of the nature of *ad-dabst* that it is never seen on the surface of the ground, and that in winter, it has winter quarters, and in summer, summer quarters; it is, however, not known to have a nest.

(Lawfulness or unlawfulness.) It is lawful agreeably with the opinions of all. It is related in the سنن (*Sunan*) of al-Baihaqī on the authority of Ibn-Abī-Lailā who had it on the authority of 'Aṭā' regarding Ibn-'Abbās as having said, "In the case of the domestic pigeon (الخضري?), *ad-dabst*, the ring-dove, the sandgrouse, and the partridge, if a person kills any of them in the state of *ihrām*, the penalty is a goat or sheep for each one of them."

(Properties.) The author of منهاج في الطب (*Minhāj fī-t-ṭibb*) says that it is the best of wild birds, the next best to it being *ash-shuhrār* and the quail; then come the partridge, the francolin, young.

pigeons, and *al-warashān*; it is hot and dry. الدبابسة (*ad-dibāsah*) are female locusts.

In the matter of its interpretation in a dream, it is like the quail, the interpretation of which together with that of *ad-dabst* will be given under the letter س.

الدجاج (*ad-Dijāj*).¹—[The common domestic fowl]. The د in the word may have any of the three vowels;—so Ibn-Ma'n ad-Dimashqī, Ibn-Mālik, and others say. N. of unity دجاجة (*dijājah*), applied both to the male and the female, the ة in it being like the ة in بطخ and حمامة. Ibn-Sīdah says that it is called *dijājah*, because of its (frequent) coming and going. دج القوم, يدجون, دج = *The company of people walked leisurely with close or short steps*; some say that it means *they came and went*. Al-Aṣma'ī states that الدجاجة (*ad-dajājah*) is the n. of unity of الدجاج (*ad-dajāj*), and that الدجاجة (*ad-dijājah*) is a ball of spun thread, but others say that a ball of spun thread is also spelt as دجاجة (*dajājah*);—so the Imām Ibn-Bidār says in شرح الفصيح (*Sharḥ al-Faṣīḥ*).

The sobriquets of the hen are ام الوليد (*umm-al-walīd*), ام حفصة (*umm-hafṣah*), ام جعفر (*umm-ja'far*), ام عقبة (*umm-ʿuqbah*), ام احدى (*umm-ahdī*), ام نافع (*umm-naḥf*), ام قوب (*umm-kūb*), and ام عشرين (*umm-iḥdāwī ʿashrīn*). When a hen grows old, there is no yolk in its egg, and when an egg is in that state, there is no chicken born out of it. It may be mentioned as a wonderful thing in connection with it, that all the beasts of prey may pass by it and yet it is not frightened, but if a jackal happens to pass by it, even if it is on the top of a house, a wall, or a tree, it throws itself down to it. The domestic fowl is described to have little sleep and to be quick in waking up; it is said that its sleeping and waking up take as long as it takes to let out and take in breath. It is said that it does that owing to excessive cowardice, and that the greatest dodge it can practise is not to sleep on the ground but to mount up a wooden shelf, a beam, a wall, or some such other thing when the sun sets, it betakes itself to that habit (for protection), and hastens to one of these things.

¹ In Maḥṣat the name *dijājat al-baḥr* is applied to the fish *Caranx rotterli* and *dijājat al-qubbah* to the fish *Chanos salmones*.

A chicken, when it comes out of the egg, is clothed (in feathers), able to maintain itself, elegant, pleasant (in appearance), and quick in its movements; if it is called, it answers the call. As days, however, pass over it, it becomes foolish, and loses its good appearance and sagacity, and its ugliness increases, in which state it continues, so that it is stripped of all the good things it possessed (at one time), until it comes to be in a state in which it is not fit but for slaughtering, crowing, or laying eggs.

The domestic fowl shares in different kinds of natures, thus it eats flesh and flies, which is out of the nature of the birds and beasts of prey, and it eats bread and picks up grain, which is out of the nature of cattle and birds.

A cock can be distinguished from a hen while it is in the egg, which may be done in this way:—if the egg is oval, limited in the breadth of its sides, it will give birth to a hen; and if it is round, broad in its sides, it will give birth to a cock. A chicken comes out of an egg, sometimes by hatching (the egg) and sometimes by burying it in dung or some such thing. There are some hens which lay eggs twice a day. A hen lays eggs during the whole year, excepting during two wintry months. The formation of the egg is completed in ten days; when it is first laid, its shell is soft, but when air comes in contact with it, it becomes hard (dry). It contains the white and the yolk, between which there is a thin membrane called قَامِيس (kamîs); on the top of it there is a tough membrane. The white is a mixed, viscous matter (juice), homogeneous (uniform) in its constituents, and stands in the position of the spermatic fluid, whilst the yolk is a delicate, soft matter (juice) resembling congealed blood, and is to the chicken the substance to derive its nourishment from, through its navel. The parts which are formed out of the white substance are the eyes of the chicken, then its brain, then its head, and then it collects together in a covering which becomes the skin of the chicken; the yolk collects and forms itself into another covering, which then becomes the navel cord of the chicken, through which it draws its nourishment, in the same manner as an embryo draws its nourishment through its navel cord from the uterine (menstrual) blood. Sometimes two yolks are found in one egg which, when it is hatched, gives birth to two chickens; this has been seen. The most nourishing and de-

licate eggs are those which contain most yolk, and the least nourishing are those which are laid by a hen not trodden by a cock; no animal is born out of this kind of eggs, and mostly also out of eggs laid during the waning of the moon, for eggs begin to fill up (become juicy) from the time of the new moon to the full moon, which is therefore the suitable period for the formation (of the young bird), whilst a condition opposite of that obtains from the full moon to its total disappearance. A chicken can be distinguished to be a male or a female one after ten days, by suspending it by its beak; if it moves, it is a male one, but if it remains still, it is a female one. Poets have described the egg (of the domestic fowl) in several ways, out of which description the following are the lines of Abû'l Faraj al-Ispahânî :—

“ There are in it wonders of workmanship and elegancies of form.
 Disposed in proportion and in a suspended state ;
 They are two humours, two juices mixed up in one form,
 With different and delicate temperaments.”

Ibn-Mâjah relates, out of a tradition of Abû-Hurairah, that the Prophet has ordered the rich to take sheep and goats for use, and the poor to use the domestic fowl, and has said, “ At the time of the rich using the domestic fowl, God gives an order for the destruction of towns.” Among the authorities for this tradition is ‘Alî b. ‘Urwah ad-Dimashqî, who, Ibn Hibbân says, used to fabricate traditions. ‘Abd-al-Latîf al-Bagdâdî states that the Prophet ordered the rich to use sheep and goats, and the poor to use fowls, because in doing so, he ordered each class of people to do according to its ability and according to the means within the reach of its power. The object of all this is that men should not sit idle, without striving to earn and to increase wealth and worldly good, and should not abstain from employing means to obtain them, for through these means one may be able to abstain from the property of others, and be content; and sometimes they may bring him wealth and riches; whilst leaving off exertions to earn may lead one to be in want and may necessitate his begging from people with outstretched hands, which is a blameworthy act according to the religious law. As regards the Prophet’s saying, “ At the time of the rich using the domestic fowl, God gives an order for the destruction of towns,” it means that, if the rich straiten the condition of the poor in their occupations (earnings) and mix with them in their means of livelihood, the way of the poor (for earning) would

closed, and they would perish, whilst the destruction of the poor would lead to ruin, and thus (indirectly) to the destruction of towns and to their becoming waste.

It is related, at the end of al-Bukhārī and in other books, that the Prophet said, "That word (of the soothsayer) is out of the truth; the *jinn* snatches it away and utters it in the ear of his patron (the soothsayer), like the calling of a domestic hen."

The *Imām*, the famous Abū'l-Faraj b. al-Jawzī states in *الاذكياء* (*al-Adhkiyā'*) regarding Aḥmad b. Ṭūlūn, the ruler of Egypt, that one day he was seated in a place of recreation belonging to him, sitting with his associates, when seeing a beggar with an old cloak on him, he put his hand to a cake of bread, a fowl, a piece of meat, and some *fālūdḥaj*, and ordered one of the slaves to take them to the beggar. The slave took the food and went with it to the beggar, and then returned, saying that the man was not cheerful (مضى بشي). Ibn-Ṭūlūn therefore said to the slave, "Bring him to me;" he was accordingly brought up before Ibn-Ṭūlūn, who questioned him, whilst he (the beggar) was not in the least nervous on account of Ibn-Ṭūlūn's dignity. Ibn-Ṭūlūn then said (to him), "Produce the letters which are with you and tell me truly regarding the person who has sent you, for I am sure you possess some secret;" he then caused the whipper to be present, upon which the beggar acknowledged that to him. One of those present then said, "This is by God, magic!" But Aḥmad replied, "There is no magic in it; it is simply an analogical deduction and an act of sagacity; it occurred in this way: when I saw his bad state, I sent him some food, thinking that he might be greedy enough to eat it to satiation, but he was neither pleased nor rejoiced with it, and did not even extend his hand to it; I therefore had him produced (before me), and on my talking with him, he met me with strength of heart and a ready reply. When therefore I saw the raggedness of his state, the strength of his heart, and the quickness of his reply, I knew that he possessed some secret,"

[The author here gives some particulars of the life of Abū'l-ḥabās Aḥmad b. Ṭūlūn out of the B. D. of Ibn-Kh.]

The *Imām*, the Ḥafīd Ibn 'Asākir relates, in his History, that Ḥaimān b. 'Abd al-Malik was a great glutton (in eating), and that

there are wonderful things related regarding him, out of which one is that one morning he breakfasted on forty roast fowls, forty eggs, eighty-four kidneys together with their fat, and eighty thin cakes of bread, and after that ate with the people at the general table. Another narrative out of these regarding him is that one day he entered a garden belonging to him, and ordered his gardener in charge of it to pluck the fruit out of it and to place them before him; he had his friends with him, and the company ate until they were satiated, but he kept on eating them, and that with a great zest; he then called for a roast goat or sheep, which he ate; then approaching the fruit, he ate them again with a zest; then two roast fowls were brought to him, which also he ate, and again turning to the fruit, he ate them again with a zest; and then a large bowl, capacious enough to hold a man sitting in it and filled with clarified butter, meal of parched barley, and sugar having been brought to him, he ate the whole of it; after that he went to the house of government, where a table was spread, and he did not fall short in any way in his eating there. Another of these narratives is that he went on the Pilgrimage and went to at-Ta'if, where he ate seven hundred pomegranates, a lamb, and six fowls, and a *makkûk* of Ta'ifi raisins having been brought to him, he ate all of them. It is said that there was a garden belonging to him, and a man coming to farm it gave him some of the money (in advance), upon which he was permitted to enter; he himself also entered the garden to look at it and commenced to eat out of its fruit, after which he gave permission for the garden to be farmed, but when the hirer was told, "Take the produce," he replied, "That (the contract) was before the Commander of the faithful entered it." It is said that the cause of his (last) illness was that he ate (one day) four hundred eggs, eight hundred figs, four hundred kidneys together with their fat, and twenty fowls; he was then laid up with fever which had spread among his troops; his death occurred through indigestion at Marj Dabik.

(Information.) One of the learned men says, "Let him who has eaten much and is afraid of getting indigestion, rub his hand over his abdomen thrice and say thrice, 'Tonight is the night of my festival, O my stomach; may God be pleased with my lord Abd 'Abd-Allâh al-Kurashî (the Prophet)!' upon which what he has eaten will not hurt him." This is a wonderful and tried remedy.

It has been related to us, on various authorities and in various ways, that a woman (once) came with her son to the (my) Master, the Shaikh 'Abd-al-Kādir al-Gilānī,—may God render his soul sacred!—and said, "I find that the heart of this my son is excessively attached to you; I therefore give up my right to him for God's and your sake; accept him." The shaikh thereupon accepted him, and ordered him to exert himself to the utmost, in doing religious penance and in walking in the path of righteousness. His mother came to him one day, and finding him emaciated and pale with traces of hunger and sleeplessness, and eating barley bread, went in to the shaikh and found before him a vessel containing the bones of a roast fowl which he had eaten. She therefore said, "O my master, you eat the flesh of fowls, and my son eats barley bread!" The shaikh thereupon placed his hand over those bones and said, "Rise up by the order of God who brings to life dead and old bones," upon which a well-formed fowl rose up and cackled; the shaikh then said, "If your son becomes like this, he may eat what he pleases."

[The author here quotes from the B. D. of Ibn-Kh., out of the biography of al-Haitām b. 'Adī certain anecdotes related by him to the Khalīfah al-Mahdī regarding the hospitality and meanness of the Badawī Arabs.]¹

(Lawfulness or unlawfulness.) It is lawful to eat the domestic fowl, because it is one of the approved things, on account of what has been related by the two Shaikhs (al-Bukhārī and Muslim), at-Tirmidhī, and an-Nasā'ī, on the authority of Zabdam b. Miḍrab al-Jarmī, who said, "We were with Abū-Mūsā al-Ash'arī, and he called for a table, upon which was placed the flesh of fowls. In the meantime, a man belonging to the tribe of Beni-Taim-Allāh, dark looking in appearance and resembling slaves, came in there; so he said to him, 'Come on;' but the man hesitated; he therefore said to him again, 'Come on; I have seen the Apostle of God eat it;'" or according to another version, "'I have seen the Prophet eat a fowl.'" This man stopped and hesitated, because (perhaps) he had seen it eating human ordure and therefore considered it filthy; but it is also possible that he hesitated on account of the dubiousness of the order regarding it, or because he had no proof (of its lawfulness) and therefore hesitated, until he could know the order of God (regarding it). There is a pro-

¹ De Slane's T. Vol. III, pp. 635 and 636.

hibition of the use of the milk, flesh, and eggs of an animal that eats dung. It is related in *الكامل* (*al-Kāmil*) and *الميزان* (*al-Mizān*), in the biography of Ḡālib b. 'Ubaid-Allāh al-Jadhri, the authority of Nāfi' being omitted, on the authority of Ibn-'Umar, that whenever the Prophet wished to eat a fowl, he used to order it to be tied up, which was done for days, after which he used to eat it.

It is said in the *فتاوى* (*Fatāwā*) of the Kāfi Ḥusaini that if a man says to his wife, "If you do not sell these fowls, you are divorced," and if she kills one of them, she is divorced on account of (her) withholding from selling (it); if she wounds it and then sells it, whilst the wound is inflicted in such a manner that, if the fowl is slaughtered afterwards, it cannot be lawful (for eating), the sale is not valid, and the divorce takes effect, or otherwise the oath becomes null and void.

(Side-information.) It is not lawful to sell a fowl with eggs in it, for eggs, in the same manner as it is not lawful to sell a she-goat or ewe with milk in its udders, for milk. It is unlawful to sell wheat for its flour, and sesamum for its oil-cake (dregs after the expression of oil), and what resembles it, because it is unlawful to sell a thing which is an increase, for the original, which contains it.

(Side-information.) With regard to an egg which is inside a dead bird, there are three opinions, given by al-Māwardī, ar-Rūyānī and ash-Shāshī, but the correct one is what is stated by Ibn-al-Kaṭṭān and Abū'l-Fayyād, and what has been accepted by the general body (of authorities), namely, that if it has become hard, it is clean, or otherwise unclean. Another opinion is that it is absolutely clean;—so Abū-Ḥanīfah says, on account of its being independent of the parent bird, resembling in that respect a child. The third opinion is that it is absolutely unclean;—so Mālik says, because before its separation (from the parent bird) it is a part of the bird; it is so said by al-Mutawallī, on the authority of the text (نص) of ash-Shāfi', but it is a strange and weak extract. The author of *اللباس* (*al-Labās*) and *البهر* (*al-Baḥr*) says that, if this egg were to be placed under a bird, a young bird may come forth out of it, and this young bird would be clean according to all the opinions, like other animals. There is no difference of opinion with regard to the external part of the egg being unclean. As to the egg which comes out during the life-time of a fowl, is its outer part unclean? There are

two opinions with regard to it, which have been related by Māwardī, ar-Rūyānī, al-Bagawī, and others, (the two opinions) being based on the two opinions regarding the fluid (moisture) from the vulva of a woman. It is said in *المهذب* (*al-Muhadhdhab*) that it is declared that the fluid (moisture) from the vulva of a woman is unclean, whilst al-Māwardī states that ash-Shāfi'ī has declared it to be clean in one of his books, and he then speaks of its uncleanness on the authority of Ibn-Suraj. The substance of the difference in respect of it is that they are two statements and not two opinions. The Imām an-Nawawī states that the fluid (moisture) from a vulva is absolutely clean, being equally so, whether it is the vulva of a beast or that of a woman, which is the true opinion. If we deduce that the fluid from the vulva is unclean, then an-Nawawī has copied in *شرح المهذب* (*Sharḥ al-Muhadhdhab*) out of the *فتاوى* (*Fatāwā*) of Ibn-aṣ-Ṣabbāḡ, from whom he does not differ, that it is not at all necessary to wash a newborn child, in which opinion all agree; he says, at the end of the chapter *الأنية* (*al-Aniyah*) of the same *شرح* (*Sharḥ*), that there are two views regarding it, which al-Māwardī and ar-Rūyānī have given, and which are also given by the Shaikh Abū-Amr b. aṣ-Ṣalāḥ in his *فتاوى* (*Fatāwā*). I have seen, in *الكافي* (*al-Kāfi*) by al-Khuwārazimī, that water does not become unclean by its (a newborn child) falling into it. It is therefore possible that the difference of opinion is based on the old statement, namely, that it is not necessary to wash on account of its uncleanness being an excusable thing. As to a child which has separated alive from the mother after the death of the latter, it is itself clean, without any difference of opinion; and so also without any difference of opinion, it is necessary to wash (only) its external parts. As to the fluid which escapes with a child or anything else, it is unclean, as ar-Rāfi'ī has declared in *الشرح الصغير* (*ash-Sharḥ as-sagīr*) and an-Nawawī in *المهذب* (*Sharḥ al-Muhadhdhab*); the Imām says that there is no doubt about it. As to the fluid which comes out from inside the vulva, it is unclean, as has been already said, and although we say that the penis of a man who has had sexual intercourse is clean, and other things like that, we do not decide so in respect of the fluid (from the vulva) when it comes out. It is said in *الكفاية* (*al-Kifāyah*) that the difference between the fluid from the vulva of a woman and that from the interior of the penis is, that it (the former) is

viscous, cannot separate by itself, and is unmixable with other kind of fluids from the body; it is therefore unlawful. I (the author) state that the fluid (moisture) is a white watery fluid, (in consistency) between the seminal fluid and sweat, as is stated in شرح الموهب (Sharḥ al-Muḥadḍḥab) and other books.

The subject of fowls and other animals feeding on ordure, will be treated of under the letter س, under the Lawfulness &c. in the art. السخلة.

(Proverb.) "More affectionate than a domestic fowl."

(Properties.) The flesh of domestic fowls is highly moderate in the heating property: The eating of a young male fowl increases intellect and spermiatic fluid, and clears the voice, but it injures the stomach and those that undergo great physical exertion; its injurious effects may, however, be avoided by drinking over it a beverage made of honey; it suits out of constitutions, the temperate one, out of men, the young ones, and out of seasons, that of spring. Know that domestic fowls are moderate in their nature, in respect of eating them, being neither hot with a tendency to produce biliousness, nor cold producing phlegm; I do not know whence the vulgar and the physicians have gathered the ignorant notion of their injurious effect on gout and their capability of producing it, but those that say that, do so, depending only on their property and nothing else. The flesh of domestic fowls improves the complexion, and their brains increase the substance of the brain and intellect; they are a nourishing food for persons in easy circumstances, especially before they lay eggs.

As to their eggs, they are hot, inclined to moisture and coldness (dryness). Bayārūḳ states that the white is cold and damp, and that the yolk is extremely hot for disease of the liver; a fresh egg is useful in increasing the sexual power, but if it is eaten continually (for a long time), it produces freckles; it is slow in digesting, and its injurious property may be avoided by restricting oneself only to the yolk: it produces a laudable humour. Know that the best of eggs for the use of human beings are those of domestic fowls and francolins, if they are fresh and moderately boiled, but if they are old (hard), they cause indigestion and fever. An egg can be kept for a long time, and if it can be digested, it furnishes a large quantity of nourish-

ment; a half-boiled egg gives a large quantity of nourishment; one that is boiled in vinegar binds the bowels; and a plain one is useful in inflammation (heat) of the stomach and bladder, and in hemöptysis (spitting of blood), and clears the voice; the most useful of the boiled eggs is one which is thrown into water while it is being boiled, and kept in it, until the number one hundred is counted, and then taken out.

[The author here gives three remedies for the removal of an impediment to coition, the first one consisting in writing certain letters on the sides of the blade of a sword, then cutting with it a clean egg of a black fowl into two halves, and giving one to the woman and the other to the man to eat. The other two remedies consist in writing certain verses of the *Qur'ân* and certain unintelligible words and letters, and using them as amulets.]

Ibn-Waḥshiyah states that if the brain of a domestic fowl is placed specially on the bite of a serpent, it will cure it. Al-Ḳazwî states that if a domestic fowl is cooked with ten white onions and a handful of peeled sesamum, until it is overdone, and then if its flesh is eaten and its gravy drunk, it will increase the sexual power and strengthen the sexual desire. Another authority states that the continual eating of the flesh of fowls gives rise to piles and gout, but this is the statement of one ignorant of medicine and of ignorant physicians, as has been already mentioned. Al-Ḳazwî states that there is a stone found in the crop of the domestic fowl, which, if it is tied to the body of an epileptic, will cure him, and which, if it is suspended on the person of a man, will increase his sexual power and avert from him the evil eye; if it is placed under the head of a child, it will not fear in its sleep. If the mute of a black fowl is stuck on the door of a company of people, enmity and ill-feeling will spring between them; and the bile of a black fowl, if it is used locally, acts as an aphrodisiac. If the head of a black fowl is buried in a new earthen jug under the bed of a man who has quarrelled with his wife, he will be immediately on good terms with her. If a man employs locally (as an enema) the oil of a black fowl, about the weight of four dirhams, it will excite (in him) the venereal desire. If the two eyes of an intensely black fowl, and the two eyes of a black cat are taken, dried, and reduced to a fine powder, and then used as a collyrium, the person using it as such will be able to see spiritual beings,

who, if he asks them (regarding anything), will inform him what he desires.

(Interpretation of fowls in dreams.) Fowls in a dream indicate submissive and humble women. A fowl that sleeps much and is steady, fat, serious (noble), and slow indicates a woman of a mean origin or a treacherous one. Chickens indicate bastard children. Sometimes a fowl indicates a woman possessing children. Its going to a sick man indicates restoration to health for him. The crowing of a fowl (hen) indicates an evil, a calamity, and death. In the same manner, the going of chickens to a healthy man indicates a warning of his being attacked by an illness in which it will be necessary for him to make use of them; but sometimes their going in, indicates expulsion of anxieties and calamities, joy, and a succession of comforts and happiness; a chicken indicates a male child, a pleasing dress, or joy to one who is in straitened circumstances. Sometimes the sight of a domestic fowl (hen) in a dream indicates a languid and foolish woman possessing beauty, a legal concubine, or a (female) slave. He who dreams of slaughtering a fowl, will take the virginity of a (slave) girl, and he who hunts or seizes it (in a dream), will acquire a government and wealth without any trouble, from foreigners. He who sees (in a dream) fowls and chickens being driven from place to place, will become a prisoner. He who dreams of common fowls or peafowls cooing or making a noise in his house, is impious or wicked. The feathers of fowls indicate wealth, and their eggs may be interpreted as women, on account of the words of God, "As though they were a sheltered egg."¹ One egg indicates for a man who dreams of its being in his hand, if his wife is pregnant, that she will give birth to a girl, and if he is single (unmarried), that he will marry. If one dreams of eggs being swept away from place to place in the same manner as sweepings are, the women of that place will be made captives. He who dreams of eating raw eggs, will take (eat) unlawful property, whilst cooked eggs indicate lawful means of sustenance acquired by exertions. If a pregnant woman dreams of having been given a peeled egg, she will give birth to a girl. The chickens of domestic fowls indicate bastard children. He who peels an egg, eats the white of it, and throws away the yolk

¹ Al-Hur'an XXXVII-47.

(in a dream), is a ransacker of graves and takes away the shrouds of the dead, on account of what has been related regarding Ibn-Sīrīn, namely, that a man having come to him and said, "I dreamt that I peeled an egg, and then threw away the yolk and ate the white of it," he said, "This man is a ransacker of graves," upon which he was asked, "How do you conclude that?" and he replied, "The egg is the grave, its yolk is the body, and the white is the shroud; he throws away the dead body and takes (eats) the price of the shroud, which is represented by the white." It is related that a woman came to Ibn-Sīrīn and said, "I have dreamt that I laid eggs under timbers, and chickens came forth (out of them)," upon which he said, "Woe be unto you! fear God, for you are a woman who brings men and women together in a matter with which God is not pleased." His companions thereupon said to him, "O Abū-Muḥammad, you have reviled the woman; how do you conclude that?" and he replied, "From the words of God regarding women, who are likened to eggs, 'As though they were a sheltered or protected egg;' and God has said, likening hypocrites to timber, 'They are like timber propped up;'¹ the eggs are women, and the timbers are mischief-makers, whilst the chickens are the children begotten by adultery."

الْحَبَشِيَّةُ الدِّجْدَجَةُ (*ad-Dijdjat al-Habshiyah*).—The Abyssinian fowl. It is a variety of the bird above described.

Ash-Shāfi'ī states that it is unlawful for a person in the state of *iḥrām* to kill an Abyssinian fowl, because it is wild (in its nature) and can prevent itself (being taken) by flying, though sometimes it may take to living in houses. The Kūḍī Ḥusain states that the Abyssinian fowl resembles in appearance the francolin and is called in al-ʿIrāq the Sindī fowl; if one kills it (in the state of *iḥrām*), he is bound to pay a penalty. Mālik, however, states that there is no penalty for a person in the state of *iḥrām* killing an Abyssinian fowl, because of its becoming tame, and in the same manner, in respect of every wild animal which has become tame. According to ash-Shāfi'ī, there is a penalty for it, as opposed to the doctrine of Mālik. The Abyssinian fowl is the same as the wild fowl, and in appearance and colour nearly resembles the common domestic fowl;

¹ Al-Ḥurʿān XXXVII-47. • Idem, LXIII-4.

it mostly dwells on the sea-coasts and is found in large numbers in Morocco; it takes shelter in places abounding with tamarisk trees, in which it lays its eggs. Al-Jāhid states that its chickens, and in the same manner, those of the peafowl and the Sindī duck come forth out of their eggs ready clothed in feathers and able to obtain their food, picking up grain immediately they are born, like the chickens of the domestic fowl; it is also called الغرغر (*al-girgir*—the Guinea-fowl), which will be described under the letter غ.

الدَّجَّج (*al-Dajj*).—A certain small bird about the size of the wood-pigeon, out of the class of aquatic birds, fat with good flesh, and found in Alexandria and other places like that on the sea-coasts;—so Ibn-Sidah says.

الدَّحْرَج (*al-Duhraj*).—A certain small insect;—so Ibn-Sidah says.

الدَّخَّاس (*al-Dakkhās*).¹—Like الدَّخَّاس. A certain small animal that disappears in the dust (earth). Pl. الدَّخَّاسِيس (*ad-dakkhāsīs*).

الدَّخْس (*al-Dukhhas*).²—[The dolphin]. A certain species of fish, the same as the dolphin;—so Ibn-Sidah says. Al-Jawharī states that the word is like *as-Suraḍ* (in its measure), and that it is a certain animal in the sea, that saves a drowned person, whom it carries on its back that he may be helped in swimming; it is called the dolphin, which will shortly be described under this letter.

الدُّخَّل (*ad-Dukhal*).—A certain small bird. Pl. الدُّخَّالِيس (*ad-dakhhālīs*). It is of a dust colour and alights on the tops of trees and date-palms. N. of un. دُخْلَة (*dukhkhalah*). In Kitāb Adab al-kātib, it is said that *ad-dukhkhal* is the same as *ibn-tummarah*.

الدُّرَّاج (*al-Durrāj*).—[The francolin]. Its sobriquets are أَبُو الْحَاجَّاج (*abū'l-hajjāj*), أَبُو خَطَّار (*abū-khaṭṭār*), and أَبُو دَبْلَه (*abū-dablah*), which last will be described under the letter ف. N. of un. دُرَّاجَة (*durrājah*).

¹ Probably the same as *ad-dakkhās*. ² The author gives the spelling with a double *kh*. It is evidently a dialectical variety of الدَّخْس (*ad-dukhhas*) which the author has given under the letter ت.

It is an auspicious bird, much given to breeding, giving the happy tidings of the arrival of spring, and saying, "By a spirit of thankfulness, happiness lasts (بالشكر ندوم النعم)," its cry being composed of these words, which it pronounces in an uninterrupted manner. It is in a pleasant mood in clear weather and a northerly wind, but its state becomes bad in a southerly wind, so much so that it is then unable even to fly. It is a bird with the under (inner) part of its two wings of a black colour and the upper (outer) part of a dusty colour, and of the same size as the sand-grouse, but more delicate (than it). The word *durrāj* is applied to both the male and the female, so that it is necessary to use the word الحيقطان (*al-ḥaykutān*) to specify the male. أرض مدرجة (*ard madrajah*) = A land abounding with francolins ;—so al-Jawharī says.

Sībawaih says that the n. of m. of الدراج (*ad-durrāj*) is درجوج (*darjūj*), and that ديام (*dailam*) is the male of it. Ibn-Sīdah states that *ad-durrāj* is a bird resembling *al-ḥaykutān*, and that it is one of the birds of al-'Irāk. Ibn-Duraid states, "I consider it a post-classical word, and it is originally الدرجة (*ad-durajah*) of the same measure as الرطبة." As to al-Jāhīd, he has placed it among the divisions of pigeons, because it collects its young ones under its two wings, in the same manner as pigeons do. It may be mentioned among its characteristics that it does not keep its egg in one place, but removes it, so that no one may know of its place, and that it does not tread in houses, but does that act in gardens. Abū't-Tayyib al-Ma'mūnī says, describing a francolin:—

"A present has been sent to us of a thing possessing great beauty,
Like the plants of spring, aye even better,
Dressed in a mantle of pomegranate and myrtle,
And in a shirt of jessamine and lily."

A further description of it will be given in the art. القبيح under the letter ق. Al-Jāhīd states that it is of such a make that it does not become fat, but becomes (simply) large, and that when it becomes large it does not carry any flesh (on it).

(Lawfulness or unlawfulness.) It is lawful, because it belongs either to the class of pigeons or grouse, both of which are lawful.

(Proverb.) "Such a one seeks for a francolin in the den of a lion," applied to one who seeks for a thing which is impossible to be found.

(Properties.) If its fat is taken and melted with the oil of *kādhī*, and three drops of it are dropped into a painful ear, it will relieve the pain in it by the order of God. Avicenna states that its flesh is better than that of ring-doves, and more delicate and moderate than it; the eating of it increases the power of the brain, understanding, and seminal fluid.

(Interpretation of it in a dream.) A francolin in a dream indicates wealth, and some say that it indicates a woman or a slave. He who dreams of possessing it or having it with him, will come to be in possession of wealth, a legal concubine, or a slave, or will marry.

الدَّارِج (ad-Darrāj). —The hedgehog. It is an epithet in which the quality of the substantive predominates, the animal being so called, because it creeps along the whole night;—so Ibn-Sidah says.

(Information foreign to the subject.) The *إِسْتِذْرَاج* (*istidrāj*) of God to man is God's renewing his favours, as often as he commits new sins, and His causing him to forget to ask for forgiveness, and then punishing (taking) him little by little, not suddenly. Ahmad relates in *الزُّهْد* (*az-Zuhd*), on the authority of 'Uqbah b. 'Āmir, regarding the Prophet as having said, "If you see God giving a man out of the worldly things what he loves, notwithstanding his sins, that is *istidrāj*;" he then recited, "And when they forgot what they were reminded of, we opened for them the gates of everything, until when they rejoiced at what they had, we caught them up suddenly, and lo! they were in despair." Ibn-'Aṭīyah states that it is related regarding some learned man as having said, "God is merciful to the man who ponders over this verse, 'until when they rejoiced at what they had, we caught them up suddenly, and lo! they were in despair.'" Muhammad b. an-Naḍr al-Hārithī states that those people (regarding whom the verse was revealed) were granted a respite for twenty years. Al-Ḥasan has said, "By God, there is no man for whom God has amplified (the good things of) the world and who is not afraid that he may be deceived with it, but that he is defective in his works and has a shortcoming in his judgment, and there is no man from whom God has withheld the worldly things and who does not think that there is any good for him in it, but that he is defective in his works and has a shortcoming in his judgment." It is related

that God inspired Moses with, "If you see poverty approaching you, say, 'Welcome to the mark of the pious;' and if you see riches approaching you, say, 'A sin, the punishment of which is hastened.'"

الدَّرْبَابُ (*ad-Darīb*).—A certain bird, generated between the green magpie (شَقْرَاق) and the crow, which is visible in its colour. It is, as Aristotle says in النُّعُوت (*an-Nu'ūt*), a bird fond of being in the company (of men) and capable of being trained and reared; it is wonderful in its whistling and cooing; thus, sometimes it is clear in its notes and cooes like the turtle-dove, sometimes it neighs like the horse, and sometimes it whistles like the bulbul. Its food consists of plants and fruit, and also flesh and other things beside those; its places of habitation are thickets and trees with thickly entangled branches.

I (the author) state that the bird of this description is what the people call *abū-zurāik*, for it is of this description. It is also called *al-kik*, and a further account of it will be given under the letter ق.

الدَّرَجُورُ (*ad-Durujru*).—Al-Kazwīnī states that it is a certain small animal, speckled with red and black spots, and said to be poisonous; whoever eats it has ulcers formed in his bladder, and suffers from retention of urine and dimness of vision; his penis and pubes swell up, and his intellect becomes confused.

(Lawfulness or unlawfulness.) It is unlawful, on account of its injurious effects on the body and intellect.

الدِّرْسُ (*ad-Dirṣ*).—A young one of the hedgehog, the hare, the jerboa, the rat and mouse, the cat, a she-wolf, and of other animals like those. Pl. *أَدْرَاسٌ* (*adrās*) and *دِرَاسَةٌ* (*dirāṣah*). As-Suhaili states, *التَّعْرِيفُ وَالْإِلَامُ* (*at-Ta'rif wa'l-ilām*), that the Arabs call a fool *bū-dirṣ*, on account of his playing with *adrās* which is the plural of *dirṣ*, a young one of a bitch, a cat, and such other animals. The obriquet of the jerboa is *أُمُّ أَدْرَاسٍ* (*umm-adrās*);—so al-Aṣma'i says.

(Proverbs.) "A *durāṣ* has lost (its way to) its hole," applied to one who cannot arrange his affairs properly. Tufail says:—

"Not even the jerboa, in a land in which one misses his way,
Is a greater lagger behind than Kaïs, when the night becomes dark."

الدُّرَّة (ad-Durrah).—The parrot, which has been already described under the letter پ.

The Shaikh Kamâl-ad-dîn Ja'far al-Udfawî relates, in his book الطالع السعيد (at-Tâlî' as-sa'id), in the biography of Muḥammad b. Muḥammad an-Naṣībî al-Kûṣî, the excellent, the relater of traditions, the learned, that he informed him that he was (once) present with 'Izz-ad-dîn b. al-Baṣrâwî, the chamberlain at Kûs, who used to hold assemblies in which the headmen, the excellent, and the learned used to meet. The Shaikh 'Alî al-Ḥarîrî came there and related that he had seen a parrot (durrah) recite the chapter of the KUR'ÂN (XXXVI), upon which an-Naṣībî said that there was a crow which used to recite the chapter of مَجْدَة (XXXII), and that whenever it came to the place (in it) of prostrating, it used to prostrate and say, "My figure has prostrated to Thee, and my heart is at ease with Thee (as my support)."

الدَّصَّاسَة (ad-Dassâsah).¹—A certain deaf serpent that buries (conceals) itself in the dust; but some say that it is the same as *shahamat al-arḍ*, which will be described under the letter ش.

الدَّعْمُوقَة (ad-Da'sûkah).—A certain small insect like the beetle *al-khunfusû*; and sometimes a girl and a woman of a short stature are called by that name, being likened to it;—so it is said in الحكم (al-Muḥkam), and also in مختصر العين (Mukhtaṣar al-'Ayn) by az-Zubaidî, who has, however, spelt it in a corrected copy of the book with a *jathah* on the letter د.

الدُّعْمُوس (ad-Du'mûs).²—A certain animalcule that dives in water. Pl. الدعاميس, (ad-da'âmîs), like برغوث, pl. براغوث. As-Su-hailî states that it is a certain small fish like the water-serpent. Du'aimîs was the name of a man; he was cunning and knowing, and an account of him will be given under the Proverbs, "This one is the Du'aimîs of this affair," means that this man is acquainted with this affair.

Muslim relates on the authority of Abû-Hassân who said, "I said to Abû-Hurairah, 'Two of my children have died; will you

¹ Gen. Eryx. In Egypt *E. thebaicus* and *E. jaculus*; in W. Palestine *E. jaculus*; and in 'Omân *E. jayakari*. ² This name is given in 'Omân to the common earth-worm, *Lumbricus*.

relate to me some tradition regarding the Prophet, which may afford solace to our minds, on account of the loss of those belonging to us who have died?' and he replied, 'Yes, "Your little children will be roamers (دعاميس — *da'āmīs*) in Paradise," that is to say, they will not be prevented from entering any house in Paradise. "One of them will meet his father," or he (the Prophet) said, "his parents," "and taking hold of him by his hand or with his clothes, in the same manner as I have taken hold of you by this portion of your white clothes, will say, 'This is such a one, let him not be prevented from entering,' and he and his father will then enter Paradise."'" It is related in a tradition that a man having committed adultery, God transformed him into a *du'mūs*.

One of the authorities states that *ad-du'mūs* is a chamberlain of a king, one who acts according to his will in the management of affairs before him. Umayyah b. Abī's-Salt says:—

"A chamberlain (*du'mūs*) at the gates of kings,

"And a gate-keeper,—opener (of gates) to men."

The Hâfiḍ al-Mundhirī states in الغريب والغريب (*at-Targīb wa't-tarhīb*), on the subject of this tradition, that *ad-da'āmīs* is the pl. of *du'mūs*, which is a certain small insect or animalcule of a colour inclined to black, and found in pools of water, and to which he (the Prophet) likened an infant in Paradise, on account of the smallness of its size and the quickness of its motion. Some say, however, that it is a name given to a man who is in the habit of frequently visiting kings, going in to them and coming away from them often, without waiting for permission from them, and without fearing as to where he is going in their houses, and to whom he (the Prophet) likened an infant in Paradise, owing to its constant roaming about in Paradise wherever it pleases, not being prohibited from entering any house or place; this is its apparent meaning. Al-Jâhiḍ states that the larvæ of mosquitoes or gnats, *an-nāmūs*, when they become larger in size, become *da'āmīs*, which are born out of stagnant water, and when they become still larger they are butterflies; this is the ground for belief of those who hold locusts to be marine animals.

Ad-du'mūs is a creature that does not live at the commencement of its existence in anything but water; after that it becomes converted into a mosquito or a gnat.

(Information.) It is related in the *فتاوى* (*Fatâwâ*) of the Kâdî Husain that, if the water-worm is split open or if it melts, there comes out of it water, which is clean and with which it is allowable to perform the necessary ablution for prayer; the reason of that is that this worm is not an animal, but is formed out of a vapour arising from water, and only resembles a worm in appearance. It is therefore clear from this that it is allowable to swallow (drink) *da'dmîs* with water, because it is only water organised (into a form). It would be possible on this account to have liberty of action (in respect of other worms), for the worm of vinegar and that of fruit would have the same lawfulness as the things out of which they are generated, so that it would be allowable to eat the worm by itself, in the same way as it is a reasonable course to follow in religion, because it resembles the original thing in taste and nature. But what is apparent is that the authorities are not agreed upon this, and what is well-known the opposite of what the Kâdî Husain says, both in matter of its explanation and the lawfulness of its use, and that *ad-du'mîs* is unlawful to be eaten on account of its nastiness, for it is one of the small creeping animals (*al-hasharât*).

(Proverb.) "More expert in showing the way than Du'aimîs ar-Raml," who was a very cunning black slave, and an expert guide of the way; nobody could enter (the sandy desert) Wabâr but he. He once stood up at a fair and said:—

"Whoever gives me ninety-nine young she-camels,
Excellent and dusky ones, him shall I guide to Wabâr."

A man belonging to the tribe of Mabrah thereupon rose up and giving him what he had asked for, proceeded in his company, with his people and children; but when they came to be in the middle of the sandy desert, the genii blinded the eyes of Du'aimîs, upon which he became perplexed, and he and those who were in his company perished in that sandy desert. Al-Farazdaq says about it:—

"Like the perishing of one seeking the road to Wabâr."

الدَّغْجَن (*ad-Dagjal*).—Like *جعفر*. The young of the elephant, and also the male of wolves. Dagfal b. Handalah, the genealogist, one of the Beni-Shaibân was named after it. Al-Hasan al-Basri relates some religious practices of the Prophet as handed down by tradition on his authority, but he has been contradicted in that

matter. It is said that he was a Companion of the Prophet, but it is not confirmed, and Ahmad b. Hanbal did not know him. Al-Hasan relates regarding him as having said that the Christians had obligatory on them, the observance of fasting during the month of Ramadân; then there ruled over them a king, who having fallen ill, vowed that if God cured him, he would increase the observance of fasting by ten days; then after that, there came another king to rule over them, who used to eat meat, and he too having fallen ill, vowed that if God cured him, he would not eat meat (again) and would increase the observance of fasting by eight days; then after that there came another king, and he said, "We shall not leave these days thus, but shall complete the number to fifty, and appoint them (to be observed) in spring;" hence they became fifty days. Al-Bukhârî states that Dagfal has not related it on consecutive authorities, nor is al-Hasan known to have heard it from him. Ibn-Sîrîn states that Dagfal was a learned man, but women captivated him. Mu'âwiyah sent for him to ask him about the genealogies of the Arabs, about the stars, about the Arabic language, and regarding the genealogy of Kuraish. He thereupon informed him of all those things, upon which he was found to be a learned man. Mu'âwiyah therefore asked him, "O Dagfal, by what means, did you remember all this?" and he replied, "Through an asking tongue and an intelligent heart." Mu'âwiyah then ordered him to teach his son Yazîd.

الدَّغْنَشِي (ad-Dagnâsh).—A certain small bird of the species of passerine birds, smaller than *as-surad*, and having red stripes on the back, and a black and white ring round its neck. It is of a perverse nature, has a powerful beak, and is found largely on the sea-coasts and the banks of rivers and lakes.

(Lawfulness or unlawfulness). It is lawful, because it is a species of passerine birds.

الدُّكَّائِي (ad-Dukâish).—A certain small bird, smaller than *as-surad*; the vulgar call it الدَّقْنَسِي (ad-daknâs).

(Lawfulness or unlawfulness.) The same as that of the last bird, and perhaps it is the same bird; but the authorities sport with it, at one time calling it by this name, and at another time by the other name. It is said in المعجم (as-Sahh) that Abû-Dukâish the poet

was asked, "What is a *dukaish*?" and he replied, "I do not know; they are names which we hear, and we are called by them."

الدُّدُل (*ad-Duldul*).—[The porcupine].¹ A large kind of hedgehogs. الدُّدُل = *Commotion*, and الدُّدُل السَّحَاب = *the clouds were in a motion hanging down*. After the name of this animal was named the mule of the Prophet, which al-Muḥawḥis gave him as a present. It is related in a tradition of Abû-Marṭhad, which will be given under the letter ع, that 'Inâḵ al-Baġī said, "O nomads (people of tents), this is ad-Duldul, which will carry captives made out of you;" she likened it to the hedgehog, because it shows itself at night and conceals its head in its body as much as it can. Al-Jāhid states that the difference between the porcupine and the common hedgehog is like the difference between cows and buffaloes, and between the Bactrian and Arabian camels, and between the field-rat and the common rat. It is found largely in Syria, al-'Irâḵ, and Morocco (the western country), being about the size of a dwarfish fox.

The Imâm ar-Râfi' states that the porcupine is about the size of a small lamb or kid, and that, as a characteristic of it, it covers in a standing posture, the back of the female being applied to that of the male. The female lays five eggs which are, truly speaking, not eggs, but which have only the appearance of eggs and resemble lumps of flesh. Another characteristic of it is that it makes two outlets to its burrow, one on the southern side and the other on the northern side, and that when the wind blows, it closes the outlet on the side it blows from. When it sees anything which it dislikes, it contracts itself, and there come forth (out of it) spines like huge packing needles, which inflict wounds on whatever comes in contact with it, the spines on the back being about a cubit in length. Some of the discourses on the natures of animals assert that the spines, which are a cubit in length on its back, are (originally) hair, but when the vapour becomes excessively thick, and dryness overpowers them, they become converted into spines or quills at the time of their rising out of the pores of the skin.

(Lawfulness or unlawfulness.) Ash-Shâfi' declares it to be lawful;—so Ibn-Mâjah and others relate regarding him; whilst ar-Râfi' states that the Shaikh Abû-Muḥammad has decided it to be

¹ In Egypt and W. Palestine, *Hystrix cristata*; in Syria, *H. armata*.

unlawful; it is said in الوصية (*al-Wasīf*) that he used to reckon it among the nasty things (النجاسات). Ibn-as-Ṣalāh states that this is not acceptable (satisfactory), as if he did not know what a *duldul* was, and believed what we have heard regarding the Shaikh Abū-Aḥmad al-Ushnuhī as having said, namely, that *ad-duldul* are big turtles (ملاحف), which is (also) not satisfactory. What is retained in (our) memory is that it is the male of hedgehogs, and al-Māwardī, ar-Rāyānī, and others have decided it to be lawful, which is the correct thing.

(Proverb.) "Quicker of hearing than a porcupine."

Its properties, and the interpretation of it in dreams, are the same as those of hedgehogs, and will be given under the letter ق.

الدلفين (*al-Dulḥīn*).—[The dolphin]. The same as *ad-dukkhas*, which al-Jawharī has given under the letter د, spelling it with a *dammah* over the د and calling it *ad-dukkhas* like *as-surad*; it is a certain animal living in the sea, that saves a drowning person and supports him on its back to help him, in that manner, to swim; it is also called the dolphin. Others state that it is the same as the marine pig (*khanṣār al-baḥr*); it is an animal that saves a drowning person, and is found largely at the mouth of the Nile in Egypt near the sea, for the sea throws it in the direction of the Nile; it has an appearance like that of a blown skin; it has an extremely small head, and there are no lungs in any of the animals inhabiting the sea excepting this one, on account of which the sounds of blowing and breathing are heard coming from it. When it succeeds in getting hold of a drowning man, it becomes the most important means of saving his life, for it keeps on continually pushing him towards land, until it saves him. It does not injure anybody, nor does it eat anything but fish. It sometimes appears on the surface of the sea as though it were dead; it brings forth young ones and suckles them, and its young ones follow it wherever it goes; it brings forth young ones only in summer. It is a part of its nature to be sociable with men, especially with children (boys). When one is caught, many dolphins come there to fight with its catcher. When it remains for a time in deep water, it holds in its breath, after which it rises up quickly like an arrow, in order to breathe; if a ship happens to be in its way (before it), it jumps, thus rising above the

ship (and clearing it); no male of this animal is seen without a female mate (in its company).

(Lawfulness or unlawfulness.) It is lawful to eat it, on account of the lawfulness of all kinds of fish, excepting such as have been made an exception of, whilst this is not one of the excepted ones, as will be hereafter mentioned.

(Properties.) If its fat is boiled with a peeled colocynth, and then dropped into the ear, it will prove beneficial in deafness. Its flesh is cold and slow in digesting. If its teeth are hung on the bodies of children, they will not fear. The eating of its flesh is beneficial in pains of the joints. If the fat of its kidneys is melted over fire, and then applied mixed with the oil of jessamine to the face of a woman, her husband will love her and try to please her. If its two palms are hung on the person of one who fears, his fear will vanish. If its right canine tooth is placed in the oil of roses for seven days, and then the face of a man is anointed with it, he will be loved by all men; and with the left canine tooth the opposite condition will result.

(Interpretation of it in dreams.) A dolphin in a dream indicates the same thing that a crocodile does in a dream. Sometimes a dream about it indicates frauds in, and concealment of, actions, also acting as a spy and hearing surreptitiously. Sometimes a dream about it indicates many prayers and rain;—so Ibn-ad-Dakḥak says. Al-Mukḍasi states that whoso sees it in a dream after having been afraid of it, will become free from fear and be saved, because it saves a drowning person, and any animal of which one is afraid in the state of wakefulness, like the crocodile and others like it, if it is seen in a dream out of water, indicates a weak enemy, because its strength and courage exist only in water, and when it comes out of water, its strength vanishes.

الدَّالِقُ (*ad-Dalak*).—[The weasel].¹ A Persian word arabicised. A certain small beast like the sable (*as-samūr*). 'Abd-al-Laṭīf al-Baghdādī states that sometimes it seizes its prey and drinks its blood. Ibn-Fāris states, in الدَّالِقُ (*al-Muḥḥar*), that it is the ichneumon (*an-nims*), which, however, requires consideration. Ar-

¹ In Egypt *Putorius africanus* (*Mustela subpalmata*).

Rāfi' states that *ad-dalak* is (also) called *ibn-mikraḍ*. Al-Kazwīnī states that it is a certain wild animal, an enemy to pigeons; when it enters a pigeon-turret, it leaves none of the pigeons in it, and at the hearing of its sound *tha'bāns* (large serpents) cease to move. The subject of *ibn-mikraḍ*, together with what ar-Rāfi' and an-Nawawī have said about it, will be given under the letter م.

It is related in the *رحلة* (*Rihlah*) of Ibn-*as-Sulāh*, on the authority of *كتاب لوامع الدلائل في زوايا المسائل* (*Kitāb Lawāmiḥ ad-dalā'il fi zawāyā al-masā'il*) by al-Kiyā al-Harrāsī, regarding his having said that it is allowable to eat the zorda (*al-fanak*), the squirrel, the weasel, the ermine, the pelican (*al-ḥawṣal*), and the giraffe, like the fox; Ibn-*as-Sulāh* has after that written in his own writing that *ad-dalak* is the same as the ichneumon. We learn from this that the ichneumon and the giraffe, which will be described under their proper letters, are lawful.

(Properties.) If its right eye is hung on the person of one suffering from quartan ague, it will leave him gradually, and if the left one is hung, it will return. If a pigeon-house is fumigated with its fat, all the pigeons will fly away (out of it); it also takes away the lassitude in a human being resulting from eating sour things. If its blood, about the weight of half a *dāniḳ*, is dropped into the nose of a person suffering from epilepsy, it will benefit him. If a person suffering from colic or piles sits on its skin, it will benefit him.

الدلم (*ad-Dalam*).—A certain species of the tick. The Arabs say among their proverbs, "Such a one is more distressing than *ad-dalam*."

الدلهامة (*ad-Dalhāmā*).—Al-Kazwīnī states that it is a certain animal (thing) found in the islands situated in the seas, of the appearance of a human being mounted on an ostrich, that eats the flesh of the men who happen to be cast (there) by the sea. Some mention that it once showed itself to a ship at sea, and fought with the men in it, upon which they fought with it; it then shrieked, and they fell prostrate upon their faces, upon which it seized them.

الدم (*al-Dim*).—[*Ad-dām*—Lane's Lex.] The cat;—so it is said in *المحكم* (*al-Muḥkam*), on the authority of an-Naḍr in *كتاب الوحوش* (*Kitāb al-Wuhūsh*).

الدَّانِيَّة (ad-Dinḥah).—A certain insect like the ant;—so Ibn Sīdah says.

الدَّنِيلَس (ad-Danīlas).—A well-known thing; a certain species of shells, and also the snail (*al-ḥalaṭṭan*). Jibrīl b. Bakhtyishū states that it is useful in dumpness of the stomach and in dropsy.

(Lawfulness or unlawfulness). It is lawful to eat it, because it is one of the articles of diet found in the sea, because it does not live in anything but the sea, and because there is no evidence of its unlawfulness; it has been so decided by the Shaikh Shams-ad-dīn b. 'Adlān, the learned men of his time, and others beside them. What is copied from the Shaikh 'Izz-ad-dīn b. 'Abd-as-Salām, out of a decision declaring the unlawfulness of eating it, is not true. Ash-Shāfi'ī has declared that all marine animals which do not live in anything but the sea, may be eaten, on account (of the authority) of the whole verse (of the *Kur'ān* V-97), and on account of the saying of the Prophet, "Its water is clean, and the dead ones out of it are lawful." But behind this there are two opinions, or as some say, two statements, one being that they are unlawful, because the Prophet specified fish (only) to be lawful, and the other being that animals, the like of which on land are eaten, such as cows and sheep and goats, are lawful, whilst those, the like of which on land are not eaten, such as the water-pig and the water-dog, are unlawful. According to this, what resembles the ass cannot be eaten, though the like of it on land, namely, the wild ass is lawful.

It is said in كتاب التبيين فيما يحل و يحرم من الحيوان (*Kitāb al-Tibyān fīmā yahill wa yahrum min al-ḥayawān*) by the Shaikh 'Imād-ad-dīn al-Aḥfahāsī, "It is related regarding the Shaikh 'Izz-ad-dīn b. 'Abd-as-Salām that he used to decide that *ad-danīlas* was unlawful." He says, "No man with complete (healthy) intellect can doubt it. I say that Aristotle mentions, in his book نعت الحيوان (*Nu'āt al-ḥayawān*), that the crab is not created by propagation and by being born, but it becomes transformed inside a shell, that is to say, it feigns to be born in it, and then comes out of it. There are some crabs which are born, at which time the shell cleaves open over them, and they then come out, in the same manner as mosquitoes are born out of the dirt and stink of water. We learn from the statement of

Aristotle that the contents of *al-danīlas* and other shells become converted into crabs. If therefore an animal is unedible, its original is also so, excepting on slender authority. I have heard regarding one of the jurisconsults that he used to decide in favour of the lawfulness of *al-danīlas*, and to deduce it from the statement of the doctors of religion, namely, that the things in the sea, the like of which on land are eaten, may be eaten; he said that *al-danīlas* had a corresponding (resembling) thing on land, namely, pistachio, but this was stupidity on his part, because the doctors of religion intended to say that the things out of the animals in the sea, the like of which on land are eaten, may be eaten. Then (the next question is), is it necessary, notwithstanding this, to slaughter it (in the lawful manner) or not? There are two opinions regarding it; and it was not their intention to liken a marine animal to an inanimate thing on land, for the analogy to be complete; but in short, the maker of the above statement drew an analogy between a thing which is nasty and that which is good; it is therefore necessary for him to say that all kinds of oyster and other shells are lawful, because *al-danīlas* is (at first) a small oyster-shell or mother-of-pearl shell becoming large after a time, the proof of which exists in its being found both in the small and large conditions, and when it becomes large, it remains as a mother-of-pearl shell or oyster-shell. It is therefore necessary to decide that *al-danīlas* is unlawful, because it is a species of shells, all shells being held to be nasty like the turtle and the snail. Al-Jāhīd states that sailors eat البلبل (*al-balbal*), which is a certain thing contained in a shell; this (only) proves that it is not one of those things which are considered to be good or approvable, or he (al-Jāhīd) would not have reckoned it among the characteristics of sailors. The people of Egypt find fault with the people of Syria for their eating the crab, whilst the people of Syria find fault with the people of Egypt for eating *al-danīlas*, and I do not find for them a better simile than the words of a poet:—

‘As a wonder, and wonders are many,

A man blind of both eyes persistently finds fault with a weak-sighted one.’”

This is the end of the statement of al-Aḫḫāṣī, which is opposite to what the author or compiler (?) has stated.

الدَّهَانِج (ad-Duhânj).—A large bulky camel possessing two humps; it will be described hereafter under the letter د in the art. الفالاج.

الدَّوْبَل (ad-Dawbal).—A small dwarfish ass that does not grow large in size. Al-Akhtal was so nicknamed. Jurir says:—

“Dawbal cried; may God not clear his tears!
Does not a small ass cry from humiliation?”

الدُّود (ad-Dûd).—[Worms, grubs, maggots, &c..] Pl. of دودة (dûdah). The pl. of الدود (ad-dûd) is دِيدَان (dîdân). Dîm. دَوِيد (duwaid); by rule it should be *duwaidah*. دَادِ الطَّعْمِ، دَادِ، and دَادِ، and دَوْد = The corn or food had in it worms, grubs, or maggots, or weevils (الدَّوْس). A râjiz says:—

“She gave me to eat a year old dates,
With worms, grubs, and sand in them.”

الدُّوَاد (ad-duwâd) are also small worms.

Duwaid b. Zaid lived four hundred and fifty years; he lived to see al-Islâm, but was not then in his right senses; he said when he was near his death:—

“To-day is being built for the small maggot its house;
Had fortune any affliction (to suffer from), I should have afflicted it (with it),
Or had I even one cycle (of years left). I should have been able to cope with it.
O! many a goodly plunder have I collected,
Many a lovely forearm have I twisted,
And many a coloured wrist have I bent!”

[The author here quotes, out of the History of Ibn Kh., the incident of the interview between Abû'l-Husain al-Hadî and al-Mutawakkil, and what passed between them, as also some particulars of the life of the former.]¹

Worms are of several species; they include the white worms with red heads (al-asârt'), the skin-worm (al-halam), the wood-fretter or white ant (al-aradah), the maggots found in vinegar and dung, the worm found in fruit, the silk-worm, and the green worm found in *sanaubar* or pine-trees, which is in strength and

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, pp. 214-216.

action like the Spanish flies (cantharides). All of them are well-known. The worms which are produced in the intestines (interior) of human beings are also out of them.

Ibn-ʿAdī relates, giving authorities among whom ʿIsmāʿīl b. Muḥammad b. Faḍāl is one, on the authority of Ibn-ʿAbbās, that the Prophet said, "Eat (preserved) dates on an empty stomach, for they kill worms." Physicians state, "Drink (the decoction of) Khirāsān-wormwood; it expels intestinal worms; and the leaves of the peach (tree), if applied as a poultice on the navel, kill intestinal worms."

Al-Baiḥaqī relates in الشعب (*ash-Shiʿb*), regarding Ṣaḍāḡ b. Yāsār, as having said that Dāʾwūd entered his niche (for prayer), and finding a small worm (there), considered thoughtfully over its structure and said, "What will God do with the creation of this worm?" upon which God caused it to speak, and it replied, "O Dāʾwūd, do you admire yourself? We, in proportion to what God has given us, remember and thank Him more than you do, in proportion to what He has given you." God has said, "Nor is there aught but what celebrates the praise of God."¹

As to the fruit-worm, az-Zamakhsharī mentions in his commentary on the words of God, "So, verily, I am going to send to them a gift, and will wait to see with what the messengers return,"² that Bilkīs (she) sent five hundred boys wearing the clothes and ornaments of girls, and five hundred girls in the garb of boys,—all of them mounted on saddles of gold and horses bearing distinguishing marks,—a thousand bricks of gold and silver, a crown ornamented with pearls and rubies, musk, ambergris, a casket containing a precious pearl and a bead with a crooked bore in it. She sent (these things) with two of the most honoured men out of her people, namely, al-Mūndhir b. ʿAmr and another man possessing judgment and intelligence, and said, "If he is a prophet, he will be able to distinguish between the boys and the girls, will bore a straight hole in the pearl, and will pass a thread through the bead." She then said to al-Mūndhir, "If he looks at you with an angry countenance, he is a king; do not therefore let his state frighten you; but if you see him somewhat gentle (in his manner), then

¹ Al-Kurʾān XVII-46. • Idem, XXVII-35.

he is a prophet." God informed His prophet Solomon of this, and he ordered the genii, who prepared bricks of gold and silver, which were spread in a plain before him, seven leagues long; they built round the plain a wall, one battlement of which was made of gold and another of silver; he next ordered the best of land and marine animals to be brought, and they were tied on the right and left of the plain on the bricks; he then ordered the children of the genii, who were in large numbers, to be present, and they remained standing on the right and left. He next sat on his throne with chairs placed on his right and left; the devils arranged themselves in rows over a length of several leagues, the genii and human beings arranged themselves in rows over a length of several leagues, and the wild beasts, the beasts of prey, the birds, the reptiles, and the insects were all similarly arranged. When the people (of the queen of Sheba) approached, they looked about and saw the animals voiding dung on bricks of gold and silver; they therefore threw away what they had with them out of them; when they stood before him, he looked at them with an open countenance and said, "Where is the casket containing such and such things?" They therefore produced it before him, upon which he ordered a wood-fretter, which taking a hair passed it through the pearl; he thereupon appointed for it a means of sustenance in the trees; a white worm then taking a thread in its mouth, passed it through the bead, upon which he appointed for it a means of sustenance in the fruits. He then called for water; now, a girl used to take water in one hand and transfer it to the other hand, and then dash it over her face, whilst a boy used to dash it over his face as he took it. He then returned the presents, and said to al-Mundhir, "Return to them." When he returned and informed her of it, she said, "He is a prophet, and we are not able to cope with him." She therefore sent to him twelve thousand kings, each one having under him thousands (of men).

As to the silk-worm, it is (also) called the Indian worm and is one of the most wonderful creatures. It is at first an egg of the size of a fig-seed, then after that there comes out of it the worm about the season of spring; it is at the time of its exit (from the egg) smaller than an ant and of the same colour that it is. It comes forth (out of the egg) in warmish localities without being hatched, if it is

tied up in a purse and placed in a casket; but sometimes it is late in coming out, upon which the women tie it up and place it under their breasts. When it comes out, it is fed on the leaves of the white mulberry-tree, after which it keeps on continually growing and becoming larger, until it becomes of the size of a finger, and changes (its colour) from black to white successively. This takes place mostly within the period of sixty days. It then begins to weave (a web) round itself, out of the substance it brings out from its mouth, until what there is in its interior of that substance is finished; the cocoon which it weaves, (thus) becomes completed and assumes the shape of a walnut, the worm itself remaining confined in it for nearly ten days, after which it tears open from over itself the walnut-like cocoon, and there comes forth a white moth with two wings, which keep continually fluttering. At the time of its coming out, it is in an excited state for treading; the male attaches its tail to that of the female, and they remain attached (like that) for a time, after which they part, and the female lays the egg which has been described above, on a white rug spread out purposely with the object of whatever eggs there may be in its interior being deposited on it; after that both the male and the female die. This is what is done, if it is desired to have its eggs: but if it is desired to have its silk, ten days after its finishing the process of weaving the cocoon, it is left in the sun for a day or a part of a day, upon which it dies.

It possesses, as a natural quality, the property of dying from (hearing) the sound of thunder and that of striking on a (copper) vessel or on a mortar, from (smelling) the smell of vinegar and smoke, and from the touch of a menstruating woman and that of a person in the state of *janābah* (requiring obligatory total ablution). There is fear to be entertained for its safety, of the rat, the swallow, ants, and the lizard gecko, and of excessive heat and cold. A poet says enigmatically of it :—

“An egg that is hatched in two days,

Until, when the animal creeps on its two legs,

And its uniform colour is changed into two colours,

It weaves for itself a covering, without a double woof,¹

Without a canopy,² and without a double entrance,³

¹ بابين, ² مناء, ³ ليرين, the different parts of the apparatus for weaving.

Which it tears open after two nights;
 It then comes forth with black eyes
 And two eyebrows coloured in a pattern;
 It is short in stature and thin in body,
 Looking as though it were cut in two halves,
 And having two wings, which are as ample as cloaks,
 And which spring not until near (its) death;
 Verily, death is a collyrium to all eyes!"

The Imâm Abû-Tâlib al-Makkî states in his book *قوت القلوب* (*Kat al-kulûb*) that one of the philosophers has likened man to a silk-worm, which continually weaves over itself (a cocoon) out of ignorance, so that there is no means of escape left for it, thus killing itself, whilst the silk becomes the property of others. Sometimes others kill it when it has finished the process of weaving, because the silk is folded over it, and it being desired that it may come out, it is exposed to the sun. Sometimes it is squeezed with the hands until it dies, so that the silk may not be torn and may come off entire. This is the picture of the ignorant earner (of riches), whom his people and his wealth kill, and whose heirs enjoy what he has laboured in collecting; if they obey (the commands of God) with his wealth, the recompense for it would belong to them, whilst the responsibility (account) of it would rest on himself; but if they disobey (God) with it, he would be their partner in the sin (disobedience), because it was he who earned it for them; he would thus not know which of the two regrets would be greater, the wasting of his life for others or the seeing of his wealth in the scales of others. Abû-Fath al-Bustî has hinted at this in his lines:—

"Do not you see that a man all his life long,
 Is concerned with an affair for which he toils continually,
 Labouring hard like the silk-worm, which is always weaving,
 And which dies full of grief, confined in the midst of what it has
 woven?"

The following are also some of his lines:—

"Let not this deceive you, that I am soft of touch,
 For my resolution, when I make it, is a sharp sword.
 I am like a rose, a source of pleasure to some,
 And to others, a source of cold in the head."

Another poet says in the same sense:—

"A miser wastes his period (of life) in collecting wealth,
 Whilst what he keeps and leaves behind is exposed to accidents,

Like the silk-worm, which is killed by what it weaves,
Whilst others than itself derive the benefit of what it weaves."

When the silk-worm (first) took to weaving (its web), the spider came there to affect likeness to it and said, "I weave a web, and thou weavest a web," upon which the silk-worm said, "My web is the dress of kings, and thy web the dress of flies; and on the occasion of a need the difference is known." It is therefore said:—

"When tears flow down cheeks in torrents,
Then it is known, who cries really and who affects to cry."

(Supplement.) The pine or *ṣanaubar* tree gives fruit once in thirty years, whilst the gourd plant grows (climbs) up in a fortnight; so the gourd plant says to the *ṣanaubar* tree, "The road which thou hast passed over in thirty years, I have passed over in two weeks; thou art called a tree, and I am called a tree," upon which the *ṣanaubar* tree replies to it, "Wait till the autumnal winds; then it is that thou wilt see the fact of thy having been deceived by thy name."

Al-Mas'ûdî states in the biography of ar-Râqî that there is a worm in Ṭabaristân, from a mithkâl to three mithkâls in weight, that gives light at night, in the same way as a candle does, and that flies about at night; it seems to have wings, and is smooth and of a greenish colour, but, truly speaking, it has no wings. Its food consists of dust, of which it never eats sufficient to satisfy itself, for fear of its exhausting the dust of the earth and consequently dying from starvation. Al-Mas'ûdî adds that its beneficial uses are many, and its properties extensive. A similar thing will be related on the authority of al-Jâhid.

(Lawfulness or unlawfulness.) It is unlawful to eat all the species of worms, because they are held to be nasty, excepting such as breed in the articles of food. According to our religious doctrines, there are three opinions regarding such worms, but the correct one is that it is allowable to eat them together with the article of food, but not by themselves; the second opinion is that it is necessary to separate them, and that they are not to be eaten at all; and the third opinion is that they may be eaten with the article of food and also separately; but, correctly speaking, the evident reason of their being allowed is that there is no difference between such as can be easily separated and such as can be separated only with difficulty.

It is not allowable to sell worms, excepting the kermes or cochineal, with which (certain things) are dyed, and which is a red insect (worm) found in the oak tree (البلوط) in some countries; it is testaceous and resembles the snail; the women of those countries collect these worms with their mouths. As to the silk-worm, it is allowable to sell it, and it is necessary to feed it on the leaves of the white mulberry; it is allowable (also) to expose it to the sun, and when it dies to obtain benefit from it. It is also allowable to sell the cocoon of the silk-worm with the dead insect in it, because the fact of its being inside it is conducive to its remaining in a good condition. It is allowable to sell it, both by weight and by conjecture, as has been explained by the Kâdi Husain, but the Imâm states that it is allowable, if it is sold by conjecture, and not allowable, if it is sold by weight. I (the author) say that this is the correct opinion which is depended upon, because the worm inside it prevents the (exact) weight of the desired object, namely, the silk, being ascertained. This is what the two Shaikhs have decided, as given in *كتاب السلام* (*Kitâb as-Salam*), and what Ibn-ar-Rifâ'ah and others have decided. There is a difference of opinion with regard to its dung, as in the case of an animal having no flowing blood. With regard to its egg, there are the same two opinions that exist in the case of the eggs of animals the flesh of which is not eaten, but the correct view is that it is clean. Al-Fawrânî and al-Mutawallî say, "If we say that the silk-worm is clean after death, its egg is also clean, but if we say that it is unclean, its egg is like an ordinary (fowl's) egg, because it possesses the property of increasing in growth (giving birth to an animal) like it." It is said in the *فتاوى* (*Fatâwâ*) of al-Mawâlî that there is nothing resembling the eggs of the silk-worm, and that it is not allowable to make a payment in them, because the manufacturers would not know whether the web of the insect out of a particular egg would be red or white; it is therefore like payment in ores (gems).

(Proverbs.) "More skilful than a silk-worm." The proverb, "More numerous than worms," and "Weaker than worms," are sometimes used. Ibn-Rushd says in *جامع البيان والتحصيل* (*Jâmi' al-bayân wa't-tahsîl*) that 'Umar b. al-Khattâb once asked 'Amr b. al-'Âs regarding the sea, and he replied, "It is a strong thing of creation, which is mounted by weak creatures, like worms on a branch; if they fall, they die, and if they remain, they separate." 'Umar thereupon said, "I shall never send anybody on it."

(Properties.) If a silk-worm is taken and mixed with oil, it will be useful in bites of insects and other animals having a poisonous property, if it is applied to the body of a man thus bitten (or stung). If a silk-worm is taken out of the silk cocoon and is given to a fowl to eat, the fowl will become fat. If the yellow maggots found in dung, out of which they are born, are thoroughly cooked in old olive oil, and that oil is then applied over patches of alopecia, it will cure them, which is a wonderful and tried remedy, if it is persisted in for a time.

(Interpretation of worms in dreams.) Worms in a dream indicate an enemy out of one's people. A silk-worm for a merchant indicates a purchaser (of goods), and for a sultān a subject. He who takes some of them (in a dream), will obtain a benefit from them. A dream about worms sometimes indicates unlawful wealth; they may also be interpreted to mean an evil, and from whomever they pass away, the evil will also pass away. Worms may sometimes be interpreted to mean children having short lives, and owners of valuable inheritances or bequests. A dream about them sometimes indicates the approach of death and end of life. They sometimes indicate weavers, both male and female, and imitators of figures (المحاكين للمصور).

ذَوَالَة (Du'ālgh).—Like نَحَالَة. One of the names for the fox, which is so called on account of its sprightliness and lightness in its walking. الدالان (ad-da'alān) = *The walk of one who is sprightly.*

القودمى (al-Dūdāmī).—A certain species of serpents that is inflated in the parts about the neck; it blows, burning everything it blows upon. Pl. دودمات (dūdāmīāt) and دواميس (dawāmīs); so Ibn-Sīdah says.

القوسر (ad-Dawsar).—A huge he-camel. Fem. دوسرة (dawsarah). جمل دوسرى = *A huge camel*, the word *dawsar* being used as though it were an epithet of it.

القيسم (ad-Daisām).—The young one of the bear. Al-Jawharī states, "I said to Abū'l-Quth, 'It is said to be the whelp generated between a he-wolf and a bitch,' but he replied, 'It is nothing but the young one of the bear.'" It is said in المصنوع (al-Muḥkam) that it is the young one of the fox, and al-Jāhid states that it is the whelp of

the wolf begotten from a bitch. It is of a dusty colour which is mixed with some blackness.

(Lawfulness or unlawfulness.) It is unlawful to eat it in all the cases.

الدیک (*al-Dik*).—[The domestic cock].¹ The male of domestic fowls. Pl. دیوک (*diyūk*) and دیکة (*diyakah*). Dim. دویک (*du-wail*). Its sobriquets are ابو حسان (*abū-hussān*), ابو حماد (*abū-ham-mād*), ابو سليمان (*abū-sulaimān*), ابو عقبه (*abū-‘uqbah*), ابو مدلی (*abū-mullij*), ابو المنذر (*abū-l-mundhir*), ابو نهبان (*abū-nabḥān*), ابو یقطان (*abū-yakṭān*), and ابو برائل (*abū-burā’il*). البرائل (*al-burā’il*) are the feathers out of the feathers in the neck of a bird, which stand out, and which the domestic cock ruffles for fighting; but some say that they are specially found in the domestic cock (only). The cock is also called الانیس (*al-anīs*) and الموائس (*al-mu‘ānis*).

It may be mentioned, as a peculiarity belonging to it, that it does not yearn for its young one, and that it does not have one mate (hen) only. It is weak in intellect by nature, which is seen in the fact of its not having the sense of finding the way to the house of its people, when it falls down from a wall; but there are some praiseworthy qualities in it, namely, that it holds all its hens on an equal footing and does not show preference to one over another, excepting rarely. The greatest of all the wonderful qualities in it is the power of knowing the different times of the night, dividing its cries equally over them, and hardly ever swerving from that rule, whether the night is a long or a short one. It keeps continually crying out before early morning and after it. Praise be to Him who has guided it to this act! On this account, the Kāfi Husein, al-Mutawallī, and ar-Rāfi have decided that it is allowable to depend on a tried domestic cock for the times of prayers. Abū-Bakr as-Ṣanawbari has said beautifully in his praise in his lines:—

“O warbler at night, what has led thee to exert thyself in singing?

Tired of sleep, it calls the morning energetically;

When it warbles, its sides shake from emotion,

And it stretches out its neck on account of its notes, when it raises it;

¹ *Dik al-bahr* is a certain species of fish, *Scorpaenidae*; in Mecca this name is applied to the fish *Apogon annularis*, *dik al-jabal* to *Myripristis murdjan*, *dik al-jabal bī-shukhāt* to *Holocentrum rubrum*, and *dik bā-man tarah* to *Priacanthus bonpe*.

ḤAYĀT AL-ḤAYAWĀN

It is like one dressed in a silken robe with soft tresses,
The whiteness in its sides vying with the blackness in brilliancy ;
Ornamented in its neck ; if its necklaces are compared
With the rose, the rose will fall short in redness.

[The author here quotes from the History of Ibn-Kh. out of the biography of Muḥammad b. Ma'n b. Muḥammad b. Ṣumādih well-known by the name of al-Mu'tasim, some lines descriptive of the cock, out of the verses in which Abū'l-Kāsim al-As'ad b. Billīṭah praised him.]¹

Al-Jāhid states that in the class of the domestic cock are included the Indian, the Jullāsī, the Nabathean, the Sindī, and the Zanjī cock, and that the people of experience assert that a white cock with two combs (a divided comb) possesses, as one of its qualities, that of protecting the house in which it lives; they further assert that, if a man slaughters a white cock with two combs, he will always turn away from the right course in respect of his people and property. 'Abd-al-Ḥakk b. Kānī' relates, giving his authorities as far as Jābir b. Athwal b. 'Uṭbah, that the Prophet said, "The white domestic cock is my friend (خَالِي);" but the authorities he has given are not trustworthy. Another traditionist has related this tradition with the words, "The white cock is my true friend (صَدِيقِي) and an enemy of the devil: it protects its master and seven houses behind it." He says that the Prophet used to keep it in the house and in the mosque. It is related in *at-Tahdhīb* (at-*Tahdhīb*), in the biography of al-Bazzī,—the relater of traditions on the authority of Ibn-Kathīr, whose name at full length was Abū'l-Ḥasan Aḥmad b. Muḥammad b. 'Abd-Allāh b. al-Kāsim b. Nāfi' b. Abī-Bazzah al-Makkī, and who is a slender authority in traditions,—on the authority of al-Ḥasan, who had it from Anas, that the Prophet said, "The white domestic cock with two combs is my beloved friend (حَبِيبِي) and the beloved friend of my beloved friend Gabriel; it watches his house and sixteen houses of his neighbours." The Shaikh Muḥibb-ad-dīn at-Ṭabarī relates that the Prophet had a white domestic cock, and that the Companions (of the Prophet) used to journey about with a domestic cock in their company, to inform them of the hours of prayers.

It is related in *al-Saḥīḥ* (the two *Saḥīḥs*) and in the *Ṣun* (Sunan) of Abū-Da'ūd, at-Tirmidhī, and an-Nasā'ī, on the authority

¹ De Slane's T. of the B. D. of Ibn-Kh. Vol. III, p. 203.

of Abû-Hurairah, that the Prophet said, "If you hear the crowing of a domestic cock, ask God for His favours, for it will have (at that time) seen an angel; and, if you hear the braying of an ass, take refuge with God from the devil, for it will have (at that time) seen a devil." The Kâfi 'Iyâd states that the reason of that is that there is a hope of the angels saying, "Amen!" to the prayer (for favours), of their asking (God) for pardon (on behalf of the person asking for favours), and of their bearing witness for him of his sincerity, submission, and supplication; that is also the reason of a prayer made in the presence of pious people, and imploring a (divine) blessing through them, being preferable. He (the Prophet) has ordered us to seek refuge (with God) from the devil at the time of the braying of an ass, because when the devil is present, his evil is to be feared, which makes it necessary to seek refuge (with God).

It is related in the *Mu'jam* of at-Tabarâni and in *Ta'rikh Ispahân* (Arabic), regarding the Prophet as having said "Praise be to God! There is a white cock, whose two wings are set with emeralds and pearls, one of the wings being in the East and the other in the West, whose head is under the Throne (of God), and whose legs are in the air; it calls to prayer every morning at dawn, and the people of the heavens and the earth, excepting the two classes of heavy beings, men and genii, hear that crowing, and the cocks of the earth respond to it at that time. When the Day of Judgment will draw near, God will say to it, 'Fold thy wings and lower thy voice,' upon which the people of the heavens and the earth, excepting the two classes of heavy beings, men and genii, will know that the Hour of Judgment has approached."

At-Tabarâni relates, and so also al-Baihaqi in *ash-Shu'ûb*, on the authority of Muḥammad b. al-Munkadir, who had it on the authority of Jâbir, that the Prophet said, "God has a cock, whose legs are in the lowermost part of the earth, whose neck is under the Throne, and which, when a little part of the night still remains, crows, 'Holy (مبارك)! Sacred (قدوس)! The other cocks then begin to crow.'" This tradition is given in the *Kâmil* of Ibn-'Adî, in the biography of 'Alî b. Abî-'Alî al-Libbî, where it is said that he (Muḥammad b. al-Munkadir) has related unknown (incredible) traditions on the authority of Jâbir.

In *Kitāb Faḍl adh-dhikr* (by the Ḥafīd, the very learned Ja'far b. Muḥammad b. al-Ḥasan al-Faryābī (? al-Ḡaryānī in one copy), it is related on the authority of Thawbān, the manumitted slave of the Apostle of God, that the Prophet said, "God has a cock, whose two legs are on the lowermost earth, whose neck is doubled up under the Throne, and whose wings are in the air; it flaps them at early dawn every night, saying, 'Celebrated be the praise of the Holy King, our Lord, the King, the Merciful, beside whom there is no God!'"

Ath-Tha'labī relates that the Prophet said, "There are three voices which God loves, the voice of the domestic cock, the voice of the reciters of the *Kur'ān*, and the voice of the askers of (God's) pardon at early dawn." The Imām Aḥmad, Abū-Dā'wūd, and Ibn-Mājah relate, on the authority of Zaid b. Khālid al-Juhānī, that the Prophet said, "Do not vilify the domestic cock, because it rouses (men) to (say their) prayer." The authorities for this tradition are excellent, but in another version it is given in other words, namely, "because it calls to prayer." The Imām al-Ḥalīmī says that in the Prophet's saying, "because it calls to prayer," there is evidence in support of the argument that anything from which any good can be derived ought not to be vilified or held in low esteem, but that it is deserving of being respected, thanked, and treated with kindness. The meaning of the cock's calling to prayer is not that it actually expresses by its cry, "Prayer," or "The time for prayer has come," but it has become a habit with it that it should utter several cries in succession (to one another), at the time of the early morning and the time of the decline (of the sun), in accordance to a natural quality with which God has created it, so that men remember (the time for) prayer by its crowing; it is, however, not allowable for them to pray simply on the strength of its crowing without any other evidence, unless it is a cock which has been tried and found not to vary, in which case it becomes a kind of hint from it.

Al-Ḥakīm relates in *المستدرک* (*al-Mustadrak*), in the first part of *كتاب الإيمان* (*Kitāb al-Imān*), and so does also at-Tabarānī, giving as authorities the names of the persons who are given as authorities in *الصحيح* (*al-Sahih*), on the (final) authority of Abū-Hurairah, that the Prophet said, "God has given me permission

to relate regarding a cock whose two legs are on the earth, whose neck is doubled up under the Throne, and which says, 'Extolled be Thy praise! How great is Thy work!' to which God replies, 'He who takes a false oath in my name does not know that.'" The two Imāms, Abū-Ṭālib al-Makkī and the Hujjat-al-Islām al-Ḡazzālī relate regarding Maimūn b. Mihrān as having said, "I have heard that under the Throne is an angel in the form of a cock whose toes are of pearls and whose spur is of green emerald; when the first third of the night is over, it flaps its two wings and crows (عج), saying, 'Let the watchers at night (for devotion) wake up;' when half the night is over, it again flaps its two wings and crows, saying, 'Let the sayers of prayers wake up;' and when the morning dawns, it again flaps its wings and crows, saying, 'Let the unmindful ones wake up; on their shoulders are their sins.'" The meaning of عج is it crows.

(A facetious story.) Sahl b. Hārūn b. Rāhwaih was in the service of al-Ma'mūn, and was wise, eloquent, and a poet; he was of Persian origin and a Shiya'ī by religion, and had a strong prejudice against the Arabs. He composed several works on *belles-lettres* and other subjects, and al-Jāhid used to describe his politeness, his wisdom, and his bravery in his books, but he was extremely avaricious, and there are many wonderful narratives related of him regarding his avariciousness, out of which the following is one:—Di'bil states, "We were one day with him, and we prolonged our stay, so much so that he very nearly died from hunger; he then said, 'Woe betide you, O slave! (Bring) our morning meal,' upon which the slave brought a dish on which was a cooked domestic cock. He looked at it thoughtfully and then said; 'Where is the head, O boy?' The boy replied, 'I have thrown it away,' upon which he said, 'I should, by God, slap him in the face who throws away its leg; how then about its head? If there were not in what you have done anything but an omen, I should still have disapproved it. Do you not know that the head is the chief of all the members (of the body)? Out of it the cock crows, and if it were not for its cry, it would not have been a much desired thing; in it is situated the cock's comb, which is regarded a means of obtaining a blessing; its eye is what is used proverbially in expressing clearness, wine being spoken of like the eye of a cock (in clearness), the brain out

of it is a wonderful remedy for pain in the kidneys; and there is no bone to be found softer to break under the teeth than it. Granted that you thought that I do not eat it, nor the other members of the family, and granted that your greatness has reached such an extent that you do not eat it, then is there not one with us who would eat it, or did you not know that it is better than the side of a wing and than the top of the neck? Look out for me as to where it is.' The slave replied, 'By God, I do not know where it is or where I have thrown it.' He said, 'You have thrown it into your stomach; may God curse you!'

(Lawfulness or unlawfulness.) It is lawful to eat it, on account of what has been already mentioned in the art. **الدجاج**. It is disapproved to vilify it, on account of what has been already related in the tradition of Zaid b. Khālīd al-Juhānī. It is allowable to depend upon a tried domestic cock for the times of prayer, as has been recently mentioned. Asbag b. Zaid al-Wāsiṭī relates that Sa'īd b. Jubair had a cock, and that he used to wake up at night (for praying) through its crowing, but one night it did not crow until the morning, and he therefore did not say his prayer that night, which became a serious matter with him; he therefore said, "What is the matter with it? May God take away its voice!" and its voice was never again heard after that. It is related, in **مناقب إمامنا الشافعي** (*Manâqib Imâmna ash-Shâfi'*) that a man (once) asked him regarding a man who had castrated a domestic cock belonging to him, and he replied, "He is bound to pay a fine for it." It is related in **الكمال** (*al-Kâmil*), in the biography of 'Abd-Allāh b. Nâfi', the manumitted slave of Ibn-'Umar, on the authority of Ibn-'Umar, that the Prophet has prohibited the castrating of the cock, goats and sheep, and horses, and has said, "An increase of wealth consists in horses." It is unlawful to cause cocks to peck one another; the prohibition that has been received in this matter will be given under the letter **ك**, in the subject of causing sheep to butt one another (with their horns), in the art. **الكبش**.

(Proverbs.) "Braver than a cock." "More given to treading than a cock."

(Information.) Muslim and others relate that 'Umar (one day) rose to preach to the people, and after thanking and praising God said "I have seen a dream, which I should not see unless I were near

my death; it is that a domestic cock pecked me thrice," but in another version it is said, "I dreamt as if a red cock pecked me once or twice." "I related the dream to Asmā' bint 'Umais, who said that one of the foreigners (Persians) would slay me." He said that on Friday and was stabbed on (the following) Wednesday. Al-Hākim relates, on the authority of Sālim b. Abī'l-Ja'd, who had it from Ma'dān b. Abī-Tulḥah, regarding 'Umar as having said from the pulpit, "I have dreamt that as if a cock pecked me thrice, and I have said that a foreigner (Persian) would slay me; I have therefore left my affair with those six with whom the Apostle of God was pleased when he died, namely, 'Uthmān, 'Alī, Tulḥah, az-Zubair, 'Abd-ar-Raḥmān b. 'Awf, and Sa'd b. Abī-Waḥḥās. He who is selected as a successor will be the Khalīfah."

Ibn-Kh. and others relate that, when 'Umar was stabbed, he selected out of the Companions (of the Prophet) six men whose names have been mentioned above, but Sa'd b. Abī-Waḥḥās, being absent at the time, he appointed his own son 'Abd-Allāh only as a councillor, without giving him any power in his hand; he then appointed al-Miswar b. Makhramah and thirty of the Helpers to watch them, and said, "If they agree in their choice of a successor within three days, well and good, if not strike off the heads of all of them, as there will be no good for the Muslims in them; and, if they separate into two parties, the party in which 'Abd-ar-Raḥmān b. 'Awf may be, is to have the deciding voice;" he then directed that Ṣuḥaib should pray with the people for three days. 'Abd-ar-Raḥmān b. 'Awf then withdrew from the council, and 'Uthmān having been elected (Khalīfah), the people took the pledge of allegiance to him. It is copied that al-'Abbās b. 'Abd-ul-Muṭṭalib said to 'Alī, "Do not enter into a consultation with the people, for I am afraid they will exclude you out of it, and there will be only the reproach of it attached to you," but he did not accept the advice.

The pledge of allegiance to 'Umar as Khalīfah was taken on the day that az-Ṣiddīq died, in accordance to a pledge taken by him, as has been already related under the letter ا in the art. الأوزار. Abī-Lu'lu'ah Fīrūz the Fārisī, the slave of Maḡīrah b. Shu'bah, who was a Magi (by religion) but according to some a Christian, struck him three strokes, one of which was under the navel, upon which 'Umar

and 'Abd-ar-Raḥmān entering it, completed the prayer with the people. Abū-Lu'lu'ah in the meantime passed on, intending to flee with a dagger in his hand, with which he kept on striking on the right and left; one of the Helpers then threw his cloak over him, and when he perceived that he was taken, he stabbed himself in the neck. Some of the people who were in the mosque, being engaged in their prayer, did not know of this tragedy, but they missed the voice of 'Umar and did not understand what the reason of it was. When 'Umar was stabbed, he was asked, "O Commander of the faithful, what will be the most pleasing drink to you?" He replied, "*An-nabdh* (a beverage made of dates)." They therefore gave it to him to drink, but it came out of his wound; one party of (authorities) states that the beverage came out, and another party states that blood came out. They then gave him some milk to drink, and it too came out of the wound. He was thereupon asked to make his will, and he appointed councillors, as has been mentioned before. His assassination took place in the month of Dhū'l-Ḥijjah in the year 23 A. H. . He remained (alive) for three days, and died when four days were wanting to complete the month of Dhū'l-Ḥijjah, but some say that there were two nights wanting. Some of this has been already related in the art. الأوز.

It is said that 'Ubaid-Allāh b. 'Umar attacked al-Hurmuzān and slew him, and that he slew also a Christian known by (the name of) Ḥafnah (Jufainah—Ibn-al-Athīr), out of the people of Najrān, both having been suspected of having instigated Abū-Lu'lu'ah to assassinate 'Umar; he also slew a daughter of Abū-Lu'lu'ah, an infant, and 'Uthmān paid a mulct for them. 'Ubaid-Allāh lived till the time of Mu'āwiyah in the reign of 'Alī.

There were great conquests made in the reign of 'Umar, and it was he who named the military expeditions as winter-campaigns (الشرايف) and summer-campaigns (الصوائف); he was the first one to institute the Era of the Flight, and the first one to be addressed as Commander of the faithful; he was the first one to use a seal on letters, and there was on his hand the signet-ring of the Apostle of God, but this is a thing which requires consideration; he was the first one to flog with a scourge and to carry it about, and the first one to say, "May God prolong your life!" which he said first to 'Alī; he it was who placed the *Makām* (of Abraham), which was at first

attached to the Sacred House, further away in the place where it is now; he was the first one to bring the people to say together under one imām the prayer of *at-tarāwīḥ* (in Ramaḍān). He performed the pilgrimage with the people for ten years consecutively, the last of which was in the year 23 A. H., when he had in his company the Apostle's widows in camel-litters; then returning to al-Madīnah, he saw the dream which has been mentioned above. 'Umar married Umm-Kulthūm, the daughter of 'Alī, and gave her as her dowry forty thousand dirhams. He, that is to say, 'Umar, inflicted a flogging for drinking on his son 'Ubaid-Allāh, and the son having said, "My father, you have killed me," while he was flogging him, he replied, "O my son, when you meet your Lord, inform Him that your father administers the legal punishment (for crimes)." What is given in histories is that the son who was punished for drinking was his middle son Abū-Shahmah, whose proper name was 'Abd-ar-Raḥmān, and whose mother was Umm-Walad called (also) al-Haybah (Ṭukailah—Ibn-al-Athīr). That 'Ubaid-Allāh killed the two men, is doubtful, and his having killed the infant, is still more doubtful.

More than one authority relate that Ruḳayyah, the daughter of the Apostle of God, had from 'Uthmān a son called 'Abd-Allāh, from whom his sobriquet was taken; he reached the age of seven years, when a domestic cock having pecked his face, he died after his mother, in Jumādā in 4 A. H.. 'Uthmān had no children by the daughters of the Prophet, excepting him. When Ruḳayyah emigrated to Abyssinia, the young men of Abyssinia used to attempt to get a glimpse of her, and to admire her beauty; she therefore prayed against them, and they all died.

The Arabs say (as a proverb), "I did not speak to him but like the sipping (سهم) of a domestic cock," intending thereby quickness. A poet says:—

"The battle was like the sipping of a cock, whilst my companions remained

Fighting it, on the backs of swift young she-camels."

The poet intends by it the shortness and quickness of the battle. They use the clearness of the cock's eye proverbially, saying, "Clearer than the eye of a cock."

[The author here gives some lines of a poem of 'Adī b. Zaid which together with the circumstances which led to Ham-

mā al-Rāwiyah's reciting them before Hishām, are taken out of al-Ḥarīrī's *درة الغوامي* (*Durrat al-gawāmi*); they are also given by Ibn-Kh. in the biography of Ḥammād ar-Rāwiyah.]¹

(Properties.) The flesh of domestic cocks is hot and dry moderately. The best are those, the voice of which has become of the right condition. The flesh of cocks is beneficial to persons suffering from colic, but it is desirable to fatigue and starve them before slaughtering them. The eating of domestic cocks is highly nourishing, and it suits, out of constitutions, cold ones, out of teeth, those of old men, and out of seasons, that of winter. In the case of the flesh of old cocks, its strength is lost in cooking, and it loosens the bowels, but it is beneficial to the joints, in tremors, and chronic fever coming periodically, especially if it is prepared with a large quantity of salt, the water of cabbage, the juice of the seed of safflower (*al-kurtum*), and spinach. As to chickens, the eating of them suits all men when they begin to cackle, and so also the eating of fowls before they lay eggs, but it is necessary to eat them always. As to the properties of the different members of the body of a domestic cock, its blood or brain, if it is applied over the stings of insects and reptiles, cures them; if its blood is used as a collyrium, it is useful in opacity of the cornea (whiteness in the eye); a cock's comb, if it is burnt and given to drink to one who urinates in bed, will take away that habit from him and cure him. If oil is applied to the forehead and comb of a cock, it will not crow. If the long feathers which are in its tail are plucked, at the time of its treading a hen while it is in the act, and placed in the current of the water flowing to a hot bath, bathing in that water will have an aphrodisiac effect. There are two bones at the edges of its two wings; if the right one is hung on the person of one suffering from continued fever, it will cure him, and if the left one is hung on the person of one suffering from quartan ague, it will cure him; both these bones prevent fatigue and dozing, if they are hung on a beast. If its testicle is roasted and eaten by a sterile woman, it will cure her. If one takes this member (the testicle), ties it in paper, and then hangs it on his left arm, it will have an aphrodisiac effect while it remains there. If with the comb of a white or red cock a madman is fumigated, it will have a wonder-

¹ De Slane's T. of Ibn-Kh's B. D. Vol. I, pp. 471-473.

fully beneficial effect on him. If its bile is mixed with the gravy or soup of a sheep and then eaten on an empty stomach, it will remove forgetfulness, and the person using it will remember what he has forgotten. Its blood mixed with honey and applied locally acts as an aphrodisiac. If the testicle of a cock is hung on a fighting cock, no cock will be able to overpower it.

(Interpretation of it in a dream.) A dream about a domestic cock indicates a preacher, a caller to prayer, and a reciter (of the *Kur'ân*) with intonation. It sometimes indicates a man who orders lawful things to be done, but does not do them himself, because the cock reminds (men) of the time of prayer, but itself does not pray. Sometimes a dream about it indicates a man much given to sexual intercourse, or a clamorous broker (or mediator), or a flute-player who repairs to women, or a watchman; and sometimes it indicates a liberal man preferring another before himself in respect of what he wants, or a man who is satisfied with what he gets, or one defective in luck and poor, or one falling excessively into difficulties. Sometimes a dream about it indicates the master of a house, in the same manner that a hen indicates the mistress of a house. It is also interpreted to mean a slave, because it stood as a security for the bird *مدرج* (*madraj*?) with Noah, when he sent it to find out the state of the flood, if it had abated, but that bird having deserted (him) and not come back, the cock has since that time remained a pledge like a slave and has been prevented from flying. Some say that a cock in a dream indicates a man who fights on account of slaves; and some say that if the cock is a white one with two combs, it indicates a caller to prayer, and whoever slaughters that cock in a dream, will not answer the call of the caller to prayer. Some say that a dream about a cock indicates the friendship of learned and wise men. It is related that a man went to Ibn-Sirîn and said to him, "I have seen in a dream that as if a cock came into my house and picked up grains of barley which were in it," upon which Ibn-Sirîn said to him, "If anything is stolen from you, inform me of it." Not many days had passed when the man came to him (again) and informed him, "A carpet belonging to me has been stolen from the top of my house," upon which Ibn-Sirîn said, "The caller to prayer has taken it;" and it turned out to be so. Another man (once) said to Ibn-Sirîn, "I have dreamt that as if I

masturbation." Another man (once) said to him, "I have dreamt that as if I saw a cock crowing at the door of a man and reciting :—

'What there was of the owner of this house was;
Prepare for its owner (now) shrouds.'"

He replied, "The owner of the house will die after thirty-four days;" and it happened so; thirty-four is the number represented by the letters in the word **الديك** when added together. Another man came to him and said, "I have dreamt that as if a cock said, 'God, God, God!'" and he replied, "There are three days (remaining) of your natural term of life;" and it proved to be so.

ديك الجن (*Dik al-jinn*).—[The cock of the *jinn* or genii.] A certain insect found in gardens. If it is placed in old wine, in which it is allowed to die, and then put into a mother-of-pearl shell the top of which is closed, and thus buried in the middle of a house, no wood-fretter will ever be seen in it (the house);—so al-Ḳazwîni says.

Dik al-Jinn was the surname of Abû-Muḥammad 'Abd-as-Salâm al-Ḥimṣî, the well-known poet out of the poets of the time of the 'Abbâsî dynasty. He used to hold the Shiya' doctrines in a devoted manner and composed several elegies on al-Ḥusain. [The author here gives some particulars of his life and character, and the circumstances in connection with the passing of Abû-Nuwâs through Emessa (al-Ḥimṣ), which are also given by Ibn-Kh. .]¹

الدَّيْلَم (*ad-Dailam*).—The male of the francolin. Its lawfulness or unlawfulness, properties, proverbs, and interpretation in a dream, are the same as those of the francolin (**الدراج**).

إبن دابة (*Ibn-Da'yah*).—The crow of variegated colours, so called, because, when it sees a sore on the back of a camel, or an ulcer on its neck, it alights upon it and pecks it as far as the vertebræ (**الديبات**).

(Information.) *Ad-da'yât* are the vertebræ of the neck and back. Ibn-al-A'râbi states, in his **نوادير** (*Nawâdir*), that the vertebræ of a camel are eighteen in number, and at most twenty-one, and that the human vertebræ are seventeen in number. alen states that the spinal vertebræ in man, from the point

where the spinal cord springs from the brain to the bones of the hip, are twenty-four in number, being seven cervical and seventeen dorsal; there are twelve lumbar vertebræ, and five in the pelvis (الـبطـن), which form the hip. He states that the ribs are twenty-four, being twelve on each side, and that the total number of the bones in the human body is two hundred and eighty-four, beside the bone which is in the heart and the bones with which the vacant spaces in the joints are stuffed and which are called the sesamoid bones (الـسـمـيـد), being so called, on account of the smallness of their size. He also states that the openings in the human body are twelve in number, two eyes, two ears, two nostrils, the mouth, two breasts, two pudenda, and the navel, beside which there are the smaller openings called the sweat-pores (الـمسـام), through which perspiration exudes and which can hardly be counted.

It is related that 'Utbah b. Abi-Sufyân had appointed a man out of his people as governor of at-Tâ'if; this man having oppressed a man belonging to the tribe of al-Azd, the Azdi came to 'Utbah and said, "May God render the state of the Amir propitious! You have ordered that whoever is oppressed is to come to you; so here I have come to you as an oppressed man, a stranger in this place." He then stated the wrong done to him clamorously and in a rude manner, upon which 'Utbah said to him, "You are a rude Badawî, by God; I do not think that you even know how many bowings of the body, God has made obligatory on you during the day and night." The Azdi then asked him, "If I inform you of that, do you think it proper to allow me to propose to you a question?" 'Utbah having replied, "Yes," the Badawî said :—

"The prayer is four and four,
Then three, after which four,
Then the morning prayer is not to be omitted."

'Utbah thereupon said, "You have said the truth; what is your question?" He therefore asked him, "How many vertebræ are there in your back?" 'Utbah replied, "I do not know," upon which the Badawî said, "Do you judge between men, whilst you are ignorant about your own self?" 'Utbah then said, "Take him away from me and return to him what is plundered from him."

Camels know this peculiarity of the crow (of pecking their sores) and are afraid and cautious of it; it is the same bird as that which

the Arabs call *الأعور* (*al-a'war*) and from which they take a bad omen. This subject will be treated of under the letter غ.

الدُّوَيْل (*ad-Du'il*).—A certain animal resembling the weasel. It ought to have been described at the beginning of the letter, but we have postponed doing so, because according to the rule it is written with a *د*. Ka'b b. Mālik al-Anṣārī says:—

“They came with an army whose halting ground, if measured,
Was nothing but like the halting place of a *du'il*.”

The poet means that their place of halting was only like the habitation of a weasel. Aḥmad b. Yuhyā states, “We do not know of any other noun of the measure *كُل*. Al-Akhfash states that from it is derived the name of Abū'l-Aswad ad-Du'ali, the Kādī of Al-Baṣrah, with this difference, however, that they (the people of al-Baṣrah) pronounce the *hamzah* with a *fathah*, according to their usual custom in the matter of derived epithets, owing to their considering it inharmonious to have two *kasrahs* following each other, together with the attributive *د*, in the same manner as they derive from *نَمْرَة* the attributive epithet *نَمْرِيّ* and from *مَلِك*, *مَلَكِيّ*. The proper name of Abū'l-Aswad was Dālim b. 'Amr b. Sulaimān b. 'Amr, but opinions differ greatly with regard to his name and pedigree. He was one of the lords and chiefs of the Tābi'is and used to relate traditions on the authority of 'Alī, Abū-Mūsā, Abū-Dharr, and 'Imrān b. Ḥuṣayn. [The author here gives some of the particulars and incidents of his life.¹ He adds that there are many wonderful anecdotes told regarding him; the following ones are translated here as they are not given in Ibn-Kh's B. D. .] He once purchased a horse for nine *dīnārs*, and passed with it by a man who was blind of one eye; the man asked him, “For how much did you purchase it?” and he said, “Price it,” upon which the man said, “The price of it is four *dīnārs* and a half.” He then said, “This is excusable in you, because you have seen it with only one eye, for which reason you have assessed (only) half its price, but had you seen it (also) with the other eye, if it was sound, you would have assessed the remainder of its proper price too.” He then went on to his house

¹ De Slane's T. of Ibn-Kh's. B. D. Vol. 1, pp. 663-666.

and slept, but when he woke up, he heard it eat, upon which he asked, "What is this?" and they replied, "The horse is eating its barley." He thereupon said, "I shall not leave in my property one which, while I am asleep, destroys and consumes it, but shall leave in it only what would increase it." He then sold it and purchased with its price land for sowing.

The following is another of these narratives:—His neighbours in al-Basrah used to oppose him in his religious belief and to annoy him, stoning him at night; they used to say to him, "God stones you," but he used to reply, "You lie, for had God stoned me, He would have hit me; but you stone me, and therefore the stones do not hit me." He then sold the house, and on its having been said to him, "You have sold your house," he replied, "No, I have sold my neighbour." His words have become a proverb. This is the reverse of what occurred to Abû'l-Jahm al-'Adawî, who having sold his house for a hundred thousand dirhams asked, "For how much will you purchase the neighbourhood of Sa'id b. al-'Âs?" They asked him, "Can neighbourhood be ever sold?" upon which he said, "Return to me my house and take back your money, for by God, I shall not leave the neighbourhood of a man who, if I am missed, asks regarding me, who, if he sees me, welcomes me, who, if I am absent, protects me, who, if I am present, draws me near (him), who, if I ask him, gives me, who, if I do not ask him, still gives me of his own accord, and who, if I am attacked by a misfortune, removes it." Sa'id having heard of this, sent him a hundred thousand dirhams.

Another of these anecdotes (regarding Abû'l-Aswad) is that he happened to visit Mu'āwiyah one day, and that while he was in the act of addressing him, emitted wind with a sound, upon which Mu'āwiyah laughed, and Abû'l-Aswad said to him, "O Commander of the faithful, do not inform anybody of it." When he went out, 'Amr b. al-'Âs happened to enter, and Mu'āwiyah informed him of what had happened to Abû'l-Aswad; when therefore 'Amr met him, he said, "O Abû'l-Aswad, you emitted wind with a sound before the Commander of the faithful!" When Abû'l-Aswad visited Mu'āwiyah again, he said to him, "Did I not ask you not to inform anybody of it?" and Mu'āwiyah replied, "Nobody but 'Amr knows of it." He then said, "That was what I had warned you against, but you are not fit for the khilāfah." Mu'āwiyah asked him, "How is that?" and he

replied, "If you cannot keep an emission of wind with a sound securely (as a trust), how can you be trusted with the property and lives of the Muslims?" Mu'āwiyah thereupon laughed and gave him a present. He was once asked, "Was Mu'āwiyah at the battle of Badr?" and he replied, "Yes, but on the opposite (that) side."

Abū'l-Aswad used to teach the sons of Ziyād b. Abīh, the governor of the two 'Irāqs; his wife one day complained to Ziyād regarding her son, saying, "Abū'l-Aswad intends overpowering me in the matter of my son, whilst my womb had been a repository for him, my breasts water-skins for him, and my lap ground for him (to tread upon)," upon which Abū'l-Aswad said, "By this you intend to overpower me in the matter of my son, whilst I certainly carried him before you conceived him, and I laid him before you gave birth to him." She replied, "But the things are not equal; you carried him as a light thing, whilst I carried him as a weight; you laid him with pleasure and out of an ardent desire, whilst I brought him forth with trouble." Ziyād thereupon said to him, "I see that the woman is a clever one; deliver her son to her, for it is proper that she should educate him."

ذُو الْاَلَةِ (*Dhu'ālāh*).—A name for the wolf, being like أُسَامَةُ (*usamah*) which is a name for the lion.* It is a determinate noun, and the wolf is so called, because of its walking lightly, the word being derived from ذَا لَانَ (*dha'alān*) meaning *walking lightly*. It is related in a tradition that the Prophet happened to pass by a black slave-woman who was making a little boy (child) belonging to her dance; she was saying:—

“O Dhu'āl, O son of a lord, O Dhu'āl!”

The Prophet said to her, “Do not say *dhu'ālāh*, because it is one of the worst beasts of prey.” Dhu'āl is the abbreviated form of *dhu'ālāh*, and الْكَرَم (*al-karm*) is a lord or master.

الذَّبَاب (*al-dhubāb*).—[The common fly.] A well-known thing. Noun of un. ذِبَابَةٌ (*dhubābah*); one ought not to say ذِبَابَةٌ (*dhubbānah*). Pl. of pauc. أَذْبَابٌ (*adhībāb*) and of mlt. ذِبَابٌ (*dhubbān*), like فَرَاب, pls. أَغْرَابٌ and غُرَبَان, and قَرَاد, pls. أَقْرَادٌ and قَرَدَان. An-Nābigah says:—

“O bestower of a steady camel as a gift to men,
Which strikes with its lips the flies (*al-adhībāb*).”

The word ذِبَابَات (*dhubābat*—remainders or remains) ought not to be used, excepting in the matter of debts. Aṣṣajiz says:—

“Or may God pay off the balances of the debts!”

أَرْضٌ مَذْبُوبَةٌ *ard-madhūbah* = A land abounding with flies; but al-Farrā' calls it أَرْضٌ مَذْبُوبَةٌ (*ard-madhūbah*), in the same manner as is called أَرْضٌ مَوْحُوشَةٌ, that is to say, a land abounding with wild animals.

The common fly is called *dhubāb*, because of its constant movements and fluttering; but some say that it is so, because as often as it is driven away, it returns. Its sobriquets are أَبُو حَافِي (*abū-hāfi*), أَبُو حَكِيم (*abū-hakīm*), and أَبُو الْحَدْرَس (*abū'l-hadras*). The fly is the most ignorant of all the creatures, for it throws itself into destruction. Al-Jawhārī states that none of the flying animals sips, except-

ing the fly. The statement of Plato that the fly is the greediest of creatures will be given under the letter ع in the art, المنكروب. There are no eyelids given to the fly, on account of the smallness of the black of its eyes. One of the functions of the eyelids is to clear off the dust from the mirror of the black of the eye and to keep it polished; God has therefore given it, instead of the eyelids, two hands with which the mirror of the black of its eyes is polished; on this account one always sees the fly wiping its eyes with its hands.

There are many varieties of it, and they are produced out of rotten and putrid things. Al-Jāhid states that the word *dhubb*, according to the Arabs, is applied to hornets, bees, mosquitoes and their varieties like bugs, fleas, lice, nits, the larvae of mosquitoes (*an-nāmūs*), butterflies and moths, and ants; but it means the common well-known fly when it is used in its well-known sense. There are several varieties of it, namely, البعير (*an-nu'ar*), القمع (*al-kama'*), الشعرا (*ash-sha'ra'*), الخازباز (*al-khāzbāz*), the dog-flies, the garden-flies, and the grass or herbage-flies. The fly which mixes with men is propagated by treading, and is sometimes produced out of bodies. It is said that, when a bean becomes old in a place, it becomes converted entirely into flies, which then fly away out of the windows in that place, and nothing of the bean save the bare shell remains behind.

Al-Hākim relates regarding an-Nu'mān b. Bashīr as having said from the pulpit, "I have heard the Apostle of God say, 'Verily, nothing will remain behind of the earth, excepting things like the fly, which will move about in the atmosphere between it and the sky. For God's sake, be thoughtful of your brethren in the graves, for your actions present themselves to them.'" It is related in the مسند (*Musnal*) of Abū-Ya'lā al-Mawṣilī, out of a tradition of Anas, that the Prophet said, "The life-period of a fly is forty nights, and all of the flies excepting bees will be in the fire of Hell." This is given in الكامل (*al-Kāmil*), in the biography of 'Amr b. Shakkīk, on the authority of Mujāhid, who had it on the authority of Ibn-'Umar, who said, "The Apostle of God said, 'All the flies excepting bees will be in the fire of Hell.'" It is said that their being in it will not be a punishment for themselves, but for the purpose of the people of Hell being punished with them by their falling on them.

An-Nasā'i and al-Hākim relate on the authority of Abū'l-Malīḥ, who had it on the authority of his father Usāmah b. 'Umair b. 'Āmir al-Ukash al-Hudhālī al-Baṣrī, who said, "I was riding behind the Apostle of God on the same camel, when our camel having stumbled, I said, 'May Satan perish (نعمى)!' upon which he said, 'Do not say, "May Satan perish," because he would then become so magnified as to become (as big) as a house, and would say, "By my power (this has happened);" but say, "In the name of God!" for he would then become (as) small as a fly.'" Abū-Dā'wūd has related it on the authority of Abū'l-Malīḥ regarding a man as having said, "I was riding with the Apostle of God on the same beast, when the beast having stumbled, I said, &c." Ibn-as-Sunni has related it in the same manner as an-Nasā'i and al-Hākim, and has stated distinctly about it that Abū'l-Malīḥ related it on the authority of his father Usāmah b. Mālik. Both the versions are authentic, for the unknown man in the version of Abū-Dā'wūd was one of the Companions (of the Prophet), and as all of them (the Companions) were men of probity, there is no harm in the names of the principal ones out of them being omitted. The Imām, the very learned adh-Dhahabī states that the person whose name is not given (in the tradition) and is doubtful was Abū-'Azzah. Khālid al-Hadhdhā' has related it on the authority of Abū-Tamīm al-Hajīmī, who had it on the authority of his father Khālid, who said, "I was riding on the same camel with the Prophet, when the she-camel stumbled," to the end of it. It is given this way in *Usd al-gābah* (أصد الغابة), in mentioning those whose pedigree is traced to the tribes (في ذكر المنسوبين إلى القبائل). As to the word نعمى, some say that it means *he died or perished* (هلك), but others say that it means *he fell*, and others again say that it means *he stumbled*, and others still again say that it means *evil seized him*. It is written with the *alif* in it having a *fathah* on it and also with a *kasrah* under it, but the better known form is with a *fathah*, and al-Jawhārī does not mention any form other than that, namely, with a *fathah*.

At-Tabarānī and Ibn-Abī'd-Dunyā relate, out of a tradition of Abū-Umāmah, that the Prophet said, "The Believer is entrusted to the care of one hundred and sixty angels, who drive away from him things with which he cannot cope; out of them seven angels drive away (things) in the manner that flies are driven away from a dish of

honey on a hot day, and if they could present themselves to you, you would see them on every plain and every mountain, every one of them with his hand spread out and his mouth wide open; had man been left to take care of himself even for the twinkling of an eye, the devils would have snatched him away."

The Arabs consider the common fly, the butterfly or moth, the bee, the hornet, and other animals like those, to be one and the same, as has been mentioned before. Galen states that there are different varieties of flies:—there are the flies that infest camels, and the flies that infest the bovine genus, the original of them being small maggots (worms) which come out of their bodies and become converted into flies and hornets; the flies that trouble men come out of dung. When the southerly wind blows, flies increase in number, being born that very moment, but when the northerly wind blows, they diminish in number. The *Talāshī* flies are furnished with proboscides like mosquitoes.

It may be mentioned, as a wonderful thing in connection with the fly, that it voids its excrement black on a white thing, and white on a black thing, and that it does not void any excrement on the gourd plant, for which reason God caused that plant to grow on His prophet Jonah, for when he came out of the belly of the fish, had a fly alighted on him, it would have made him ill; God therefore prevented flies from getting at him, and he continued in that state, until his body became hardy. Flies are seen in large numbers only in places in which there are rotten or putrifying things, and the beginning of their propagation is (first) through such things and then by treading, the male sometimes remaining on the female for a whole day. It is one of the animals that live in the sun, for it conceals itself in winter and shows itself in summer. The rest of its varieties, such as *an-nāmūs* (the larvæ of mosquitoes), *al-fardsh* (butterflies and moths), *an-nu'ar*, *al-kama'*, will be described under their respective letters. How beautiful are the lines of Abū'l-'Alā al-Ma'arrī!

"O seeker of pleasant means of sustenance by force,

Begone, you are mad after a vain thing ;

Lions with their strength feed on carcasses in the desert,

Whilst the fly feeds on honey, and it is a weak animal!"

In the same sense are also the lines of Abū'l-Khair the *Katib al-Wāsiṭī*. [For these lines see the art. *الحنين* p. 485.] The following lines in the same sense are by Muḥammad al-Andalusī :—

"The means of sustenance which you seek,
Are like the shadow which walks with you;
You cannot overtake it by following it,
But, if you turn away from it, it follows you."

The *Amir Saif-ad-din 'Alī b. Faṭḥ ad-Dāhiri* has said beautifully regarding being cautious in despising an enemy :—

"Despise not an enemy who is lenient,
Even if you see him weak in courage and bravery,
For a fly on a suppurating sore has long arms,
Obtaining what the hand of a lion cannot get."

[The author here quotes from the B. D. of Ibn-Kh., how Ibn-as-Sakkā' having asked Yūsuf b. Ayyūb al-Hamadhānī a certain question, the latter replied that his words smelt of infidelity, and how the former eventually died a Christian in Constantinople. ¹ The author then prays for being saved from the sin of apostacy, and gives advice to the reader for being firm and steadfast in Faith, which he illustrates with a narrative regarding 'Abd-al-Ḳādir al-Gilānī, who was about to proceed on a visit to Ḳuṭb-al-Ḡawth, and his two disciples, one of whom became an infidel and the other one busied himself with the affairs of the world. The author then prays to be granted success and to be kept in Faith, and after that gives the narrative, on the authority of Yahyā b. Mu'ādh, regarding Abū-Ja'far al-Manṣūr having asked Mukātil b. Sulaimān, the object with which flies have been created, and his reply, together with other narratives and particulars of his life, which are also given by Ibn-Kh. in his B. D. ²]

It is related in *منائب الإمام الشافعي* (*Manāʾib al-Imām ash-Shāfi'*) that al-Ma'mūn having asked him (ash-Shāfi'), "What has God created flies for?" he replied, "To humble kings," upon which al-Ma'mūn laughed and said, "You saw that a fly had alighted on my body?" and he replied, "Yes; when you asked me about them, I had no reply ready, but when I saw that it had alighted on the part of your body which nobody can gain an access to, God opened to me the way to a reply." Al-Ma'mūn then said, "To God be attributed the knowledge you possess!"

¹ De Slane's T. Vol. IV, pp. 412-413. ² Idem, Vol. III, pp. 409-410.

It is related in *شفا الصدور* (*Shifā' as-sudūr*) and in the History of Ibn-an-Najjār, with authorities for it, that no flies used ever to sit on the person and clothes of the Prophet.

(Lawfulness or unlawfulness). It is unlawful to eat any (all the) species of it, but there is an opinion of its being lawful given by ar-Rāfi'. Al-Māwardī states that there is one of the juriconsults who has permitted the use of the flies which are produced out of edible things, such as beans and other things like them, and probably the sayer of this thing is the same one that has said that flies produced out of fruit are permissible.

(Side-information). It is said in *الاحكام* (*al-Iḥyā'*), in the beginning of the chapter on *الحلال والحرام* (lawful and unlawful things), that if a fly or an ant happens to fall into a pot in which food is being cooked, and if all its parts are dissolved in it, it is not unlawful to eat that cooked food, because the unlawfulness of eating flies, ants, and things like those, is due to their being considered filthy, whilst in this case it cannot be held to be filthy. It is also stated in it that, if a piece of the flesh out of a dead human body falls into it, it is not lawful to eat that cooked food, to such an extent that even if the human flesh is only of the weight of a *dānik*, it is unlawful, which is so not on account of its uncleanness, for a dead human body is, truly speaking, clean, which is, however, opposed to the doctrine of Abū-Ḥanifāh, but on account of the respect due to it, and not owing to its being considered filthy, differing in that respect from flies; this is the statement of al-Ḡazzālī. It is said in *شرح المذهب* (*Sharḥ al-Muḥadḍḥah*) that in respect of the question with regard to human flesh, it does not render the eating of that cooked food unlawful, because it is spent (consumed) in it, and is like urine and other things, for if urine drops into two jarfuls of water, it is permissible to use the whole of that water, as the urine by its being spent in the water is, as though it were not present in it.

Al-Bukhārī, Abū-Dā'wūd, an-Nasā'ī, Ibn-Mājah, Ibn-Khuzaimah, and Ibn-Ḥibbān relate that the Prophet said, "If a fly falls into a vessel belonging to any of you, let him immerse it into water, for in one of its wings there is a (cause of) disease, and in the other a remedy (for it); it defends itself with the wing in which the (cause of) disease exists." In the version given by an-Nasā'ī and Ibn-Mājah, it is said, "One of the wings of the fly is poisonous and

the other is antidotal (curative); if it falls into food, steep the food in water, for it advances the poison and holds back the curative principle." Al-Khaṭṭābī states, "Some one who has no righteousness in him says with regard to this tradition, 'How is this, and how do a cause of disease and its remedy happen to exist in the two wings of a fly? How does the fly know that, so as to advance the wing containing the cause of disease and to hold back the one containing the remedy, and what leads it to do that?' These are the questions of an ignorant person or one affecting to be ignorant, for he who finds in himself and the rest of animals, an union of heat and cold and of moisture and dryness,—two opposite elements destroying each other when they meet together,—and then sees that God has joined them together and forced them to be united, causing such union to be the source of powers of animals, whose existence and good state depend upon it, would be disposed not to deny the fact of a disease and its remedy being united together in two members of the body of one and the same animal. He who has inspired the bee to construct a house of exquisite workmanship and to produce honey in it, and who has inspired the ant to earn its food by labour and to store it up for times of its need for it, is the One who has created the fly and given it the right guidance, so that it advances one wing and withholds the other one. He has intended it as a trial, which is the way of devotion, and as a test, which is the field of exercise for striving (in devotion), and He has wisdom and an indication in everything, which none but persons of understanding remember."

I have carefully examined the fly, and found that it defends itself with its left wing, which is the one supposed to contain a (cause of) disease, just as the right one is supposed to contain a remedy (for it). It is to be learnt from this tradition that, if a fly falls into a fluid (سائل), it does not render the fluid unclean, because it has no flowing blood (in it). This opinion is the one which is well known, but there is another opinion according to which it renders the fluid unclean like all the dead animals. According to a third deduction, such animals as are commonly in the habit of falling, like flies and mosquitoes, do not render (a thing) unclean, but such ones as do not usually fall, like the black beetles *khandjīs* and scorpions, render a thing unclean, which is an idea that enters

the mind and cannot be avoided. The place of difference in opinion is, however, in regard to a dead animal foreign to the substance (in which it is found). As to animals that appear in a thing within a short time, like maggots (worms) in fruit, cheese, and vinegar, such of them as die in the thing itself do not render that thing unclean, without any difference of opinion;—so the two Shaikhs and Ibn-ar-Rifâ'ah say. Ad-Dârimî states that there are three views in regard to this question, the third one being in respect of the difference between many and few; what does not change (in quality) on account of the presence of a large number (of the animals) is lawful, but if they are in large numbers and the thing changes (in consequence of their presence), it is, truly speaking, rendered unclean; so also, if the animal falls into a thing of itself, it is lawful, but if the animal is thrown into the thing, there is harm in (using) it.

(Side-information.) If a hornet, or a butterfly or moth, or a bee, or any other insect like those, falls into food, is it necessary to order it to be steeped into water, in accordance to the whole saying of the Prophet, namely, "If a fly falls into a vessel belonging to any of you &c.," given in the tradition? The word *الذباب* (*adh-dhubâb*) is applicable philologically to all these species, as has been already mentioned on the authority of al-Jâhidî and others; 'Alî has said in respect of honey that it is the mixture (*مختلطة*) of a fly; it is also related that all the flies excepting bees will be in the fire of Hell, all of them being named flies. If it is so, it is evident that it is necessary to make the order regarding steeping (in water) applicable to all, excepting bees, for steeping (in water) will lead to the bees being killed, which is unlawful.

(Proverbs.) God has said, "O ye folk! a parable is struck out (*مضروب*) for you, so listen to it. Verily, those on whom ye call beside God could never create a fly if they all united together to do it, and if the fly should despoil them of aught they could not snatch it away from it—weak is both the seeker and the sought."¹ The meaning of *مضروب* is *اثبت* (fixed) and *الزم* (caused to cleave), as in, "They are smitten (*مضروبت*) with abasement,"² and in, *the impost of the poll-tax was imposed (مضروبت) upon them*; but it is possible that it is taken from *مضروب* which means a parable. This is

¹ Al-Ḥurân XXII-72. ² Idem III-108.

the most eloquent parable which God has revealed in charging **Murāsh** with ignorance and in esteeming their intellects weak; and it is an evidence of Satan having deceived them, for they described pictures and idols as being the deity which exercises power over all powers and comprehends the knowledge of all known things; the verse therefore pointed out their inability and want of power, namely, that this mean and contemptible creature should be able to snatch away anything from them, and that should they all unite in extricating it, they would not be able to do it. It is related, on the authority of Ibn-'Abbās, that the idols were three hundred and sixty, arranged around the Ka'bah, and that the people used to besmear them with different kinds of perfumes, and anoint their heads with honey, which, however, the flies used to carry away, and on account of this they used to be grieved; it was therefore expressed as a parable.

"Bolder than a fly." "More contemptible than a fly," "More restless than a fly." "More erring than a fly," which is thus said, because it throws itself into anything hot and anything that it will stick to, without any means of escaping from it. "More given to going uninvited than a fly." A poet says:—

"More given to going uninvited (التطفيل) than a fly,
To a feast of food and wine;
Were it to see cakes in the clouds,
It would fly to the sky without shame (a veil)."

Abū-'Ubaid states that there was a man in al-Kūfah called Tufail b. Dallāl out of the tribe of Beni-'Abd-Allāh b. Qatāfān, who used to go to feasts uninvited; he was therefore called 'Tufail of marriage-feasts.' He was the first one to do such an act in those parts, and his name has therefore become proverbial, being applied to every one who acts according to him.

"More self-conceited than a fly." "A stinging fly has befallen him," applied to one upon whom a great evil has fallen; whoever hears of it pities him. "It is not equal to the vein or nerve *al-mutk* in the penis of a fly," applied to anything insignificant or contemptible, *al-mutk* being the vein or nerve inside the male organ like a thread in it, of the thickness of the raphe of the perineum (المهبل). In the book *النسائ* (*an-Nasā'ih*) by Ibn-Da'far it is related, "I have seen in the history of one of the kings that his *wazir* (once)

suggested to him to collect all his wealth and to hoard it up, saying, 'If men part from you to-day, whenever you want them, you may offer them your wealth, and they will crowd around you.' The king asked him, 'Is there any proof of this?' He replied, 'Yes; are there any flies in our presence now?' The king having replied, 'No,' the wazir ordered a bowl containing honey to be brought, which was accordingly done, and thereupon flies fell upon it. The king then consulted one of his special friends, but he prohibited him from following the advice of the wazir and said, 'Do not change the hearts of men, for (in that case) they will not be present whenever you want them,' upon which the king asked, 'Is there any proof of that?' and he replied, 'Yes; when the evening comes, I shall inform you of it.' When the night became quite dark, he ordered the bowl of honey to be produced, which was accordingly done, but not a fly would come to it; the king thereupon changed his first opinion."

(Properties.) Al-Jāhid states that if milk is mixed with *al-kundus*, and then sprinkled in a house, flies will not enter it. If a fly is taken and its head taken off, and it is then rubbed over the sting of a hornet, it will relieve it. If flies are burnt, rubbed into a fine powder, then mixed with honey, and applied over a patch of alopecia, they will cause hair to grow in the place. If a fly dies and some dross of iron is sprinkled over it, it will revive immediately. If a house is fumigated with the leaves of the white gourd, or with *kundus*, or with *salikkah* (a certain perfume), flies will go away from it; if the leaves of the white gourd plant are boiled, and the water is sprinkled in a house and on its walls, flies will not enter it.

(Description of talismanic or magical remedies for preventing flies from coming.) Equal parts of fresh *kundus* and orpiment are to be taken, finely pounded, and kneaded with the water of squill, then to be touched with a little oil, and made into an image which is to be placed on a (food) table; no fly will approach the table while that image is on it. If a bundle of the grass called *ساروس* is placed on the door of a house, no fly will enter the house while the bundle remains hanging on the door.

If the larger kind of flies are taken, their heads are cut off, and then their bodies are forcibly rubbed over a part in the eyelid

in which hair is growing, it will cause the hair to disappear altogether; this is a wonderful and tried remedy. If a fly is taken, placed in a linen rag, tied with a thread loosely, and then tied on the person of one complaining of his eye, it will relieve the pain; it may be hung on his neck or arm. If flies are split open and used as a poultice to a swollen eye, it will be cured. Muhammad b. Zakariyā al-Kazwīnī states, "I have seen in Greek books on natures (كتب الطبعميات), that if a living fly is tied on the person of one complaining of his tooth, he will be cured, and that he who is bitten by a rabid dog ought to cover his face from flies, because they annoy him."

(Interpretation of it in dreams.) A fly in a dream indicates a quarrelsome antagonist and a weak army. Sometimes the coming together of flies indicates easy means of sustenance, and sometimes a fly indicates a disease and a cure, on account of the above mentioned tradition. Sometimes a dream about flies indicates evil actions and falling into a state which would necessitate a reproof, on account of the words of God, "Verily, those on whom ye call beside God could never create a fly if they all united together to do it, and if the fly should despoil them of aught they could not snatch it away from it—weak is both the seeker and the sought."¹

الدَّهْر (adh-Dharr).—Small red ants. God has said, "Verily, God would not wrong by the weight of an atom (ant);"² that is to say, He will not lessen or diminish the recompense of one's action by the *mithkal* of an ant, that is to say, the weight of an ant. Tha'lab was asked regarding it, and he replied, "A hundred ants make the weight of a grain (*habbah*), and a *dharrak* is one of them. Some say that a *dharrak* has no weight at all. It is related that a man exposed a cake of bread, so that ants mounted it and covered it; he then weighed it, but it had not at all increased in weight. Others say that *dharr* are particles of dust or motes conspicuous in a ray of the sun in a window, each particle being a *dharrak* which has no weight. It is related in the *Sahih* (صحیح) of Muslim and other books, out of a tradition of Anas, in the matter of the mediation of the Prophet on the Day of Judgment, "Then there will

¹ Al-Kur'ān XXII-72. ² Idem, IV-44.

come out of the Fire one who had said (while in the world), 'There is no deity and God,' and in whose heart there was of good the weight of an ant (*dharrah*).'' Shu'bah b. Bisṭām has made a mistake in it, having spelt it as *dhurah*. Al-'Abdarī states that he (Shu'bah) has called it *durrah* the n. of un. of *ad-durr*, which is a mistake of a mistake. Ibn-Buṭṭāh, who belonged to the Ḥanbalī school, states, in the commentary on the verse, that *مِثْقَال* is the measure *مِثْقَال* of *قُلُوب*, and that *الدَّرَّةُ* is a small red ant; it is of the smallest possible size when a year has passed over it, for it becomes smaller and diminishes in size (as it advances in age) like vipers. The Arabs say, "A viper wasted by age (*أفعى حارية*)"; it is the most poisonous of all the vipers. Imru'ul-Kais says:—

"If one of the women restraining their eyes had a year old ant
Creeping on her shift, it would have made an impression (on her skin)."

السَّحْرُ = A year old (animal). *الْأَنْب* = A piece of cloth which a woman throws over her neck, without sleeves and without an opening in the bosom. Ḥassān says:—

"If a year old young one of ants were to creep over her,
The wounds would leave impressions on her."

As-Suhailī states that God killed Jurhum by means of ants and epistaxis, and the last one of them to die was a woman; she was seen to circumvent the (Sacred) House some time after their death. The people (about) admired her height and the largeness of her size, so much so that a person asked her, "Are you a female *jinni* or a woman?" upon which she replied, "Yes, I am a woman, and belong to the tribe of Jurhum." She then hired a camel from two men belonging to the tribe of Juhainah (to take her) to the land of Khaybar. When they two put her down, they asked her regarding the (place of) water, of which she informed them, and they turned back. Ants then came to her and hung about her, until they reached the roots of her nose; they then descended to her throat, upon which she died.

Yazīd b. Ḥārūn has described the ant as a red worm, which is an unsound description. It is related regarding Ibn-'Abbās as having said that *الدَّرَّةُ* (*adh-dharrah*) is the head of an ant (*المنلة*). One of the learned men has said, "To have my good actions exceed by the weight of an atom (ant), is more endearing to me than

the world and what it contains." God has said, "And he who does the weight of an atom of good shall see it! and he who does the weight of an atom of evil shall see it!"¹ The Apostle of God used to call this verse *الغاية الفريدة*, that is to say, a unique one in its meaning.

Al-Baihaqî relates in *الشمع* (*ash-Shi'b*), out of a tradition of Sa'îd al-Murri, on the authority of al-Hasan, who had it on the authority of Anas, that a beggar having (once) come to the Prophet, he gave him a date, upon which the beggar said, "Praise be to God! One of the prophets of God gives alms in a date!" The Prophet thereupon said, "Is it that you do not know that there is in it the weight of many atoms (ants)?" Then another beggar having come to him and asked him for alms, he gave him (also) a date, upon which the beggar said, "A date from one of the prophets of God! This date shall never part from me while I live, and I shall always hope to obtain a blessing through it." The Prophet thereupon ordered kindness to be shown to him. In one version it is said that he said to a slave-girl, "Go to Umm-Salamah and order her that she may give him the forty dirhams which are with her." Anas adds that the man had not to wait long before he was above wants.

The Imâm Ahmad relates in his *مسند* (*Musnad*), giving trustworthy authorities, on the original authority of Abû-Hurairah, that the Prophet said, "There will be retaliation for the creatures, one against another, even for a hornless animal against a horned one, and even for an ant against another ant." Sa'd b. Abî-Wakkas (once) wanted to give a beggar two dates, but the beggar withdrew his hand, upon which Sa'd said, "O you, God has accepted from us (even) the weights of atoms." 'A'ishah did this in the case of a grape. Sa'srah b. 'Ishak al-Tamimi happened to hear this verse from (the lips of) the Prophet and said, "Enough for me; I do not care now, if I do not hear any other verse." A man happened to hear it from (the lips of) al-Hasan al-Basri and said, "The exhortation has reached its greatest extent," upon which al-Hasan said, "The man has understood." Al-Hakim relates in *المستدرک* (*al-Mustadrak*), on the authority of Abû-Asmâ' ar-Rahabi, that this verse was revealed while

¹ Al-Kur'ân XCIX-7, 8.

Abû-Bakr as-Ṣiddîq was eating with the Prophet; Abû-Bakr left off eating and cried, upon which the Prophet asked him, "What makes you cry?" and he said, "O Apostle of God, shall we be asked regarding (things of) the weight of atoms?" The Apostle of God replied, "O Abû-Bakr, what you have seen in the world out of what you hate, are the atom-weights of evil, and God is storing up for you the atom-weights of good for the next world." Al-Ḥâkim adds that الذرة (*adh-dharrah*) is a small red ant that does not cause a balance to incline.

The Imâm Aḥmad relates in الزهد (*az-Zuhd*), on the authority of Abû-Hurairah, that the Prophet said, "The tyrants and haughty ones will be brought up on the Day of Judgment as men in the shape of ants, whom men will trample (under their feet), on account of their insignificance in the sight of God, until God shall have judged between men, when they will be sent to the Fire of fires." The Prophet was then asked, "O Apostle of God, what is the Fire of fires (نار الانيار)?" and he replied, "The expressed juice of the people of Hell." The author of الترفيب والترهيب (*at-Targîb wa't-tarhîb*) has given this tradition. It is related on the authority of 'Amr b. Shu'aib, who had it from his father, who had it from his grandfather, that the Prophet said, "The haughty ones will be collected on the Day of Resurrection like ants in the shape of men, and the humble (small) ones will come to them and overwhelm them; they will be then driven to the dungeon of the fire of Hell, called Bâlas, where the Fire of fires (نار الانيار) will reach above them, and they will be given to drink the mire of corruption (المعالي), which will be the expressed juice of the people of Hell." At-Tirmidhî has related this tradition and said that it is a good and wonderful one.

In شعب الايمان (*Shi'b al-i'mân*) by al-Baihaqî, it is related on the authority of al-Aṣma'î who said, "I happened to pass by a Badawî woman in the desert in a small hut, and I said to her, 'O Badawî woman, who keeps company with you (to make you happy)?' and she replied, 'The Companion of the dead in their graves.' I then asked her, 'Whence do you get to eat?' and she replied, 'The Feeder of the ant, which is even smaller than myself, feeds me.'"

In **البدعي** (*al-Mud-hish*) by the Imām, the very learned Abū'l-Faraj b. al-Jawzi, it is related that a foreigner (Persian) was in pursuit of the knowledge of philology for a long time, and while he was going along on one of the roads, he happened to pass by a large smooth stone; he examined it carefully and found crawling on it ants, which had produced on it an impression from their excessive crawling over it; he then considered over it and said, "Notwithstanding the hardness of this stone and the lightness of these ants, they have produced on it this impression; I am then surely better fitted to be constantly in pursuit of the study of philology; perchance I may succeed in obtaining the object of my want." He then returned to his (original) steadiness in the pursuit of the study of philology, and it was not long before he came forth an accomplished man. A pursuer after information in religious matters or worldly gains ought to do likewise, especially a pursuer after information regarding the divine unity and knowledge; he ought to be repeatedly returning to the pursuit and not to be fleeing from it; he will either meet with success and a reward, or death and martyrdom.

Abū-Yazīd al-Bisṭāmī was asked regarding (the definition of) **العارف** (one knowing or skilled in divine things), and he replied, "He ought to be pre-eminent in deliberation, unique in meaning, divine in perception, lordly in strength, singular in his mode of life, illustrious in learning, constant in producing wonders, heavenly in narration, wild in pursuit (of divine knowledge), and he ought to have dominion over secrets, having in his possession the keys of the invisible and mysterious treasures of wisdom, the gems of holiness, and the curtains of justification; if he once passes the limit and rises up high, he cannot be reached, and his condition is undescrivable."

It is related in the **صحيح** (*Sahih*) of Muslim, on the authority of Ibn-Mas'ūd, that the Prophet said, "Whoever has in his heart an atom-weight of pride (*kibr*) will not enter Paradise." A man then said, "A man wishes to have his clothes good and his shoes good," and the Prophet said, "Verily, God is comely (in deeds) and loves comeliness (of deeds in others), whilst pride is insolence with regard to the Truth and contempt of men." At-Tirmidhi has related this tradition and said that it is a good and wonderful one.

Some say that by **الكبر** (*al-kibr*) is here meant *unbelief*, a possessor of which will not enter Paradise at all, if he dies in that state; others state that there will be no pride in his heart at the time of entering Paradise, as God has said; "We will strip away what ill-feeling is in their breasts—there shall flow beneath them rivers, and they shall say, 'Praise belongs to God who guided us to this! for we should not have been guided had not God guided us!—the apostles of our Lord did come to us with truth!'" And it shall be cried out to them, 'This is Paradise which ye have as an inheritance for that which ye have done!'"¹ There is a vast difference between these two explanations (of the word *al-kibr*), for the tradition has been received in the scope of the prohibition of *al-kibr* in its well-known sense, which is *exalting oneself over men and despising them*; the apparent meaning of it (the tradition) is what has been accepted by the Kāḍī 'Iyād and others out of the critical judges (**المحققين**), namely, that he will not enter it (Paradise) without a requital (punishment), or that he will not enter it with those who will enter first. As to his (Ibn-Mas'ūd's) words, "A man said," that man was Mālik b. Murārah (Murrah) ar-Rahāwī;—so the Kāḍī 'Iyād says, and Ibn-'Abd-al-Barr has hinted at it; whilst Abū'l-Kāsim Khalaf b. 'Abd-al-Malik b. Bashkuwāl says that with regard to his name, there are various statements, one being that he was Abū-Raiḥānah and that his name was Sham'un; some say that he was Rabī'ah b. 'Āmir, and others say that he was Sawād b. 'Āmr, and others still say that he was Mu'ādh b. Jabal, which last has been given by Ibn-Abī'd-Dunyā in **كتاب الخمر والنواضع** (*Kitāb al-Khumāl wa't-tawādu'*). Some, however, state that he was 'Abd-Allāh b. 'Āmr b. al-Āṣ.

As to the Prophet's words, "Verily, God is comely," they mean that every affair of His,—praise be to Him!—is good and beautiful, and that He is the possessor of the good names, and attributes of perfection and beauty. Some say that **جميل** has (here) the sense of **مكرم** (bestower of good), like **كريم** and **مبيح** in the sense of **مكرم** and **مبيح**. Abū'l-Kāsim al-Kushairī states that its meaning is *glorious* (**جليل**), and some say that it means *illustrious* (**ذو نور و البهاء**), that is to say, the possessor of these two (qualities). Others say that the meaning of it is *goodly* in His actions towards you and His attention to you,

¹ Al-Ḥur'ān VII-41.

giving you only a little trouble, and appointing for it, and requiring you for it with, a great recompense. Praise be to Him! How beneficent He is! The Shaikh-al-Islâm Yahyâ an-Nawawî states that name (جَمِيدٌ) has been received in an authentic tradition, and that it is included among the good names (ninety-nine attributes) of God, but there are many statements regarding the authorities for it, the accepted opinion being to make it permissible, as applicable to God; there are, however, some learned men who prohibit it. The Imâm-al-Haramain Abû'l-Ma'âli states, "We make the unrestricted application of whatever has been received in the religious law as permissible, but for whatever no permission or prohibition has been received in it, we do not decide it to be either permissible or prohibited, for the orders of the religious law come from the ways leading to that law, and should we decide anything to be unlawful or lawful, we would be establishing an order not based on the religious law. Then again in the matter of the permissibility of the unrestricted application (of anything), what we decide cannot be made conditional as having been received in the religious law, but as what an action requires; and if an action does not necessitate it, what we have explained is quite enough, only that the analogies of the religious law come from the requirements for an action, and it is not permissible to abide by them in naming and describing God." An-Nawawî states that the Sunnis differ in the matter of naming God and describing Him with the various attributes of perfection, illustriousness, and praise, in a manner which has neither been prescribed nor prohibited in the religious law, one party holding it permissible, and the other party prohibiting it, unless it is distinctly decided in the religious law as coming out of the text of the Kūr'ân (Book), or out of the sayings of the Prophet which have been received through a succession of authorities, or through a general agreement in respect of its unrestricted application; for, if it is received only through one tradition (channel), they differ regarding it. One party, however, makes it permissible, and states that calling Him by any particular name and praising Him by any particular attribute are a part of action and are therefore permissible, (even) if the tradition for them has come through (only) one channel. The other party prohibits it, on account of its being referrible to faith in that which permits the application of what is inconsistent to God. The reason

for this decision is, as the Kāfi (al-Ḥusain al-Marwarrūdī) states, namely, "The correct opinion is that it is permissible, on account of its including action, and on account of the words of God, 'And God's are the good names; call on Him then thereby.'" It is as he (the Kāfi) has said.

As to the Prophet's words, "غَمَطَ النَّاسَ (contempt for men)," it is so given in the copies of the صحيح (Ṣaḥīḥ) of Muslim, and so has also Abū-Dā'wūd given it in his work (مصنفه), but at-Tirmidhī and others give it as غَمَصَ; both words, however, have one and the same meaning, namely, *contempt*.

As to seeing ants in a dream, it may be interpreted to mean offspring, on account of the words of God, "And when thy Lord took from the children of Adam out of their loins their seed (ذُرِّيَّتَهُم—their offspring)." Ants may also be interpreted as weak men. Some say that red ants indicate an army, because they are a species of نمل (ants).

الذَّارِع (adh-Dhurrah).—[The cantharis or Spanish fly]. Al-Jawhari states that الذَّارِع (adh-dhurrah) and الذَّرُوح (adh-dhurrah) are a certain small insect of a red colour speckled with black, that flies, and is of a poisonous nature. Pl. الذَّرَارِيم (adh-dhararīh). Sibawaih says that the n. of un. of الذَّرَارِيم is ذُرْحَرَج (dhurahrāh), and according to his opinion, there is no word in the language of the measure نَعْل in the sing.; he used to say مَبُوح and قَدُوس with a *fathah* on the first letter.

It is of several species, one of which breeds in wheat. Out of this class of insects is the worm of the *sanawbar* (pine) tree; and there is another species on the wings of which there are yellow lines, and which is of a variegated colour. Their bodies are large, long, filled up, and approaching in resemblance *bandt wardan*.

(Lawfulness or unlawfulness.) They are unlawful to be eaten, on account of their being considered filthy.

(Properties.) Cantharides are beneficial in the itch and in the disease in which the skin falls (peels) off. It may be mixed with the medicines suitable for tumours (swellings) like cancer, and bad ing-worm. Ar-Rāzi states that their use as a collyrium is beneficial in extravasation of blood in the eye (from injury). If they are

applied, as a fine powder, they kill lice. If they are boiled in olive oil, that oil will have the property of curing alopecia (loss of hair). The ancient physicians used to assert that, if some of them are tied in a red rag and hung on the person of one suffering from fever, they would cure him of it owing to a wonderful property (in them).

الذرع (adh-Dhara').—A calf of the wild cow; hence it is said الذرع من البقرة The cow has given birth to a calf, the dam being then called مذرعة (mudhri').

الذعلبة (adh-Dhū'lib) and الذعلبة (adh-Dhū'libah).—A fast running she-camel. In a tradition of Sawād b. Muṭarrif it is described to be a strong she-camel.

الذئب (adh-Dhū'b).—[The wolf].¹ It is spelt with and without a *hamzah*, but originally it is with a *hamzah*. Fem. ذئبة (dhi'bah). Pl. of paucity أذوب (adh'ub), and of mult. ذئاب dhi'āb and ذوبان (dhu'bān). It is also called الخاطف (al-khāṭif), السيد (as-sid), السرحان (as-sirḥān), ذؤالة (dhu'ālāh), العولس (al-'amallas). السلق (as-silk), the female being called سلقة (silkah), and السمام (as-samsām). The following are its sobriquets:—ابومذقة (abū-madhkaḥ—father of milk mixed with water), because it is of that colour. A poet says:—

“Until when the darkness spread,

They brought *madhk*; have you ever seen a wolf?”

Out of its well-known sobriquets, أبو جمدة (abū-ja'dah) is one. 'Ubaid b. al-Abras said to al-Mundhir b. Mā'-as-samā' the king of al-Ḥīrah when he desired to kill him:—

“And they said that it was wine nicknamed *qt-tild*,

In the same manner as the wolf is nicknamed *abū-ja'dah*.”

He used it metaphorically, meaning thereby, “You try to show me respect and kindness, and yet you desire to kill me, in the same way that wine does, though it is called *tild*”; its name is beautiful but its

¹ In Egypt *Canis variegatus* and *C. lupaster*; in Palestine *C. lupus*; and in 'Omān *C. pallipes*. *Dibat al-bahr* is applied in Maskat to the shark *Lamna spallanzanii*; Forskāl gives *dib* as a name of the fish *Lehrinus (Sciaen)* ramah, called in Maskat *khawdair*. ² The poet means that the *madhk* produced was of the colour of a wolf.

action is bad; in the same way, the wolf's action, although its sobriquet is pretty, is bad." **الجمدة** (*al-ja'dah*) means a ewe-lamb, but some say that it is a certain fragrant scented plant that grows in spring and dries up quickly. Ibn-az-Zubair was asked regarding the institution of *mit'ah* marriage, and he replied, "The wolf is nicknamed *abū-ja'dah*;" that is to say that a *mit'ah* marriage is good in name but bad in its meaning, in the same way that the wolf is good in its sobriquet but bad in its action. Among its other sobriquets are **ابو ذمامة** (*abū-thumāmah*), **ابو جاعة** (*abū-jā'id*), **ابو رعلة** (*abū-ri'lah*), **ابو ملعامة** (*abū-sil'amah*), **ابو الاطاس** (*abū'l-atlas*), **ابو كاسب** (*abū-kāsib*), and **ابو سبله** (*abū-sablah*). One of its well-known names is **أويس** (*u'ais*) of the dim. form, like **كفيت** and **لحييف**. [The author here gives the lines of the poet al-Hudhālī already quoted in the art. **أوس** under the letter **أ**—p. 220.] Among its epithets is **الغبيش** (*al-gabash*), which is a colour like that of ashes; it is called **ذئب اغبيش** (*dhi'b agbash*—ash-coloured wolf) and **ذئبة غبيشا** (*dhi'bah gabshā*—ash-coloured she-wolf).

The Imām Aḥmad, Abū-Ya'la al-Mawṣilī, and 'Abd-al-Bāḳī b. Ḳānī relate that the poet al-A'shū al-Māzinī al-Ḥirmāzī, whose full name was 'Abd-Allāh b. A'war, had a wife by the name of Mu'ādhah. He went forth (once) from Hajar to purvey provisions for his household, and his wife fled deserting him, and took refuge with a man out of them by the name of Muṭarrif b. Buhān b. Ka'b b. Ḳam' b. Dulaf b. Aḥṣā b. 'Abd-Allāh b. al-Ḥirmāz, who gave her protection. When he came back, not finding her in his house and being informed of her whereabouts, he demanded her from him, but he did not deliver her back to him. Now, Muṭarrif was held in greater respect in his tribe than himself; he therefore went to the Prophet and sought his protection, saying:—

"O lord of men and ruler of the Arabs,
I complain to you of one of the unfaithful women,*
Like the ash-coloured wolf in the shade of its den;
I went forth in search of food for her in Rajab,
Whilst she has disobeyed me by hastening and running away,
And cast a reproach on me among a dense and mixed † stock; ‡
She has broken the pledge and closed with the tail: §
Women are wicked overpowerers of those that overpower!"

The Prophet then said, "They are wicked overpowerers of those that overpower!" He (the poet) said metaphorically (in the above

* It is given as **ابو العطاس** in the original.

lines), regarding her corrupt conduct and treachery by calling her a ذريرة * (an unfaithful woman), the original of it being ذرير المعدة = a disorder of the stomach. Some say that he intended by it the sharpness of her tongue and the foulness of her speech, taken from ذرير لسانه = his tongue became sharp, himself not caring for what he said. \dagger العيص = roots of trees. \dagger الموشب = entangled and dense. \S لظت بالذنب — he intended by this to say that she prevented him from having sexual intercourse, taken from لظت الناقة بذنبها = the she-camel closed her vulva with her tail when the stallion desired to mount her; but some say that he intended to mean by it that she concealed and hid her person from his sight, in the same way that a she-camel conceals her vulva with her tail. The above-named al-A'shâ having complained to the Prophet regarding his wife, as to what she had done, and that she was with a man out of his own tribe by the name of Muṭarrif b. Buḥsul, the Prophet wrote to him, "Find out the wife of this man and deliver her to him." He thereupon went with the letter of the Prophet to him and read it to him, upon which Muṭarrif said to her, "O Mu'adhah, this is a letter from the Apostle of God regarding you, and I am going to deliver you over to him." She said, "Take for me from him a pledge and oath, in the name of the Prophet, that he will not punish me for what I have done." Muṭarrif then took that from him and delivered her over to him, upon which he said:—

"By thy life, my love for Mu'adhah is not of such a nature,
As can be changed by a slanderer, or by lapse of time.
Or by the evil which she brought (on me) when she was led astray
By erring men, on talking secretly to her behind (after) me."

Az-Zamakhsharî states in the commentary on the words of God, "Verily, your tricks are mighty!"¹ that God considers the tricks of women to be greater than those of Satan, for although there are tricks in men, women are more graceful in their tricks and more effective in their dodges, and in practising them they use gentleness with which they overcome men. On the same subject are the words of God, "And from the evil of the blowers upon knots (witches),"² the witches (blowers upon knots) out of them being those who possess greater power for mischief than others of them. It is related regarding one of the learned men as having said, "I am

¹ Al-Ḥur'ân XII-28. ² Idem, CXIII-4.

afraid more of women than of Satan, because God has said, 'Verily, Satan's tricks are weak,'¹ whilst He has said with regard to women, 'Verily, your tricks are mighty!'²

It is related in the History of Ibn-Kh., in the biography of 'Umar b. Abī-Rabī'ah, that while he ('Umar) was one day doing the circuit of the House, he saw a woman (also) doing the same; she excited his admiration, and having therefore inquired about her, he found out that she had come from al-Baṣrah. He spoke to her several times, but she did not turn towards him, and said, "Refrain from me; you are in the House of God and in a place of great sanctity." But when he pressed her hard and prevented her from circumventing, she went to a (male) relative of hers and said to him, "Come with me and show me the ceremonies of the Ḥajj." He therefore went with her, and when 'Umar b. Abī-Rabī'ah saw her (in his company), he turned away from her, upon which she quoted the verses of az-Zibriḳān b. Badr as-Sa'dī:—

"Wolves run at him who has no dogs,

But try to avoid the resting place of the bold dog trained to hunting."

The news regarding this having reached al-Manṣūr, he said, "I wish that no young woman would remain behind her curtain without hearing this." The birth of 'Umar b. Abī-Rabī'ah took place on the night on which 'Umar b. al-Khaṭṭāb was assassinated, and when therefore mention used to be made of his birth, al-Ḥasan al-Baṣrī used to say, "What worth was taken away from existence (that night) and what worthlessness brought (into it)!" He was engaged in a naval expedition, and the enemy having set fire to the ship, he was burnt (to death), which event took place in 83 A. H..

The lion and the wolf possess a degree of patience in bearing hunger that no other animal does: although the lion is highly voracious, covetous, greedy, and gluttonous, it is possible for it to remain for days without eating anything; and the wolf, although it is found in barren and uncultivated places, and is given to great exertion, when it cannot get anything (to eat), satisfies itself with the breeze, on which it (then) lives. Its stomach can dissolve a solid bone but is not able to dissolve a date-stone. The habit of sticking firmly and closely together at the time of copulating is not

¹ Al-Ḥurān IV-78. ² Idem, XII-28.

found in any animal but the dog and the wolf; a he-wolf and a she-wolf remain so fast stuck together that a person attacking them, while they are in that condition, may be able to kill both of them in any manner he likes; but they are hardly ever found in that condition, for when they desire to copulate, they retire to a place where no human being ever treads the ground; this they do out of fear for themselves. The wolf copulates with the female lying flat on the ground. It is described to be solitary in its habits, and when it desires to run, its running consists in jumping and springing. It never returns to its prey after it has once satisfied itself with it; and a wonderful thing in connection with it is that it sleeps with only one of its eyes closed, the other one remaining open, until when the closed (sleeping) eye is satisfied with sleep, it opens it and closes the other one; this it does to watch with the open (waking) eye and to rest with the closed (sleeping) one. Humaid b. Thawr has described it in his well-known lines, out of which the following are some:—

“ I slept the sleep which a wolf does in a secure place,
 I ate less food than it does when it is hungry;
 It sleeps with one of its eyes and guards
 With the other one against enemies, so that it is awake though
 asleep.”

It is an animal greatly given to howling, if it is loose; but if it is taken and struck with sticks or swords so as to be cut into pieces, not a sound is heard to come from it until it dies. It has a very powerful sense of smell, so much so that it overtakes a smelt thing from the distance of a league. It mostly presents itself before goats and sheep in the morning, when it hopes that the (shepherd's) dog would be in a languid state, or asleep, or in a state of weakness, as it remains the whole night watching and awake. A curious circumstance with regard to it is that, if its skin is placed together with a goat's skin, the hair of the latter falls off. If it treads on the leaves of squill, it dies instantaneously. If a wolf is much pressed with hunger, it howls, upon which other wolves collect around it, and they all stand in a row, but if one of them turns away, the rest jump at it and eat it up. If it comes across a human being and is afraid of being able to cope with him, it howls the howl of one asking for help, which when the other wolves hear, they rush on the man with one rush and are all equally greedy in eating him, but if

the human being wounds one of them and draws blood (out of it), the rest of them jump at the bleeding one and tear it up, leaving the human being alone. A poet (al-Farazdaq) says, reproving a friend of his (Hubairah b. Ḍamḍam) whom he had helped in some misfortune which had befallen him:—

“And you were like the wicked wolf; when it saw blood
One day on its companion, it set on the blood.”¹

Al-Baihaqī relates in الشعب (*ash-Shu‘b*), on the authority of al-Aṣma‘ī, who said, “I happened to go into the desert one day and found an old woman with a slain she-goat lying before her and a whelp of a wolf drinking (its blood) eagerly. I looked at her, and she asked, ‘Do you know what this is?’ I replied, ‘No,’ upon which she said, ‘This is a whelp of a wolf, which we took and introduced into our house, but when it became big, it killed our she-goat; I have composed it in verse.’ I then asked her, ‘What is it?’ and she recited the following lines:—

“Thou hast ripped open my pet she-goat and pained my heart,
Whilst thou wert to our she-goat a fosterling;
Thou wert fed on its milk and bred in our house,
Who then informed thee that thy father was a wolf?”

If a human being is afraid of it, it becomes greedy of him, but if a human being becomes eager to take it, it is afraid of him. It cuts a bone with its tongue and shapes it as a thing is shaped with a sword. It is not heard to utter a particular sound, and it is said that it howls (عوى) like the dog. A poet says:—

“A wolf howled, and I enjoyed the company of the wolf when it howled,
Whilst a human being uttered a sound, and I very nearly fled away.”

Another poet says:—

“Would that I knew how to escape from men,
When the wolves had come with a malicious intent!
I said when the truth regarding me tried them,
‘May God be pleased with Abū’d-Dardā!’”

The poet here alludes to the words of Abū’d-Dardā’, namely, “Beware of entering into an alliance with men, for they do not mount the heart of a man without changing it, and a swift horse without hamstringing (or killing) it, and a he-camel without causing it to be galled (on its back).”

¹ Lane’s Lex. art. حول.

As-Suhailî relates in a discourse on the battle of (expedition to) Uhud, giving a tradition traced up to its author, that when 'Abd-Allâh b. az-Zubair was born, the Prophet looked at him and said, "He, he, by the Lord of the Ka'bah!" When his mother Asmâ' heard of it, she refrained from suckling it, upon which the Prophet said to her, "Suckle him, even if it be with the water of your eyes;—a sheep among wolves with garments on them; he will, verily, prevent (them) from entering the Sacred House or be killed near it." Ibn-Mâjah and al-Baihaqî relate, on the authority of Ka'b b. Mâlik, that the Prophet said, "Two hungry wolves let loose in a fold of goats and sheep are not more destructive to them, than the greed of a man for wealth and honour is destructive to his religion." God has declared the blameworthiness of greed in His words, "Thou wilt find them the greediest of men for life."¹

Ibn-'Adî relates, on the authority of 'Amr b. Ḥunaif, who had it on the authority of Ibn-'Abbâs, that the Prophet said, "I was taken into Paradise where I saw a wolf; I therefore asked, 'Is there a wolf in Paradise?' and it replied, 'I ate the son of a guardsman (*shurati*).'" Ibn-'Abbâs added, "This happened when it had eaten only a guardsman's son, but if it had eaten a guardsman himself, it would have been elevated to the highest place in Paradise." I have seen this tradition stated similarly in the History of Nisâpûr by al-Ḥâkim, in the biography of his shaikh, 'Ali b. Muḥammad b. Isma'îl at-Tûsî, but it is a fabricated one.

Al-Ḥâkim relates in his *مستدرک* (*Mustadrak*), with an ascription of authorities according to the condition of Muslim, on the authority of Abû-Sa'îd al-Khudrî, who said, "While a pastor was grazing (his goats) at al-Ḥarrah, a wolf attacked a she-goat, upon which the pastor came between it and the wolf; the latter then sat upon its tail and said, 'O 'Abd-Allâh, you come between me and the means of sustenance which God has driven to me.' The man thereupon said, 'Oh! what a wonder, a wolf is talking to me!' The wolf then said, 'Shall I not inform you of something more wonderful than myself, namely, that here is the Apostle of God between the two stony tracts of ground, informing men of what occurred in ancient times?'" The pastor then having removed his goats to one of the rest-houses (corners) of al-Madînah, went to

¹ Al-Kurân II-90.

the Prophet and informed him of it. The Prophet thereupon went forth and said, 'By Him in whose hand my soul is, it has said the truth.'"

(Information.) Ibn-'Abd-al-Barr and others state that a wolf talked to three of the Companions of the Prophet, namely, Rāfi' b. 'Umairah, Salamah b. al-Akwa', and Aḥbān b. Aws al-Aslanī. He adds that on that account the Arabs say as a proverb, "It is like the wolf of Aḥbān," out of wonder for it; the incident in connection with it occurred this way. The above-named Aḥbān b. Aws was tending (among) the sheep and goats belonging to him, when a wolf attacked one of the sheep and goats out of them; Aḥbān thereupon shouted out, upon which the wolf sat down on its buttocks and said, "Do you snatch away from me the means of sustenance which God has blest me with?" Aḥbān then said, "I have never heard or seen anything more wonderful than this,—a wolf talking!" The wolf then said, "Are you surprised at this, when there is the Apostle of God among these date-palms," and it pointed with its paw (hand) to al-Madīnah, "relating to the people what has occurred and what will happen hereafter, and is inviting them to God and His worship, but they do not answer his call?" Aḥbān b. Aws stated, "I then went to the Prophet, informed him of the case, and became a Muslim. The Prophet thereupon said to me, 'Inform the people of it.'" 'Abd-Allāh b. Abī-Dā'wūd as-Sijistānī, the Ḥāfiḍ, states that Aḥbān was called "the talker with the wolf", and his children were called "the children of the talker with the wolf." Muḥammad b. al-Ash'ath al-Khuzā'i was one out of his offspring. A similar thing happened to Rāfi' b. 'Umairah and to Salamah b. al-Akwa'.

Al-Bukhārī states, "Shu'aib has related to us, on the authority of az-Zubri, who had it on the authority of Abū-Salamah b. 'Abd-ar-Raḥmān, that Abū-Hurairah said, 'I heard the Apostle of God say, "While a pastor was with his flock of sheep and goats, a wolf attacked them and took away one of them; the pastor then went in pursuit of it, upon which the wolf turned to him and said, 'Who will be the protector for it on the Day of Resurrection (يوم السبع),—the day on which there will be no pastor for it but myself?' And while a man was driving a laden cow, it turned towards him and said to him, 'I am not created for this but for tilling.'" The

people thereupon said, "Celebrated be the praises of God! A wolf talks, and a cow talks!" upon which the Prophet said, "I, Abû-Bakr, and 'Umar believed it." Ibn-al-A'râbi states that *السمع* (*as-sab'*) is the place of congregation on the Day of Resurrection; the wolf meant, "Who will be its aider on the Day of Resurrection?" Some, however, state that this meaning is cancelled by the words of the wolf where the tradition ends, namely, "the day on which it shall have no pastor but myself," for the wolf is not to be its pastor on the Day of Resurrection. Others state, that the wolf meant, "Who will there be for it (an aider) on the day of trials, when men will leave it neglected without a pastor for it, and as a spoil for the beasts of prey and wolves?" It therefore called the beast of prey (lion) its pastor, for it will be left alone with it, under which supposition it ought to be spelt as *السمع* (*as-sabu'*). This is a warning of what will occur in the shape of difficulties and trials, which will be so great that men will neglect on that day their cattle, and the beasts of prey will have entire possession of them, without anybody to hinder them (from it). Abû-'Ubaidah Ma'mar b. al-Muthannâ states that the *يوم السمع* (*Yum as-sab'*) was a day of festival of theirs (the Arabs) in the Time of Ignorance, on which they used to be engaged with their amusements, sports, and feasting, and that a wolf would come and take it away on such a day; it is not *السمع* (the lion) which kills men. He adds that Abû-'Âmir al-'Abdî, the Hâfid, has spelt it with a *ḍammah* over the ب, and that he was a man of learning and stability.

It is related in *المصنفين* (the two *Saḥiḥs*), on the authority of Abû-Hurairah, that the Prophet said, "There were two women who had with them their two sons; a wolf came there and carried away the son of one of them; this one therefore said to her companion, 'Verily, the wolf has carried away your son,' but the other one said, 'The wolf has carried away your son.' They went therefore to David to have the case decided, and he decided the boy to belong to the elder of the two women. They then went to Solomon and informed him of it, upon which Solomon said, 'Bring me a knife (*السكين*) that I may split the boy into two halves.' The younger one then said, 'No, may God have mercy on you! the boy is her son,' from which Solomon decided the boy to belong to the younger one."

Abû-Hurairah added, "I had never heard the word **سكين** until that occasion, and we were not in the habit of using any other word for a knife than **المدية**."

This tradition is a proof of its being permissible for a woman to take back her foundling and for it to join her, because she is one of the parents. The author of **التقريب** (*at-Takrîb*) has copied it from Ibn-Suraj, but the truth is that it cannot join her (without evidence), even if she claims it, because there is a possibility in her case of producing proof of having given birth to it by way of evidence,—a thing which does not exist in the case of a man. But there is a third opinion on this subject, namely, that it may join an unmarried woman but not a married one (one who has a husband), on account of its not being able to join her without joining the husband. If we, however, say that it may join her on her claiming it, though she has a husband, it cannot truly join him. By a **زوج** (spouse) is not to be understood here one under whose protection she may be, but one whom she is in the habit of sleeping with in the same bed. If the foundling is proved by means of a proof to be hers, it joins the owner of the bed, whether she is in the state of protection (**عمدة**—marriage bond) or in the prohibitory state of *ʿiddah*.¹

The Imâm Aḥmad and at-Ṭabarânî relate, giving very good authorities, that the Prophet said, "Satan is the wolf of man, taking away the more distant ones, like the wolf of sheep and goats; beware therefore of going away to a distance. You ought to be with the general body of the people in a congregation and in mosques."

It is related in the History of Ibn-an-Najjâr, on the authority of Wabb b. Munabbih, who said that while a woman out of the Beni-Isrâ'îl was on the shore of a sea washing her clothes, and a little child belonging to her was crawling before her, a beggar came there; she therefore gave him a mouthful out of a cake of bread she had with her. In an instant (as quickly as possible), a wolf came there and took the child into its mouth; she therefore began to run after it and cry out, "O wolf, my son! O wolf, my son!" God thereupon sent an angel who snatched the child away from the mouth of the wolf and threw it towards her, saying, "A

¹ The term of a certain number of days after divorce or death of a husband, that a woman spends without being able to marry again.

mouthful for a mouthful.” This is given in *الحلية* (*al-Hilyah*), on the authority of Mâlik b. Dînâr, who states that an animal of prey took a child belonging to a woman; she gave a mouthful in alms, and the animal of prey threw the child down, upon which a voice said to her, “A mouthful for a mouthful.”

The *Imâm Ahmad* relates in *الزهد* (*az-Zuhd*), on the authority of Sâlim b. Abî'l-Ja'd, who said that a woman (once) went out and had with her a little boy of hers; a wolf came there and snatched it away, and she therefore went in pursuit of it. She had a cake of bread with her, and a beggar having presented himself before her, she gave the cake to him, upon which the wolf came back with her child and returned it to her. A narrative similar to this has been already given on his authority, under the letter *ا* in the art. *الامور السالكة*.

Ibn-Sa'd states, “Mûsâ b. A'yan was a pastor in Kirmân during the reign of 'Umar b. 'Abd-al-'Azîz, and wolves, sheep and goats, and wild animals used all to graze together in one place. While we were one night (with him), a wolf attacked a sheep or goat and we said, ‘We are of opinion that a pious man has died.’ We made an inquiry (afterwards) and found that 'Umar b. 'Abd-al-'Azîz died that night.” This event occurred when there were ten days wanting to complete the month of Rajab in the year 101 A. H., as has been already mentioned in the art. *الأوز*. His reign lasted for two years and five months. The *Imâm Ahmad* also relates in *الزهد* (*az-Zuhd*), on the authority of Mâlik b. Dînâr, who said that when 'Umar b. 'Abd al-'Azîz took the reins of government over the people, the pastors of goats and sheep asked, “Who is this pious servant of God that has come to rule over the people?” and being asked in return, “What has informed you of that?” they said, “When a just khalifah is elected to rule over men, wolves and lions keep away from our goats and sheep.”

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its obtaining its nourishment by means of its canine tooth.

(Proverbs.) The Arabs describe it as possessing several qualities. They say, “More perfidious than a wolf.” “More deceitful, more wicked, more cunning, more overbearing, more howling, more wrongful, bolder, more labouring in seeking means of sustenance, hungrier,

livelier, more shameless, more daring, more wakeful, more undutiful, and viler, than a wolf." "(Is he) your brother or a wolf?" "Lighter in the head than a wolf," because it sleeps with only one of its eyes (closed), as has been already mentioned; it will be mentioned again in the proverbs in the art. الغراب. They say in cursing an enemy, "May God smite him with hunger (دأ الذئب—the disease of the wolf)!" "The wolf is nick-named *abū-ja'dah*." "He who desires a wolf to keep guard on goats and sheep, acts wrongfully," that is to say, towards the goats and sheep, but it may also mean, towards the wolf, as he would impose on it a duty which is not in its nature (to perform). The first one to use this proverb was Aktham b. Šaifi, and 'Umar employed it in the well-known narrative of Šāriyah b. Ḥaṣan, making use of it in the following way:— He was preaching one Friday in al-Madīnah and said in his sermon, "O Šāriyah b. Ḥaṣan, the mountain, the mountain! 'He who desires a wolf to keep guard on goats and sheep acts wrongfully.'" The people turned towards one another not understanding what he meant. When he finished his prayer, 'Alī asked him, "What is this that you said?" and he asked 'Alī, "Did you hear it?" 'Alī replied, "Yes, I and everybody in the mosque did." He then said, "It came into my mind that the believers in a plurality of gods have defeated our brethren and mounted their backs (shoulders), and that the latter were (then) passing by a mountain; if they turned to the mountain, they might fight with such (of the enemy) as they might find and become victorious, but if they passed on, they would die. Those words therefore came out of my mouth." A harbinger of good news came a month afterwards, and informed that they heard on that day and at that instant as they passed by the mountain, a voice like that of 'Umar saying, "O Šāriyah b. Ḥaṣan, the mountain, the mountain!" upon which they turned towards the mountain, and God granted them a victory.¹ It is so copied in تهذيب الاسماء واللغات (*Tahdhīb al-asma' wa'l-luġāt*), and it is said in the طبقات (*Ṭabaqāt*) of Ibn-Sa'd and in أسد الغابة (*Uṣd al-ġābah*) that Šāriyah's full name was Šāriyah b. Zanīm b. 'Amr b. 'Abd-Allāh b. Jābir. The following lines are recited in the sense of this proverb:—

"And the pastor of sheep and goats guards them from the wolf;
How then if their pastors are wolves?"

¹ This refers to an incident that occurred at the siege of Dārābgird in Kirmān to an Arab army sent there by 'Umar.

Yahyâ b. Mu'adh ar-Râzî used to address the worldly learned men of his time in this way, "O possessors of learning, your palaces are Cæsarian, your houses are those of Kasrâ, your garments are those of Saul (Tâlât), your boots are those of Goliath (Jâlât), your vessels are those of Pharaoh, your ships are those of Korah (Ķârûn), your food-tables are those of the Time of Ignorance, and your religions are Sataûic; where then are the things of Muḥammad?"

(Properties.) If the head of a wolf is hung in a pigeon-house, no cat will approach it, and nothing will injure the pigeons. If the right heel of a wolf is hung on the head of a spear, and then if the people gather against the man carrying that spear, they will not be able to approach him while the heel remains hanging on his spear. He who hangs its right eye on his person, will not be afraid of a thief or a beast of prey. If its testicle is split and salted with salt and *sa'tar* (*Zataria multiflora*), and out of it a mithqâl weight is given to drink with the water of the herb *eruca* or rocket (*al-jirjîr*) to one who is suffering from pain in his back, it will cure him of it; it is also beneficial in pleurisy, if some of it is drunk with hot water and honey. Its blood is beneficial in deafness, if it is warmed with the oil of walnut and dropped into the ear. If its brain is mixed with rue-water and olive oil and then applied over the body, it will prove beneficial in all external and internal complaints in the body arising from cold. If a man carries about on his person, its canine tooth, or its skin, or its eye, he will overcome his opponent and be loved by all the people. Its liver is useful in pain of the liver. Its male organ, if it is roasted and chewed, and so also its bile mixed with honey and water and applied locally, act as aphrodisiacs. If the tail of a wolf is hung on the manger of cows, they will not approach it while it remains hanging over it, even if they are pressed by hunger. If a place is fumigated with its dung, no rat will approach it, but some say that rats will collect in it. If its skin is placed together with that of a goat in a place, the latter will lose its hair, as has been already mentioned. He who sits always on its skin, will be secure from colic. If a hair of its tail is hung on any musical instrument, and if it is then played upon, all the chords made of goat's hair in it will fall to pieces, and no sound will be heard to come from it. If the shop of one who makes drums, with which women play, is fumigated with the skin of a wolf, the drums (in the shop)

will split open; and if a drum made of its skin is beaten upon among other drums, all the other drums will split up. Its fat is useful in alopecia. The drinking of its bile is useful in looseness of the bowels, and if it is applied locally, it acts as an aphrodisiac; if it is applied locally mixed with the bile of a vulture and oil of jessamine, it will act as an aphrodisiac. If its bile is added to the oil of roses, and a man then applies it to his two eyebrows, his wife will love him, if he walks before her; if its bile is mixed with *wars* (the glands of the pod of *Flemingia Grahamiana*) and then applied to the face, it will remove alphas (*vittigo alba*). If an eye of a she-wolf is hung on the person of one who is subject to fits of epilepsy, it will act as a prophylactic against the fits. If one of the bones which are found in the dung of a wolf is taken, and a painful tooth is scratched with it, it will cure it instantaneously. Galen states that if the bile of a wolf mixed with the oil of violets is used as an errhine (snuff) by one suffering from chronic hemicrania, he will be cured of it; and if it is used as an errhine in the case of an infant, it will remain free from epilepsy while it lives. If its two eyes are hung on the person of a child, it will not suffer from epilepsy. One part of the bile of a wolf mixed with one part of honey which has not been placed on fire, and used as a collyrium, will be useful in dimness of vision and weakness of sight. If a knot is tied with the tail of a wolf, taking (at the time of doing so) the name of a woman, no man will be able to approach that woman until the knot is undone. The blood of a wolf causes wounds to suppurate (ripen).

(Description of a talisman for collecting wolves.) A figure of a wolf is to be made of copper with a hollow cavity in it, in which is to be placed, the male organ of a wolf, and then to whistle through it; the wolves which will hear the sound of the whistle will collect round it.

(Description of a talisman by means of which wolves may be made to run away.) A figure of a wolf is to be made of copper, which is to be stuffed with the dung of a wolf, and then to be buried in any desired place; wolves will then run away from that place.

(Interpretation of it in a dream.) A dream about it indicates falsehood, a stratagem, and enmity against one's people, and deceiving them. Some say that a wolf in dreams indicates an oppressive

and tyrannical thief; its whelp indicates a child of a thief. He who sees in a dream a whelp of a wolf, will bring up a foundling who will (eventually) become a thief. If a wolf becomes converted (in a dream) into a domestic or tame animal, like a lamb or any other animal resembling it, it indicates a thief that will repent. He who dreams that a wolf has entered his house, ought to be cautious of thieves; he who sees a wolf in a dream will accuse a man (of a crime), while the accused person will be innocent, on account of the narrative about Joseph (al-Kur'ân XII-17). If one sees that a wolf and a dog have joined together, it indicates hypocrisy, fraud, and deceit.

ذُو الْاَلَةِ (*Dhu'alal*).— [This art. has been ~~anyway~~ given at the beginning of the present letter; the author has simply repeated it here.]

الذِّئْبِ (*adh-Dhîkh*).—The hairy male of the hyena. Fem. ذِئْبَةٌ (*dhîkhah*). Pl. ذِيُوع (*dhiyûkh*). اذْيَاخ (*adh-yâkh*), and ذِيَاخ (*dhiyakhah*).

Al-Bukhârî relates in *Ahâdith al-ambiyâ* (*Ahâdith al-ambiyâ*), and in the Commentary (of the Kur'ân), on the authority of Ima'îl b. 'Abd-Allâh who said, "My brother 'Abd-ul-Hamîd has informed me, on the authority of Ibn-Abî-Dhî'b, who had it on the authority of Sa'id al-Maḡburî, who had it on the authority of Abû-Hurairah, who had it from the Prophet, who said, 'Abraham will meet his father on the Day of Resurrection, with dust on Āzar's face, and will say to him, "Did I not tell you not to disobey me?" when his father will reply, "To-day I shall not disobey you," upon which Abraham will say, "O Lord, Thou hast promised that Thou wilt not disgrace me on the Day on which *men would be congregated; what disgrace then would be greater than that my father should be in the fire of Hell?" God will say, "I have forbidden unbelievers from entering Paradise." It will then be said, "O Abraham, what is there under your feet?" He will look ~~at it~~ and find it to be a dirty hairy male hyenâ; it will be taken hold of by its legs and cast into the fire of Hell."

It has been related by an-Na'â'î, al-Bazzâr, and al-Hâkim at the end of *al-Mustadrak* (*al-Mustadrak*), on the authority of Abû-Sa'id al-Khudrî, namely, that the Prophet said, "A man will take his father by his hand on the Day of Resurrection and desire to introduce him into Paradise, upon which it will be cried out (to him), 'No unbeliev-

ers can enter Paradise, because God has forbidden unbelievers from entering it.' He will then say, 'O Lord, my father!' upon which his father will be transformed into an ugly shape and a stinking wind, and he will then leave him." He (Abû-Sa'îd) adds that the Companions of the Prophet used to relate that the man alluded to would be Abraham, and that the Prophet did not tell them anything more (about it). Al-Ḥâkim states that the tradition is an authentic one, according to the rule (condition) of the two Shaikhs (al-Bukhârî and Muslim). Al-Ḥâkim then relates the same tradition, on the authority of Hammâd b. Salamah, who had it on the authority of Ayyûb, who had it on the authority of Abû-Hurairah, namely, that the Prophet said, "A man will meet his father on the Day of Resurrection and say to him, 'O my father, what kind of a son was I to you?' and the father will reply, 'A good son; he will then ask him, 'Are you submissive to me to-day?' and the father will reply, 'Yes,' upon which he will say (to his father), 'Take hold of my waist-wrapper,' which he will do; he will thus proceed until he comes to God, who will then be in the act of examining men; God will then say to him, 'My servant, enter by whichever gate of Paradise you wish;' he will then say, 'O Lord, but my father is with me, and Thou hast promised me that Thou wilt not disgrace me.' God will thereupon transform his father into a hyena which will be thrown into the Fire; he will then be taken hold of by his nose, and God will say to the son, 'O my servant, is that your father?' and he will reply, 'No, by Thy might.'" Al-Ḥâkim adds that it is an authentic tradition according to the rule (condition) of Muslim.

It is related in a tradition of Khuzaimah b. Thâbit or Ibn-Ḥakīm as-Sulamî al-Bahzî, who was not an Anṣârî (Helper), that the hyena is *muhranjīm* (محرانجيم), that is to say, frowning from the severity of hunger (barrenness); it is a long tradition, and Ibn-al-Athîr has given a commentary on it, in the first part of *كتاب مثال الطالب* (*Kitâb Mithâl at-tâlib*). The wisdom of Abraham's father being transformed into a hyena in preference to any other animal is that the hyena is the most foolish of animals, as will be described under the proverbs in the art. *الصبح*. It may be mentioned as an instance of its folly that it is unmindful where it is necessary for it to be cautious (wakeful), and for that reason 'Alî b. Abî-Tâlib said, "I am not like the hyena, which, when it hears the sound of a gentle striking, comes out and

is seized (hunted).” When Āzar refused to accept the advice of the men who were very kindly disposed towards him, and accepted the deceitful trick of his enemy Satan, he resembled the hyena, which is described to be a foolish animal, for when a hunter wishes to seize it, he throws into its den a stone which it fancies to be something that it may seize; it therefore comes out to seize it and is itself seized. If it is said continually to it, “Be silent, O *umm-farāk* (hyena), hide thyself, O *umm-damir* (hyena), rejoice over the cohering¹ locusts and an emaciated goat,” a hunter can go in and tie up its fore and hind legs and then drag it out. Had Āzar been transformed into a dog or a pig, that would have been an ugly and incognizable transformation of his original form; God therefore desired to show respect to Abraham by transforming his father into a middling form.

It is said in *الملك* (*al-Mulūk*) that *أذعن* means *I subdued or abased him*. When Abraham treated his father with gentleness and kindness, the latter refused to accept his advice; he will therefore be brought up with a mark of disgrace (abasement) on the Day of Resurrection. This is the moral (philosophy) of it, and it (*ad-dākh*) is one of the reasons for compiling this book, as has been mentioned in the Preface.

¹ This refers to the inability of locusts to fly away when they are in that state.

الراحلة (*ar-Rāhilah*).—[A saddle-camel—a dromedary.] Al-Jawharī states, “It means a she-camel fit to be saddled, and so also الرحل (*ar-rahīl*). It is generally said to mean a camel that is ridden whether it is male or female.” The *ā* in the word is to give intensiveness to the signification, like the one in داهية, رواية, and علامة. It is called a *rāhilah*, because it is saddled, that is to say, a camel-saddle is tied over it; the word is therefore of the measure فاعلة in the sense of the measure مفعولة, in the same way as is given in the words of God, “And he shall be in a pleasing (راضية) life,”¹ that is to say, مرضية. There are several instances in the great Kur’ān of the use of فاعل for مفعول, such as, “There is none to be saved (عاصم, to-day from the command of God, except him on whom He may have mercy,”² that is to say, معصوم; “from water poured forth (دافق),”³ that is to say, مدفوق; and “a safe (أمنًا) sanctuary,”⁴ that is to say, مأمنًا. There are also instances in it of مفعول being used in the sense of فاعل, thus, “a covering (مستورًا) veil,”⁵ that is to say, مائتراً and “Verily, His promise ever comes (مأتياً) to pass!”⁶ that is to say, آتياً. Al-Harīrī states that a shoe is nicknamed الراحلة (*ar-rāhilah*), because it is the camel of the foot. A poet alludes to it enigmatically in the following lines:—

“Our *rawāhīl* (shoes) are six, and we are three;

We keep them away from water in every watering place.”

Al-Baihaqī relates الشعب (*ash-Shēb*), at the end of the fifty-fifth chapter, that the Prophet said, “Whoso alights from his riding camel and walks one turn over six miles (عقبه), is as if he had liberated a slave.” Abû-Aḥmad says that *al-‘ukbah* is six miles. Al-Bukhārī, Muslim, and others relate, out of a tradition of az-Zuhri, on the authority of Sâlim, who had it on the authority of

¹ Al-Kur’ān LXIX-21 and CI-5. • Idem, XI-45. • Idem, LXXXVI-6.

² Idem, XXVIII-57 and XXIX-67. • Idem, XVII-47. • Idem, XIX-62.

Ibn-'Umar, that the Prophet said, "People are like a hundred camels among which there is no saddle-camel (dromedary) to be found." Al-Baihaḳī gives in his *سنن* (*Sunan*), in the chapter *انصاف الخصمين* (*Insāf al-khaṣmain*), in the matter of two adversaries going to a ḳāḍī, his hearing them, and administering justice between them, this tradition, which he explains as meaning that men in the matter of religion are equal, there being no superiority in a noble person over one who is excelled in superiority, nor in a high one over a low one, like a hundred camels among which there is no saddle-camel which is tractable and can be saddled and ridden. Al-Baihaḳī mentions before it regarding Ibn-Ṣīrīn as having said, "Abū-'Ubaidah b. Ḥudhaifah was a ḳāḍī; one of the nobles having (once) come to him while he was lighting fire, and having asked him something he wanted, Abū-'Ubaidah said to him, 'I ask you to introduce your finger into this fire,' upon which the nobleman said, 'Praise be to God!' Abū-'Ubaidah thereupon said, 'You grudge me one of your fingers to introduce it into this fire, and yet you ask of me the introduction of the whole of my body into the fire of Hell!'"

Ibn-Ḳutaibah states that *ar-rāḥilah* is a camel of high breed selected out of camels, for riding and other purposes; it is perfect in its qualities, and, if it is among other camels, it is easily distinguished. He adds that the meaning of the tradition is that mankind are all equal; not one of them possesses any excellence in pedigree (over another), nay, they are like a hundred camels.

Al-Azhari states that the Arabs understand *ar-rāḥilah* to mean a generous or high-bred he-camel or she-camel, and that the *ī* in it is for intensiveness of signification, as in *داهية* and *رجل نسابة*. He adds that the meaning of the tradition as given by Ibn-Ḳutaibah is wrong, and that the true meaning of it is that a renouncer of the world, one perfect in his renunciation of it and eagerly desirous of the next world, is a very rare person, like the rarity of a saddle-camel among camels. This is the statement of al-Azhari. The Imām an-Nawawī states that this explanation is better than that of Ibn-Ḳutaibah, but better than both the statements is the statement of others, namely, that a person with whose conduct men are pleased, one perfect in qualities, is highly rare among men, like the rarity of a saddle-camel (dromedary) among camels; they say that a

rāhilaḥ is a camel perfect in its qualities, beautiful in its appearance, strong in carrying loads, and in travelling (long distances). The Imām, the very learned, the Ḥāfiḍ Abū-‘Abbās al-Ḳurṭubī, the Shaikh of the commentators (of the Ḳur’ān) of his time, states, “What occurs to me is that one who is fit to be likened to a saddle-camel is a man liberal, generous, one who takes upon himself the burdens and loads of men by doing what is necessary to fulfil their rights, by paying their debts, and by removing their grief. Such a man is a very rare one to be found, nay, it would be correct to speak of him as wanting (missing).” I (the author) say that this resembles the two (above) statements.

الرَّأْل (ar-Ra’l).—The young one of the ostrich. Fem. رَأْلَة (ra’lah). Pl. رِئَال (ri’āl) and رِئَالَان (ri’lān). The ostrich will be described under the letter ن.

الرَّاعِي (ar-Rā’i).—A certain bird of a mixed breed, being the product of the male of the collared turtle-dove (*al-warashān*) and the common pigeon; it is of a wonderful form;—so al-Ḳazwīnī says. Al-Jāhidī states that it is a cross-breed between the pigeon and *al-warashān*; it is prolific in its offspring and lives for a long time; it possesses superiority and greatness in its body and in the production of its young ones, over both the parents; there is a sound of cackling in its cooing, a quality which does not exist in either of the parents, which is the reason of its high price and the covetousness shown in obtaining it. Some of the authors of the time have spelt it as الزاغِي (*az-zāgī*), which is (purely) an imagination.

الرُّبَى (ar-Rubbā).—Of the measure رُبْعَى. A ewe or she-goat that has recently brought forth, being also so called, even if its young one has died. Some say that رُبَاب (rubāb) are such ewes or she-goats as have brought forth twenty days before; others say that a *rubbā* is a ewe or she-goat that has brought forth two months before. Abū-Zaid has applied this word specially to a she-goat, and others have applied it to a ewe; but some say that *rubbā* is applied to a she-goat and *ragūth* to a ewe. Pl. رِبَاب (ribāb). The plural form of the measure رِبْعَال is seen in fifteen words, namely, رِبَاب, the pl. of رَبِي; رِبَال which will be described

under this letter; رذال, the pl. of رذال; بساط, the pl. of بساط, ناقة = *a thin emaciated she-camel*; نواام, هذا در نواام = *this pearl is out of the twins*; نذال, the pl. of نذال; رعا, the pl. of راع; قما, the pl. of قمي meaning *insignificant*; جمال, the pl. of جمال; سماح, the pl. of سمح = *an excessive downpour of rain*; عراق, the pl. of مرق; 'Alī said, "This world is more insignificant in the sight of God than the bare bones (عراق) of a pig in the hand of a leper;" ظورا, the pl. of ظور = *a nurse*; ثما, the pl. of ثني the sing. of اثنا (the seconds) of any thing; عراز, the pl. of عزيز; and فرار, the pl. of فرير = *a gazelle*.

الرَّبَّاح (ar-Rabdh).—[The civet-cat].¹ A certain small animal like the cat; it is the same animal that civet is extracted from. This is the correct definition of it in التَّعْيِير (at-Ta'īr) (?), whilst al-Jawharī gives an imaginary one, saying in the copy, which is in his own writing that it is the name of a certain animal from which camphor is extracted, which is a wonderful imagination, for camphor, of which rabdh is a variety, is a gum of a certain tree in India, and as if, when al-Jawharī heard that civet was extracted from an animal, his imagination went to camphor, and he described it so. It will be described under the letter ز. When Ibn-al-Kattā' saw this imaginary explanation, he tried to correct it by saying that ar-Rabdh is the name of the country from which camphor is imported, but that also is an imagination, for camphor is the gum of a certain tree, and exists inside the wood, making in it a rustling sound; when the wood is shaken about, it shows itself and is then extracted. Ibn-Kashīk has expressed beautifully in the following lines:—

"I pondered thoughtfully on the night of her arrival, over the reason
of her aversion,
And the best of my tears flowed like dragon's blood;
So I set about wiping my eyes with her neck,
For camphor is in the habit of checking the flow of blood."

الرُّبَّاح (ar-Rubbah).—The male of apes. Its lawfulness or unlawfulness will be given hereafter.

(Proverb.) "More cowardly than a male ape."

¹ In Egypt *Viverra civetta*.

الرُبْع (ar-Rubah).—A young weaned camel, as though it were a dialectical variety of الرُبْع (ar-ruba'). It also means a certain bird;—so al-Jawharî says.

الرُبَيْدَة (ar-Rubyah).—A certain small animal between the size of a rat and the lizard called *umîn-hubain*;—so Ibn-Sidah says, whilst others say that it is the rat.

الرُّتُوت (ar-Rutût).—Swine;—so al-Jawharî says after saying that الرُّت (ar-ratt) is a chief, and رُتُوت البلد = they are the lords of the country or town. In المَحْكَم (al-Muḥkam), ar-ratt is said to be the same thing, resembling a wild boar, the plural being رُتُوت (rutût). Some, however, say that they are male pigs, which subject has been already treated of under the letter ر.

الرُّثَيْلَة (ar-Ruthailâ).¹—A certain genus of venomous creeping things. The word may also be written with the final ا prolonged. It will be described at the end of the art. الصيد. Al-Jâhid states that it is a certain species of spiders, and that it is called مَقْرِبُ الْحَيَات (the scorpion of serpents), because it kills serpents and vipers. Abû-'Amr Mūsâ al-Kurṭubî al-Isrâ'îlî states that ar-ruthailâ is a name applied to several kinds of animals. Some say that there are six species of it, and others say that it is of eight species, all of them being the species of the spider. Clever physicians have said that the most injurious of these species is the Egyptian one. As to the two species found in houses in most towns or countries, they are the species of the (common) spider, and do little injury. But as to the rest of the species of ar-ruthailât, they are mostly found in cultivated places, and one of the species possesses downy hair, being called by the people of Egypt أَبُو صُفَاة (abû-sûfah). The bites of all these species approach in severity the sting of the scorpion. They will be described under the letter ص in the art. الصيد.

(Properties.) If its brain is drunk with a little black pepper, it will prove beneficial in removing the effects of its poison.

¹ Probably the same as *Galeodes*, which is called in 'Omân بَأْ-شَيْبَائِل (G. arabs).

(Interpretation of it in dreams.) In dreams it indicates an annoying or malicious woman, deranging what men arrange of an unwoven web and undoing what men twist of it. Some say that in a dream it indicates a murderous enemy, insignificant in appearance but severe in stabbing.

الرَّخْل (ar-Rikhl).—A ewe-lamb. Pl. رَخَال (rukhl), as has been mentioned before.

الرَّخْخ (ar-Rukhkh).¹—A certain bird found in the islands in the Chinese Sea; each of its wings is 10,000 fathoms (long). Al-Jāhid and Abū-Hāmid al-Andalusī have mentioned, saying that a merchant once came to Morocco, that had travelled to China and stayed in it for a long period; he had with him the quill part of a feather from its wing, which could hold a skinful of water; he used to relate that having once made a voyage in the Chinese Sea, the wind carried and threw them on a large island, and the people in the ship landed on it to take in water and fuel, upon which they saw a large cupola, higher than a hundred cubits and having a lustrous and shining appearance. They were astonished at it, but when they drew near it, they found it to be an egg of a rukhkh. They therefore commenced to strike it with sticks of wood, axes, and stones, until it split open from over a young bird which was like a mountain. They then seized it by a feather in its wing and dragged it, upon which it shook its wings, and the feather (he had with him) remained behind with them, its quill or bottom part having come out of the wing; it was not yet complete in its development. They then killed the young bird, and carried away as much of its flesh as they could; some of them cooked some of it in a cauldron on the island, and after stirring it about with a stick ate it. There were some old men among them, but when the morning dawned, they found that their beards had become black, and they never again became gray, which was the result of eating that food. They used to say that the stick with which they stirred the pot was a branch of the

¹ The description of this bird is evidently fabulous, and for the idea which seems to have given rise to it, see Lane's *T. of the Arabian Nights* Vol. III, note 22, Chapter XX.

tree النشأ¹. When the sun rose up, the old bird (*rukhhk*) came advancing in the air, having in its talon (foot) a stone as big as a house and larger than the ship, and when it came right over the ship, it dropped that stone quickly, but it fell into the sea, the ship having just passed on, and God thus saved them through His grace and mercy.

الرخ (*ar-rukhhk*—rook, castle, or tower) is also one of the pieces with which the game of chess is played. Pl. رخاخ (*rikhākh*) and رخضة (*rikhakhah*). Ibn-Sidāh says that as-Sarī ar-Raffā has expressed beautifully where he has said:—

“And boys in whom manners shone
Brighter and fresher than the flower of basil;
They went to the wine, walking like a rook, and went away,
Whilst the wine acted on them with the motion of jades.”

Here are some of his approved lines:—

“I sacrifice my life for one to whom it is devoted,
But who grudges me even a salutation;
My death is in ambush in her eyes,
Like death lying hidden in the edge of a sword.”

(Interpretation of it in a dream.) In a dream it indicates wonderful news and travelling to distant places; it sometimes indicates talking incoherently both in the matter of sound and unsound statements, and so also is the bird *al-‘ankā* interpreted to mean the same thing.

Its lawfulness or unlawfulness will be given under the letter ع.

الرَّخْمَة (*ar-Rakhamah*).—[The Egyptian or white carrion-vulture.]^a A certain bird of a black and white colour resembling the bird *an-nasr* in form. Its sobriquets are ام جعران (*umm-jī‘rān*), ام رسالة (*umm-risālah*), ام عجيبة (*umm-‘ajībah*), ام قيس (*umm-kāis*), and ام كبير (*umm-kabīr*). It is also called الانوك (*al-anūk*). Pl. رخم (*rakham*), which being a generic collective noun, ة is added to the n. of unity. Al-A‘shā says:—

“O Egyptian vultures summering on Mount Maṭlūb,
The hand of the person who has defecated and wishes to clean himself, is in a hurry.”

¹ This is probably a mistake for النشأ (*an-nashab*), a certain tree found in the desert, of which bows are made. * Neophron (*Vultur percnopterus*, called in ‘Omān *namash* and also *nasr al-milh*).

It is also called *al-anûk*, as has been just mentioned, and on that account it is called ذَاتُ الْإِسْمَيْنِ (*dhāt-al-ismain*—possessing two names). Notwithstanding its wariness, it shows marks of stupidity. Al-Kumait says:—

“Possessing two names and varying in colours,
It acts foolishly, whilst it is clever in stratagems.”

Mention having (once) been made of the Rawâfiq (Shīʿites) to Shaʿbī, he said, “Had they been beasts, they would have been asses, and had they been birds, they would have been Egyptian carrion-vultures.” It is a part of the nature of this bird that it does not like any mountains but the wild ones out of them, any places but the most distant ones from the habitation of its enemies, and any hills but steep and solitary rocks; on that account the Arabs speak proverbially of the difficulty of obtaining its eggs, “Rarer than the eggs of *al-anûk*,” as has been mentioned before. The female bird does not allow any but its own mate to tread it, and lays only one egg at a time, sometimes two. It is one of the sordid birds, which are three in number, namely, the owl, the crow, and the carrion-vulture.

(Lawfulness or unlawfulness.) It is unlawful to eat it, as has been already related. Al-Baihaqī relates, on the authority of ʿIkrimah, who had it on the authority of Ibn-ʿAbbās, who said, “The Apostle of God has prohibited the eating of the Egyptian vulture;” but the authorities for it are not strong. The Imām, the very learned al-Ḳurṭubī states, in the commentary on the last part of the chapter الأحزاب (of the Ḳurʾān—XXXIII-69), “like those who annoyed Moses,” that they did so by their saying that he had killed his brother Hārūn, upon which the angels spoke regarding his death, whilst none knew the place of his grave, excepting the Egyptian vulture, on which account God made it deaf and dumb. Al-Hākim has also related it in المستدرک (*Mustadrak*) and in the book توارىخ الانبياء (*Tawārīkh al-Anbiyāʾ*). Az-Zamakhsharī states that it says in its cry, “Celebrated be the praises of my Lord, the High!”

(Proverbs.) “More stupid and more careless than an Egyptian vulture.” It is specially selected out of birds for this proverb, because it is the vilest of birds, one most showing its folly and stupidity, and the filthiest in its food, for it eats human ordure.

"Speak, O Egyptian vulture, for thou art one of the birds of God." The origin of this proverb is that (all) the birds having cried out, the vulture (*ar-rakhamah*) also cried out, upon which it was said to it satirically, "Thou art one of the birds of God, speak." It is applied to a man who is neither paid any attention to, nor heard.

(Properties.) If a house is fumigated with its feathers, vermin will be driven away from it. If vinegar is added to its dung, and then applied over patches of white leprosy, it will change their colour and prove beneficial. If its liver is roasted, reduced to a fine powder, and mixed with water, and then given to drink to one who is mad, thrice daily for three consecutive days, he will be cured. If its head is hung on the person of a woman who has any difficulty in labour, she will be delivered quickly. If the yellow membrane (skin) which is over the intestines of a vulture is taken, reduced to a fine powder after drying it, and then drunk with a drink made of honey, it will prove beneficial in all kinds of poisons. The bone of the head of a vulture is useful in pain of the head, if it is hung (on the body).

(Interpretation of it in dreams.) In dreams an Egyptian vulture indicates a stupid and filthy man. He who dreams of having seized a vulture, will fall into a state of war, in which there will be much shedding of blood. Some say that he who seizes an Egyptian vulture (in a dream), will fall seriously ill. The Christians state that a large number of vultures indicates a force of armed men who will halt in that place, and that they will be mean men, consuming unlawfully gained things. Arḥamîdûras states that vultures are an indication of good to those whose occupation is outside a town, like lime-burners and brick-makers, because vultures do not enter a town. Egyptian vultures also indicate men who wash the bodies of the dead and live in graveyards, because they eat corpses and do not enter towns. If one sees an Egyptian vulture (in a dream) in a house in which there is a sick person, that sick person will die, but if there is no sick person in the house, it is to be apprehended that the owner of the house will die or fall seriously ill.

الرَّشَاءُ (*ar-Rashā'*).—A (young) gazelle when it becomes strong, is able to move about, and goes with its dam. Pl. ارشَاء (*arshā'*).

Our Shaikh, the Imâm, the very learned Jamâl-ad-dîn 'Abd-ar-Rahîm al-Isnawî recited to us (the following lines), saying, "Our Shaikh, the Shaikh Athîr-ad-dîn Abû-Hayyân recited to us (the following lines), saying, 'Our Shaikh, Abû-Ja'far b. az-Zubair recited to us (the following lines), saying, "Abû'l-Khattâb b. Khalîl recited to us, saying, 'Our Shaikh, Abû-Hafṣ 'Umar b. 'Umar, the Kâḍî of Ishbîlîyah recited to us the following lines, having composed them himself. He had been given a present of a slave-girl, but having come to know that he had sexual intercourse with her mother, he returned her, and sent the lines with her :—'"

"O sender of a present of a young gazelle, whose glances
Have made my eyelids a butt to those arrows;—
A basil, there is everything to be desired in her smell,
If it were not for God and His order for eschewing unlawful things.
Not on account of aversion (for her) is she returned to you,
But because the chase of a gazelle for one in the state of *ihram* is
not permissible.

Woe to 'Antarah, who having become emaciated from the same cause
That has rendered me emaciated, though I hide it not, said,
'O deer, what game for one for whom it is lawful!
But it is unlawful for me, and would that it were not unlawful!"

Abû'l-Faṭḥ al-Bustî has expressed beautifully in the following lines:—

"Whence has the conceited and beautiful-eyed fawn
(On the side of the face, a sloping cheek like thine!
A fawn, on each of whose cheeks,
There is musk that has fallen over the red rose."

الرّشك (*ar-Rushk*).—In Persian it is a name for the scorpion.

The Kâḍî, the Imâm Abû'l-Walîd b. al-Faraḍî mentions in *كتاب الالقاب في اسماء نقباء الحديث* (*Kitâb al-alkâb fî asmâ' naqbat al-hadîth*), the Khatîb Abû-'Alî al-Ḡassâni mentions in the book *تقريب الممهل* (*Takjîd al-muhmal*), the Kâḍî Abû'l-Faḍl 'Iyâd b. Mûsâ mentions in the book *مشارك الانوار* (*Mashârik al-anwâr*), the Hâfîd Abû'l-Faraj b. al-Jawzî, and others also mention that Yazîd b. Abi-Yazîd, whose proper name was Sinân aḍ-Ḍub'î being their slave, al-Baḡrî in regard to his place of residence, well-known by the name of ar-Rishk, was so styled, on account of the largeness of his beard. It is said that a scorpion once entered his beard and remained there for three

¹ The poet means, "What place does it hold in comparison to thine!"

days without his being aware of it, owing to the large size and length of his beard. Ibn-Diḥyah says in his book *العلم المنشور* (*al-ʿIlm al-manshūr*) that it is a wonder how he did not feel its presence (there), and how it did not fall out of the beard at the time of his performing the obligatory ablution for prayer ; but it is possible that he was not in the habit of making water flow into the interstices of his beard at the time of ablution, on account of its large size, or that the scorpion being of a small size remained hidden in the hair. Besides, how can the estimation of the period of the three days, during which it was supposed to have remained in the beard, be correct ? For, had he known of its presence there on its first entering it, he would not have left it there ; whence then could this period have been determined ? The opinion I (the author) hold in regard to it is that it is possible that he was in a place of recreation or in a place in which there were many scorpions, and that the period of his stay in that place was three days ; when he found it therefore after that period, he knew that the commencement of its presence (in the beard) was from the time he went there. This is better than accusing of falsehood those out of the learned imāms, who have related it. Al-Ḥākim relates in his book *علوم الحديث* (*ʿUlūm al-ḥadīth*) regarding Yahyā b. Muʿīn as having said, “Yazīd was (once) in the act of separating the hair of his beard with a comb, when a scorpion came out of it ; he was therefore styled ar-Rishk.” What is well-known is that *ar-rishk* means a divider in the dialect of the people of al-Baṣrah, and that he was so named, because he used to divide land and houses and other things. He died in al-Baṣrah in 130 A. H. . The general body of traditionists have related traditions on his authority. At-Tirmidhī Abū-ʿĪsā states on the subject of the authority for fasting for three days every month, “Maḥmūd b. Ḡalbān has informed us, ‘Abū-Dāʾwūd has informed us, “Shuʿbah has informed us on the authority of Yazīd ar-Rishk, who said, ‘I heard Muʿādh saying, “I asked ‘Āʾishah, ‘Did the Prophet fast for three days every month ?’ and she replied, ‘Yes’, upon which I asked her, ‘On which days ?’ and she replied, ‘He did not mind on which three days he fasted.’””””” At-Tirmidhī adds that it is a good and authentic tradition, and that Yazīd ar-Rishk’s full name was Yazīd b. Abi-Yazīd ad-Ḍubʿī ; he was the same as Yazīd al-Kāsim, the same as al-Kāssām, and the same as ar-Rishk.

which last (also) means a *divider* in the dialect of the people of al-Basrah, as has been mentioned before.

الرَّفْرَف (ar-Rafrāf).—The same as the bird called مَلَب ظَلَّة (mulḍ'ib ḍillih) and خَاطِف ظَلَّة (khāṭif ḍillih); it will be described under the letter م. The male ostrich (الظليم) is also called رَفْرَف (rafrāf), because of its flapping its wings when running. الرَفْرَف (ar-rafrāf) is a certain species of fish;—so Ibn-Sīdah says.

الرَّق (ar-Rikk).—A certain species of aquatic animals resembling the crocodile. It also means the larger kind of turtles and tortoises. Pl. رُقُق (ruḳḳ). It is related in a tradition related by one narrator only that the juriconsults of al-Madīnah used to purchase ar-rikk (the turtle) and eat it. Al-Jawharī gives it with a *fathah* over the ر, but most of the authorities give it with a *kasrah* under it.

الرِّكَاب (ar-Rikāb).—Camels (for travelling). Sing. رَاحِلَة (raḥilah), and pl. رَكَائِب (rakā'ib).

It is related in a tradition of Jābir that the Prophet sent an expedition under the command of Kais b. Sa'd b. 'Ubādah; they exerted themselves hard, and Kais slaughtered for them nine travelling camels, upon which the Prophet said, "Verily, liberality is the innate quality of the people of that house." Its pl. is also رُكَب (rukub). Rikāb olive oil is so called, because it is carried on the backs of camels. الرُّكُوبَة (ar-rakūbah) means a beast that is ridden. It is said (in a proverbial sense), "He has not a she-camel (rakūbah) to ride, nor one to milk, nor one to carry burdens." 'Ā'ishah used to recite, "And of them are some to ride (رُكُوبُهُمْ)." The pl. of رُكُوبَة (rakūbah) is رَكَائِب (rakā'ib). As-Suhailī states, before the discourse on what God has revealed in the matter of the expedition to Badr, that the pl. of ar-rakūbah is rakā'ib. Had He (God) wished for it a plural without a ر (in it), He would have said عَجَز, as is given in a tradition, namely, that the Prophet said, "Verily, old women (عَجَز = she-camels) will not enter Paradise;" which he said jokingly to his paternal aunt Ṣāfiyah, but which, some say,

he said to a woman out of the Helpers. Hannâd b. as-Sarî has mentioned it in his book الرقائق (*ar-Rakâ'ik*).

الرَّكَيْن (*ar-Rakn*).—The rat; it is called also رَكَيْن (*rukain*) of the measure of the dim. form;—so Ibn-Sîdah says.

الرَّمَكَة (*ar-Ramakah*)¹.—The female of jades or horses of a mean breed. Pl. رَمَاك (*rimâk*), رَمَكَان (*ramakân*), and also أَرَمَاك *armâk* on the authority of al-Farrâ', like اَرَمَار and اَرَمَار. It is stated in الرُّسَيْط (*al-Wasîf*), in the second chapter out of the chapters on the subject of sale, that if a man says, "I have sold to you this ewe (نَعِجَة)," and it turns out to be a mare (female jade—رَمَكَة), according to one statement, it is to be taken in the sense (of the animal) pointed out, and according to another statement it is to be taken in the sense of the expression (used). Ibn-as-Ṣalâh states that this is a mistake in spelling, and it ought to be, "this mule (البَغْلَة)," for a female jade does not look like a ewe.

الرَّهْدَان (*ar-Rahdân*) and الرَّهْدَانَة (*ar-Rahdanah*).—A certain bird resembling الْحَمَم (*al-hummar*) that circles in its walking, as though it were backward (in walking). Pl. رَهَادَن (*rahâdin*). It is found in large numbers in Makkah in the Sacred Mosque, and resembles sparrows, only that it is of a brown colour (أَدْبَس).

الرَّوْبِيَان (*ar-Rûbiyân*).—[The shrimp.] A certain very small fish, red in colour.

(Properties.) If the legs of a shrimp are put into wine, whoever is fond of wine will hate it (on drinking it). If with its neck (a pregnant woman) is fumigated, she will abort. If shrimps are pounded when fresh, and applied as a poultice over a part, in which there is a thorn or an arrow which has penetrated into the body, it will be extracted easily. If they are boiled with black chick-peas, and then used as a poultice over the navel, they will expel worms (from the intestines). If they are dried, rubbed down to a fine powder, and used as a collyrium by one suffering from dimness of vision, they will benefit him. If they are rubbed fine with oxymel

¹ Forskâl gives *ramak* as the name of a certain fish, *Lethrinus (Sciæna) ramak*.

and drunk, they will expel the tape-worm from the belly;—so 'Abd-al-Malik b. Zuhr says.

الريم (ar-Rīm).—The young one of a gazelle. Pl. ارام (ārdm).

A poet says:—

“There the large-eyed wild cows and white gazelles walk in succession,

And their young ones rise from every resting-place.”

Al-Aṣmaʿī states that الارام (al-ārdm) are white gazelles having a purely white colour. Sing. ريم (rīm). He adds that it lives in sandy places and is a species of gazelles. It is said to be the sheep of gazelles, because it is for the most part composed of fat and muscles (flesh). Zakī'd-dīn b. Kāmil al-Ḥaṭṭāʾī Abū'l-Faḍl was known by the names of “قتيل الريم (the one killed by a white gazelle)” and “اسير الهوى (the prisoner of love)”. He died in 546 A. H. . [The author here gives some lines out of his poems].

أم رباح (umm-Rabāḥ).—A certain bird of a dusty colour having red wings and back, that eats grapes;—so it is said in المرمع (al-Muraṣṣa').

أبو رباح (abū-Riyāḥ).—The same as the bird يور يور (yu'yu'), which will be described about the end of the book.

ذو ربيع (dhū-Rumaiḥ).—Of the dim. form. The jerboa, its spear being its tail. Some say that it is a species of the jerboa having long legs;—so Ibn-Sīdah says.

In Palestine this name is said to have been applied to *Bos primigenius*. In 'Omān and Najd *Gazella murica*, and in Mozocco *G. loderi*. Forskāl gives this as a name of a certain fish, *Caranx (Scomber) speciosus*, called in Maskat *kifīlār*.

ADDITIONS AND CORRECTIONS.

- P. 1, l. 2 From the bottom, for *wolf* read *hyena*.
- P. 35, l. 19 For (*as-sunuwnuw*) read (*as-sunānā*).
- „ l. 20 For (*sunuwnah*) read (*sunānuwah*).
- P. 42, l. 1 From the bottom and P. 43, l. 2, for *al-Huwairath* read *al-Huwairith*.
- P. 48, l. 22 For *pasing* read *passing*.
- P. 65, l. 4 For (*al-Umluwl*) read (*al-Umlāl*).
- P. 67, l. 13 For *was the matter* read *the matter was*.
- P. 76, n. 1 Cancel it and substitute, A horse with a stinking mouth from eating too much barley.
- P. 82, l. 9 From the bottom, for *woing* read *cooing*.
- P. 88, l. 2 For (*ar-rakhmah*) read (*ar-rakhamah*).
- P. 106, l. 3 From the bottom, for the note on *ar-Rass* see n. 1, p. 107.
- P. 109, l. 13 For *Abi-'Abd-ar-Rahmān* read *Abū-'Abd-ar-Rahmān*.
- P. 110, l. 8 For *put into a cup* read *put it into a cup*.
- P. 153, l. 4 For *him!* read *Him!*
- P. 179, l. 12 For *murriage in* read *in marriage*.
- P. 203, l. 2 Delete the last two words: *in his*.
- „ l. 3 Add *and great in dominion* after *grandeur*.
- „ l. 6 Delete *dominion, and great*.
- P. 222, n. 1 l and l. 11. For *ægagrus* read *ægagrus*.
- P. 223, l. 15 From the bottom, for *az-Zujjī* read *az-Zajjāji*.
- P. 224, l. 10 and l. 11. For *az-Zujjī* read *az-Zajjāji*.
- „ l. 12 For *az-Zujjī* read *az-Zajjāji*.
- P. 235, l. 9 For *Jew* (read *Prophet*) and for (*the Prophet*) read (*the Jew*).
- „ l. 10 For *he* read *he (they)* and for (*the Prophet*) read (*the Jew*).
- P. 258, l. 5 From the bottom, for *hæmorrhage* read *hæmorrhage*.
- P. 300, l. 3 For *Goliath* read *Goliath*.
- P. 325, l. 19 and l. 20. For *purulent pustules* (حب القرع) read *worms* (حب القرع), and cancel the note altogether.
- P. 341, l. 11 For *Aṣam* read *Aṣamm*.
- P. 343, l. 13 For *an unhorned* read *a hornless*.
- P. 344, l. 18 For *an unhorned animal* read *a hornless animal*.
- P. 363, l. 17 From the bottom, for *one of a he-goat* read *of a he-goat*.
- P. 368, l. 11 For *forefœt* read *forelegs*.
- P. 391, l. 6 For *wrras* read *wars* and for *leaves* read *pod*.
- „ l. 7 For *congesta* (read *Grahamiana*).
- „ l. 11 From the bottom, for *enemy* read *an enemy*.
- P. 400, l. 9 For (*Awenzoar*) read (*Avenzoar*).
- P. 414, l. 1 For *Majian* read *Magian*.

- P. 416, l. 11 From the bottom, for *A'arabī* read *A'rābī*.
- P. 422, l. 9 From the bottom, for *'Abd-al-Barr* read *Ibn-'Abd-al Barr*.
- P. 429, n. l. 1 and l. 2. For *Scarabæus* read *Scarabæus* in all the three places.
- P. 448, l. 15 For *A'araj* read *A'raj*.
- P. 465, l. 11 From the bottom, for *al-A'war* read *al-A'war*.
- P. 484, l. 17 For *but mule* read *but the mule*.
- P. 536, l. 3 From the bottom, for *(um-mahmūd)* read *(umm-mahmūd)*.
- P. 538, l. 15 For *that* read *those*.
- P. 561, l. 2 For *at-tardāwīyah* read *at-tardawīh*.
- P. 571, l. 16 For *al-A'amash* read *al-A'mash*.
- P. 583, l. 3 From the bottom, for *س(s)* read *س s*.
- P. 613, l. 13 For *(an-nasar)* read *(an-nasr)*.
- P. 617, l. 7 From the bottom, for *city* read *the city*.
- P. 624, l. 3 For *Bukah* read *Burkah*.
- P. 660, l. 15 For *exchaging* read *exchanging*.
- P. 664, l. 6 For *al-'iklī'h* read *al-'a-lā'uh*.
- P. 664, l. 8 From the bottom, for *is*, the first word, read *are*.
- P. 671, l. 1 From the bottom, for *Goliath* read *Goliath*.
- P. 673, l. 7 For *Golinah* read *Goliath*.
- P. 697, l. 13 For *jadwah* read *jadha'ah*.
- P. 706, l. 13 For *al-A'araj* read *al-A'raj*.
- P. 708, l. 10 For *do so* read *not do so*.
- P. 719, l. 13 For *thou likest* read *you like*.
- P. 739, l. 1 From the bottom, for *plane* read *plain*.
- P. 740, l. 2 For *plane* read *plain*.
- P. 744, l. 17 For *he laugh-* read *he laughed.*)
- P. 748, l. 14 From the bottom, for *used* read *it used*.
- P. 760, l. 12 For *plane* read *plain*.
- P. 763, l. 4 From the bottom, for *(al-kamār)* read *(al-kamārī)*.
- P. 784, l. 16 For *the opposite* read *is the opposite*.
- P. 832, l. 4 For *name* read *that name*.

INDEX

- al-Abbāṣī*, 35
'Abd-Allāh b. Jud'ān, an account of, 373
'Abd-Allāh b. az-Zubair, *khilāfah* of, 131
Abd-al-Malik b. Marwān, *khilāfah* of, 124
Abū-Bakr, *khilāfah* of, 90
al-Aḡ'd (the viper), 56
al-Aḡ'dīl, 56
al-Aḡṭṭhar, 56
al-Ailas (?), 221
al-Ajḡal (the hawk), 405
al-Akḡabīn, 64
al-Akḡtab, 38
al-Akḡyaḡ, 38, 714
'Alī b. Abī-Ṭālib, assassination of, 86
 —*khilāfah* of, 105—origin of his name as Ḥaydarah, 627
al-Amin, *khilāfah* of, 157—Zubaidah's dream at his birth, 158
 Anecdote about, the *kāḡlis* of the Beni-Isrā'īl and an angel, 324—a lion, a fox, and a wolf, 380—*al-Ma'mūn* and a beggar, 348—the owl of *al-Mawṣil* and the owl of *al-Baṣrah*, 347—*'Umar* b. Abī-Rabi'ah, 387
 Animals (*al-Ḥayawān*), 657—divisions of, 658
al-Anūs, 82
al-Anḡad (the hedgehog), 81
al-Anḡalīs (the eel), 81
al-Anḡḡ, 83
 Ants (small red), 826
al-Araḡah (the wood-fretter), 39
al-Arbad, 39
al-'Arīf, definition of, 830
al-Arkam, 41
-ṡArkh, 39
al-Arnab (the hare), 41
al-Arnab al-baḡri, 46
al-Asad (the lion), 5
al-Asalah, 54
al-Asārī, 49
al-Aṣṡa', 50
al-A'shā the poet, the desertion of, by his wife, 835
al-Asramān, 54
 Ass (domestic), 536—(wild), 577
al-Aswad as-sālikh, 51
al-Atīn (a she-ass), 33
al-Atlas, 55
al-Atīm, 55
al-Aṡyash, 55
ibn-ʿAwḡ, 226
al-ʿAwḡa', 219
al-ʿAwraḡ, 219
al-ʿAws (the wolf), 220
al-Ayyīl, 222
al-Ayyīm and *al-Ayyīn*, 221
al-Babḡī (the parrot), 238
al-Babir, 237
al-Bābīs, 227
 Bactrian camels, 241
al-Badanah, 243
al-Badhaj, 246
al-Baḡḡāḡ, 291
al-Baḡl (the mule), 291
al-Baḡmah (a beast, a brute), 341
al-Baḡmah, 339
al-Baḡramān, 339
al-Baḡzaj, 241
al-Baīnīb, 352
al-Ba'īr (the camel), 278
al-Baja', 241
al-Baḡar, (the bovine genus—domestic), 315—(wild), 327
Baḡar al-mī' (hippopotamus), 329
Baḡarat Beni-Isrā'īl, 329

- al-Bakk'ah*, 234
al-Bakk (bugs), 330
al-Bakr (a youthful he-camel), 332
al-Bāl (the sperm-whale), 237
Baldān, 234
al-Bālashān (the heron), 333
 Ban by Kuraish against Muḥammad
 and the Beni-Hāshim, 40
Banāt al-mā', 338
Banāt wardān, 339
abū-Darā, 352
abū-Barikish, 352
al-Bargash, 259
abū-Barīq, 352
al-Bashar (the human being), 264
 Basil plant, discovery of, 639
 Bat, 683
al-Baṭas (?), 266
al-Baṭṭ (the duck), 264
al-Ba'āḍ (mosquitoes), 266
al-Bāzi (the hawk), 227
al-Bāzil, 234
 Bear, 758—nature of, 759—narra-
 tives about, 760
 Beast, 733—the, one of the signs of
 the Resurrection, 749
 Beasts, collection of, on the Day of
 Judgment, 343—listening for the
 signs of the Hour of Judgment, 345
 Beaver, castor-sacs of, 481
 Bezoar-goat, 222
al-Birdhaww, 252
al-Birkish, 263
al-Biyāḥ (the grey mullet), 352
 Bloodwit for murder, 695—of a Muslim,
 697—of a woman, 698—of a Majūs,
 and of a Jew or Christian, 698
 Bonito, 352
 Bovine genus, species of, 316
 Buffalo, 64, 899
al-Bugaibig, 315
 Bugs, 330
al-Buhār, 339
al-Buḥṭah, 339
al-Bujj, 241
Bū-kair (?), 351
al-Bukhāḥ, 241
al-Bukhā, 241
al-Bulaḥ, 338
 Bulbul, 335
 Bull, 392
al-Bulkaṣṣ, 338
al-Bān (the owl), 346
al-Burā, 263
al-Burāk, 247
al-Burgāth (the flea), 259
al-Burgun, 259
al-Burkah, 264
al-Burkūnah, 263
 Bustard, 504
al-Buwwah, 350
 Camel (*al-ba'ir*), 278—male. (*al-*
 jamal), 434—the Battle of the, 434
 Camels (*al-ibīl*), 26—names of, 26—
 kinds of, 26—descriptive names
 of, 29—the poor-rate for, 32
 Cantharides, 38
 Castoreum, 481
 Cat (*ad-dim*), 769
 Chameleon, 519
 Coats of mail, the Prophet's, 671
 Cock (domestic), 800—of God, 802
 Combat (single), lawfulness of, 628—
 at the Battle of Badr, 628—at the
 Battle of al-Khandak, 629
 Coinage, Islamic, 125
 Companions, the three, of the Prophet,
 with whom the wolf talked, 841
 Cow (domestic), 315—(wild), 327
 Cow, the, of the Beni-Isrā'īl, 329
 Cricket, 403
 Crocodile, 356
 Crow, 54
ad-Dabā, 758
ad-Dabāḥ (a beast), 783—employing
 it for a purpose for which it is
 not created, 743—feeding it incum-
 bent on the owner. 743—two persons
 riding it at the same time, 745
Dabbat al-arḍ, 746

INDEX.

- ad-Dabbab* (the wild ass), 762
ad-Dabr (a swarm of bees), 762
ad-Dabsi and *ad-Dubai*, 763
ad-Dagfal, 784
ad-Dagdash, 785
ad-Dāhir, *khilāfah* of, 205
ad-Dailam, 811
ad-Daisam, 799
ad-Dājin, 755
ad-Dajj, 778
ad-Dakhhās, 778
ad-Dalak (the weasel), 788
ad-Dalam, 789
ad-Dalhāmā, 789
 Daniel, birth of, 11—and the lions,
 11—the grave of, 12—interpretation
 by him of Nebuchadnezzar's dream,
 491
ad-Danīlus, 790
ad-Darbāb, 781
ad-Dūrim (the hedgehog), 758
ad-Darrāj (the hedgehog), 780
ad-Dassāsah, 782
ad-Da'sūkah, 752
 Date-palm and its fruit, a des-
 cription of the, 553
ad-Dawbāb, 792
ad-Duwwar, 799
ibn-Da'yah, 811
adh-Dharā', 834
adh-Dharr (small red ants), 826
adh-Dhi'b (the wolf), 834
adh-Dhi'kh, 848
adh-Dhi'kūb, 834
Dhu'ālāh, 816, 848
adh-Dhubāb, 816
adh-Dhurrāb (cantharis), 833
ad-Dijāj (the common dom. fowl), 766
ad-Dijājat al-Habshiyah, 777
ad-Dik (the dom. cock), 800
Dik al-jinn, 811
ad-Dim (the cat), 789
ad-Dinnāh, 790
ad-Dirr, 781
 Dolphin, 854, 710, 778, 787
 Dragon, 359
 Dromedary, 851
ad-Du'ālāh, 799
ad-Du'alt, *Abū'l-Aswad*, 813
ad-Dubb (the bear), 758
 Duck (domestic), 264
ad-Dūd (worms &c.), 792
ad-Dūdāmī, 799
ad-Duhānij, 792
ad-Duhraj, 778
ad-Du'il, 813
 Dujain b. Thābit, 756
ad-Dukāish, 785
ad-Dukhas (the dolphin), 778
ad-Dukhhāl, 778
ad-Duldul (the porcupine), 786
ad-Dulfin (the dolphin), 787
ad-Du'mās, 782
ad-Durrah (the parrot), 782
ad-Durrāj (the francolin), 778
ad-Durujrūj, 781
 Earth, the support of the, 893
 Eel, 81, 424
 Elephant, 64
 Embassy sent by Bilqīs to Solomon,
 793
 Embryo, 482
 Era, Islamic, 97
 Executioners, the, in the Prophet's
 time, 107
 Exodus of the Jews (from Egypt),
 529
 Eye, evil, 442
 Field-rat, 418
 Fire-fly, 504
 Fish, 612
 Flea, 259
 Fly (common), 816
 Forts, the, for a believer, 470
 Fowl, the domestic, 766—the Abyssal-
 nian, 777
 Fox, 377
 Francolin, 778
 al-Fuḍail's exhortation to ar-Rashīd,
 284

INDEX

- al-Qazzālī*, 595
Genī, 448—their interviews with the Prophet, 451—kinds of, 449, 467, 674—marriage with, 473—narratives about, 454, 458
Goat, the male of the, 362
Goose, 84, 218
Guinea-fowl, 508
Ḥaballak, 508
al-Ḥabarkā, 507
al-Ḥabith, 504
al-Ḥabtur (the fox), 504
Ḥaḍḍajir (the hyena), 533
al-Ḥaḍb, 533
al-Ḥaḍhaf, 518
al-Ḥādī, khilāfah of, 155
al-Ḥaffūn, 533
al-Ḥafṣ, 534
umm-Ḥafṣah (the domestic fowl), 665
Ḥā'im, 503
al-Ḥajal (the partridge), 509
al-Ḥajjāj b. Yūsuf, 365, 370
al-Ḥakīm bi-amr-Allāh, 209—b. al-Mustakfi, 210
al-Ḥakm, 534
al-Ḥalazān (the snail), 534
al-Ḥalam, 534
al-Ḥallāj, 556, 558
al-Ḥamak, 606
al-Ḥamul (a young lamb), 607
al-Ḥamūm (the pigeon), 505
umm-Ḥamāris, 665
al-Ḥamasah (the turtle), 606
al-Ḥamd, 605
Ḥamnūn (small ticks), 609
al-Ḥamūlah, 609
al-Ḥanush, 610
Abū-Ḥanīfah, his death &c., 297—and his neighbour, 296
Hare, 41
al-Ḥarīsh, 525
al-Ḥarīyah, 58, 503
al-Ḥarshāf, 522
Ḥārūn ar-Rashīd, 155, 298
al-Ḥasau b. 'Alī, khilāfah of, 111
umm-Ḥasān, 665
al-Ḥasharāt, 527
al-Ḥashw, 528
al-Ḥasīl, 526
al-Ḥasīr, 532
Ḥassūn, 526
Hawk, 50, 227
al-Ḥawṣal (the pelican), 626
al-Ḥayawān (animals), 657
Ḥaydarah (the lion), 627
al-Ḥayḍawān, 656
al-Ḥaykūṭān, 656
al-Ḥayramah (the cow), 630
al-Ḥayyah (the serpent), 630
al-Ḥayyūl, (the male of serpents), 656
Hedgehog, 81, 780
Heron, 338
al-Ḥida'ah (the kite), 513
al-Ḥijr (a mare), 508
al-Ḥimār al-ahli (the domestic ass), 536
 — *al-wahshī* (the wild ass), 577
Ḥimār-kabān, 583
al-Ḥimāt, 606
Hippopotamus, 329
al-Ḥirbā' (the chameleon), 519
al-Ḥirdhawān, 522
al-Ḥisān (a generous horse), 529
Ilshām b. 'Abd-al-Malik, 146
al-Hisl, 526
History of the Khalifahs, end of the, 214
Homicide, unintentional, definition of, 696—semi-intentional, 696—purely intentional, 697
Horses, 715—creation of, 718—names of in a race, 721—the Prophet's, 722—the question about their creation and its reply, 723
al-Ḥubāb, 503
Ḥubāhib (the fire-fly), 504
umm-Ḥubūn, 663
Ḥubaish (the Guinea-fowl), 508
al-Ḥubārā (the bustard), 504
al-Ḥubruj, 507
al-Ḥujrūf, 509

- al-ḡuḡḡan*, 534
al-Ḥullān (a kid or lamb), 627
Ḥumail ḥurr, 610
al-Ḥumaimik, 610
 Human being, the, 264
al-Ḥummar, 605
al-Ḥundab, 611
al-Ḥumtūt, 606
al-Ḥurkūḡ, 523
Ḥurkūḡ as-Sa'di, 524
al-Ḥurr (a noble horse), 519
al-Ḥusda, 526
umun-Ḥusais, 665
al-Ḥusdān (locusts), 525
al-Ḥishi, 626
al-Ḥūt (fish), 612
Ḥūt al-ḥaiḡ, 616
Ḥūt Mūsā wa Yūshu', 617
al-Ḥuwār, 611
 Hyena, 447, 533
al-Ibīl (camels), 26
 Iblis, progeny of, 465
 Ibrāhīm b. al-Walid, khilāfah of, 150
al-Ilḡah (?), 219
al-Ilḡ, 219
 Inauspicious days, 134
al-Inkalīs (the eel), 81
al-Ins (mankind), 65
al-Insān (man), 65
Insān al-mā' 80
al-Isḡankūr (the skink), 51
al-Isḡ al-a'ḡḡam (the most great name of God), 70
 Intelligence of animals, instances of, 381
 Interview between 'Utbaḡ b. Abī-Sufyān and a Ḥadawī, 812
al-Iwazz, 84, 218
Ja'ār (the hyena), 429
al-Ja'b, 899
al-Jabḡah (horses), 401
 Jackal, 226
al-Ja'dah, 429
al-Jaddāyah, 403
 Jade, 252
al-Ja'ḡha', 405
al-Jady, 404
al-Jaḡrah, 432
Jahbar (a female bear), 485
al-Jāḡid, 379
al-Jāḡl, 402
al-Jaḡmarish, 402
al-Jaḡsh, 402
al-Jalam, (?) 484
al-Jallūlah, 438
al-Jamal (a he-camel), 434
Jamal al-baḡr, 447
Jamal al-mī', 447
Jamal al-Yaḡūd, 447
al-Jāmīs (the buffalo), 399
al-Jaḡbar, 448
al-Janīn (an embryo), 482
al-Jānn, 400
al-Jarūd (the locust), 407
al-Jarūd al-baḡrī, 417
abū-Jarādah, 502
al-Jārif, 399
al-Jāriḡḡah, 399
al-Jarrārah, 418
al-Jassāsah, 428
al-Jaḡlah, 402
 Jaundice-stone, 678
al-Jawād (a courser), 485
al-Ja'wal, 432
al-Jawāllḡi, 224
al-Jawātris, 421
al-Jawzal, 502
al-Jazār, 425
 Jerboa, 219
 Jerusalem, the building of by Solomon, 748—conquest of by Nebuchadnezzar, 547
 Jesus and a cow in labour, anecdote about, 317
 Jesus, his translation to Heaven, 703
al-Jinn, 448
Jinnūn al-buyūt, 480
 al-Jinnī, 'Amr b. Jābir, 457
al-Jirjis, 421

- al-Jirrāth* (the eel), 424
al-Jirw (a whelp), 421
Jiyāl, 503
 Jonah, in the belly of the fish, 614
al-Ju'al, 429
al-Judjud (the cricket), 403
al-Jukhdab, 403
Julakā, 433
Jumail, 447
al-Jum'alilah, 447
al-Jundab, 448
al-Jundūdastar (castoreum), 481
al-Jundu', 448
al-Juradh (the field-rat), 418
 Jurhum, the death of the last one of them, 827
al-Juwāf, 501
al-Juwāhar, 501
al-Kādir, khilāfah of, 198
al-Kahur, khilāfah of, 191—a narrative about, 192
al-Kā'in, khilāfah of, 199
 Karbalā', the Battle of, 117
Kaṣar, origin of the word, 554
al-Khababahak'a, 667
al-Khadarnak (the spider), 668
al-Khaid' (the cat), 714
al-Khaiṭal (the cat), 714
al-Khaita'ūr, 714
al-Khalanbīz, 688
 Khālid b. 'Abd-Allāh al-Ḳaṣrī, 35
al-Khalijah (a pregnant she-camel), 694
al-Khamal, 701
umm-Khaṣṣān, 732
al-Kharāb, 669
al-Kharashah (a fly), 670
al-Kharāṭin (earth-worms), 668
al-Kharāf (a lamb), 673
al-Khashash, 674
al-Khashram, 675
al-Khathak, 667
al-Khaṭīf (the wolf), 667
Khaṭīf ḡillīkī, 667
al-Khaṭīf, 683
al-Khayl (horses), 715
al-Khāz bāz (flies), 666
al-Khidr, 620
al-Khinnaṣ (a porkling), 714
al-Khinzīr al-barī (the pig), 701—
 al-baḥrī (the dolphin), 710
 Abū-Khirāsh, death of, 648
al-Khūrīk (a leveret), 671
al-Khirshakid, 671
al-Khirshanah (?) 671
al-Khiṣṣ, 675
al-Khuḍārī, 677
al-Khuḍair', 677
al-Khuḍarīm, 677
al-Khudārtiyah (the eagle), 668
al-Khuffīsh (the bat), 683
al-Khuld (the mole-rat), 688
al-Khunda', 701
al-Khunṣā', 711
al-Khunnān, 688
al-Khunta'ah, 701
al-Khurraḳ, 671
al-Khushuf (the green fly), 675
al-Khushshāf (the bat), 675
al-Khuṭṭāf (the swallow), 677
al-Khuzaz, 674
 Kings, anecdotes about their oppression, 319
 Kite, 513
al-Kur'ān, uncreated, 66—the collectors of, by memory in the Prophetic time, 107—discussion about creation, 165, 171, 178, 182
 Labour, difficult, charms for, 317
 Lamb, a young, 607
 Learned men of al-Islām, divisions of the, 613
 Leprosy, restrictions &c. in, 9
 Lion, 5
 Ibn-Lisān-al-Hummarah, 605
 Locust, 407, 525
 Love, a description of, 499
al-Mahdi, khilāfah of, 154
al-Ma'mūn, khilāfah of, 162
 Man, 65

- Mankind, 65
 al-Manşūr, khilāfah of, 153
 Ma'rib (the dam), a description of, 680—the destruction of, 691
 Marthad b. 'Abd-Kulāl, the dream of, 488
 Marwān b. al-Hakam, khilāfah of, 123—b. Muḥammad, khilāfah of, 150
 Meeting, the, bet. the Prophet and Elias, 615
 Mole-rat, 688
 Men, three kinds of, 675
 Moses, the advice of, to al-Khiḍr, 624
 Mosquitoes, 266
 Mu'āwiyah b. Abi-Sufyān, khilāfah of, 115—b. Yazīd b. Mu'āwiyah, khilāfah of, 121
 Muḥammad b. Abi-Bakr, death of, 559
 al-Muhtadī bi'llāh, khilāfah of, 180
 al-Mukṭadī bi-amr-Allāh, khilāfah of, 199
 al-Mukṭadir bi'llāh, khilāfah of, 187
 al-Mukṭafī bi'llāh, khilāfah of, 186
 al-Mukṭafī li-amr-Allāh, khilāfah of, 202
 Mule, 291
 Mullet, the grey, 352
 al-Muntaşir bi'llāh, khilāfah of, 178
 al-Murṭadī bi'llāh, khilāfah of, 189
 Mūsā b. 'Isā, the narrative about his divorcing his wife, 66
 al-Mustaḍhir bi'llāh, khilāfah of, 200
 al-Mustaḍī bi-nūr-Allāh, khilāfah of, 204
 al-Musta'in bi'llāh b. al-Mu'tasim, khilāfah of, 179—b. al-Mutawakkil, khilāfah of, 211
 al-Mustakfi bi'llāh b. al-Hakim, khilāfah of, 210—b. al-Mukṭafī, khilāfah of, 194—b. al-Mutawakkil, khilāfah of, 213
 al-Mustanjid bi'llāh, khilāfah of, 203
 al-Mustanşir bi'llāh, khilāfah of, 209
 al-Mustarshid bi'llāh, khilāfah of, 201
 al-Must'aşim bi'llāh, khilāfah of, 207
 al-Mu'taḍid bi'llāh b. al-Mustakfi, khilāfah of, 210—b. al-Mutawakkil, khilāfah of, 213—b. al-Muwaffak, khilāfah of, 186
 al-Mu'tamid 'ala'llāh, khilāfah of, 185
 al-Mu'tasim, khilāfah of, 163
 al-Mutawakkil b. al-Mu'tasim, khilāfah of, 176—'ala'llāh b. al-Mu'taḍid, khilāfah of, 210
 al-Mu'tazz bi'llāh, khilāfah of, 180
 al-Muṭī li'llāh, khilāfah of, 195
 al-Muttafi bi'llāh, khilāfah of, 193
 Narrative about Aḥmad b. Ṭālūn and a supposed beggar, 769—two brothers and a serpent, 644—the conversion of two Christian monks to al-Islām, 539—Abū'd-Dardā' and his slave woman, 637—a denier of a tradition related by Abū-Hurairah, 645—the three girls exercising charms, 638—Abū-Ḥanīfah and his neighbour, 296—Ibn-Ḥimyar and a serpent, 640—an interview bet. al-'Alāf and a mad man, 254—one of the Beni-Isā'il and his wife, 562—Jesus, and Iblīs driving five asses with loads, 562—and a man that accompanied him, 676—and a religious recluse, 499—reviving the wife of Ishāk, 497—Khālid and as Saffāh, 256—a king and a boy urging a slow ass furiously, 566—the king Yūsuf Dhū-Nuwās and the believing boy, 738—'Abd-al-Masīb, 636—Abū-Naşr Muḥammad al-Ja'dī and a Kurdī chief, 510—al-Mu'taḍid and a little boy, 568—al-Mu'tasim and Faṭḥ b. Khākān, 569—the sons of Nizār b. Ma'add, 59—a nobleman and a tailor, 567—ar-Rasīd meeting an old man with weeping eyes, 567—Rukn-ad-dawlah, 735—Sahī b. Hārūn and a cooked dom. cock,

- 804.—*Abū-Yūsuf* and *Hārūn ar-Raḥid*, 298
Naṣr b. 'Alī, death of, 632
an-Nāṣir li-dīn-Allāh, *khilāfah* of, 204
Nebuchadnezzar, the dream of, 491
Nimrod, 108
Noah, the proper name of, 15
Ostrich, the young ones of the, 633
Ourang-outang, 81
Owl, 346
Parrot, 238, 782
Partridge, 509
Pelican, 626
Periops, 41
Persons who talked in their cradles, 107—after their death, 107—whom their mothers carried in their wombs beyond the usual period, 108
Fig, 701, 855
Pigeon, 583
Porcupine, 756
Prophet, the *Companions of the*, who gave legal decisions, 107—the particulars of the life of the, 250—qualities of the, 89—the writers of the, 106
Prophets born circumcised, the, 106—the lords of the, 106
Pyramids, the, 737
ar-Rabāḥ (the civet-cat), 854
umm-Rab'ih, 864
ar-Rāḥi li'llāh, *khilāfah* of, 192
ar-Raṣṣ, 862
ar-Rāḥilāh (dromedary), 851
ar-Rahdān, 863
ar-Rā'i, 853
ar-Rukhamah (the Egyptian vulture), 857
ar-Rakn, 863
ar-Ra'l, 853
ar-Ramakah, 868
ar-Rashā', 859
ar-Raḥid, *Hārūn*, *khilāfah* of, 155—his last illness and death, 555
ar-Rāshid li'llāh, *khilāfah* of, 201
Rhetoric, *al-Gazzālī's* opinion of the science of, 23
ar-Rikāb (camels for travelling), 862
ar-Rikhl, 856
ar-Rikk, 862
ar-Rīm, 864
ar-Rishk, *Yazīd*, 860
abū-Riyāḥ, 864
ar-Rubbā, 853
ar-Rubāḥ, 855
ar-Rubbāḥ (the male of apes), 854
ar-Rūbiyān (the shrimp), 863
ar-Rubyah, 855
ar-Rukkkh, 856
dhā-Rumāḥ, 864
ar-Rushk, 860
ar-Ruthailā, 855
ar-Rutāt (the swine), 855
ar-Rūm (the Greeks), the reason of their being called *Banū'l-Aṣfar*, 554
Sacrificial animal, 243
Sa'd b. 'Ubādah, death of, 456
as-Saffāḥ, *khilāfah* of, 152
Sa'id b. 'Abd-ar-Raḥmān, the reason of his being made a *kāḥil*, 308
Samzon, 564
Sātidamā, the mountain, 631
Schools, the founders of the religious, 108
Serpent, 221, 630
ash-Shaimā, the narrative about, 305
Sharāḥil, the idol in Alexandria, 625
ash-Shikāl, definition of, 716
Silk-worm, 794
Skink, 51
Solomon's throne, a description of, 495
Sperm-whale, 237
Sterility, the rule for finding out, 77
Sulaimān b. 'Abd-al-Malik, *khilāfah* of, 134—gluttonous habits of, 769
Sun and the moon, the state of the, on the Day of Resurrection, 394

- Swallow, 677
 Swallow-stone, 678
 Swine, 701, 855
at-Tabashshir, 353
at-Tabi', 353
Tābī'is at al-Madīnah whose legal decisions were final, 107
at-Ṭā'i' li'llāh, khilāfah of, 196
at-Tais (a he-goat), 362
at-Tūlib (the wild goat), 353
at-Tamm (?) 355
at-Tawlib, 362
at-Tawram, 362
ath-Thafā, (the wild cat), 391
ath-Thāḡiyah (a ewe), 373
ath-Thaikal, 398
ath-Thaḡalīn (mankind and genii), 392
ath-Tha'lab (the fox), 377
ath-Thalaj (?), 392
ath-Thaniy, 392
ath-Thawal, 398
ath-Thawl, 398
ath-Thawr (the bull), 392
ath-Thw'alah (the fox), 376
ath-Thw'bah, 377
ath-Thw'bdn, 373
ath-Thurmulah, 373
 Tick, the large kind of, 534
at-Tiflik, 354
at-Timsāh (the crocodile), 356
at-Tinnīn, 359
 Traditions, collectors of, 109
at-Tudruj, 353
at-Tuḡah, 354
at-Tukhas (the dolphin), 354
at-Tumailah, 358
at-Tunawwīl, 358
 Turtle, 55
at-Tuthful, 353
 Ubaidī dynasty, 214
 'Ufair, the Prophet's ass, 570
al-Ukhayḍir (cantharides), 38
 'Umar b. 'Abd-al-'Azīz, khilāfah of, 137
 'Umar b. al-Khaṭṭāb, khilāfah of, 92
 —assassination of, 99, 806
al-Umūl, 85
al-Uman, 82
al-Urrīyah, 46
 'Uthmān b. 'Affān, khilāfah of, 100—
 assassination of, 104
 Uwais al-Karānī, 220
 'Uzair and his ass, the revival of, 551
 Vertebrae in the human body, 811
 Viper, 56
 Vulture, the Egyptian carrion-, 83,
 857
 al-Walid b. 'Abd-al-Malik, khilāfah
 of, 132—b. Yazid, khilāfah of, 147
 Water-man, 80
 al-Wāthik bi'llāh, khilāfah of, 170
 Weasel, 788
 Wolf, 54, 55, 219, 220, 834
 Wood-fretter, 39
 Wood-louse, 583
 Wood-pecker, the green, 38
 Worms &c, 792
 Ya'fūr, one of the asses belonging to
 the Prophet, 570
 Yazid b. 'Abd-al-Malik, khilāfah of,
 144—b. Mu'awiyah, khilāfah of,
 117—b. al-Walid, khilāfah of, 149
 Zā'idah, the miracle performed for
 486
 Zain-al-'Ābidīn, 298
 az-Zajjājī, 223

